



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

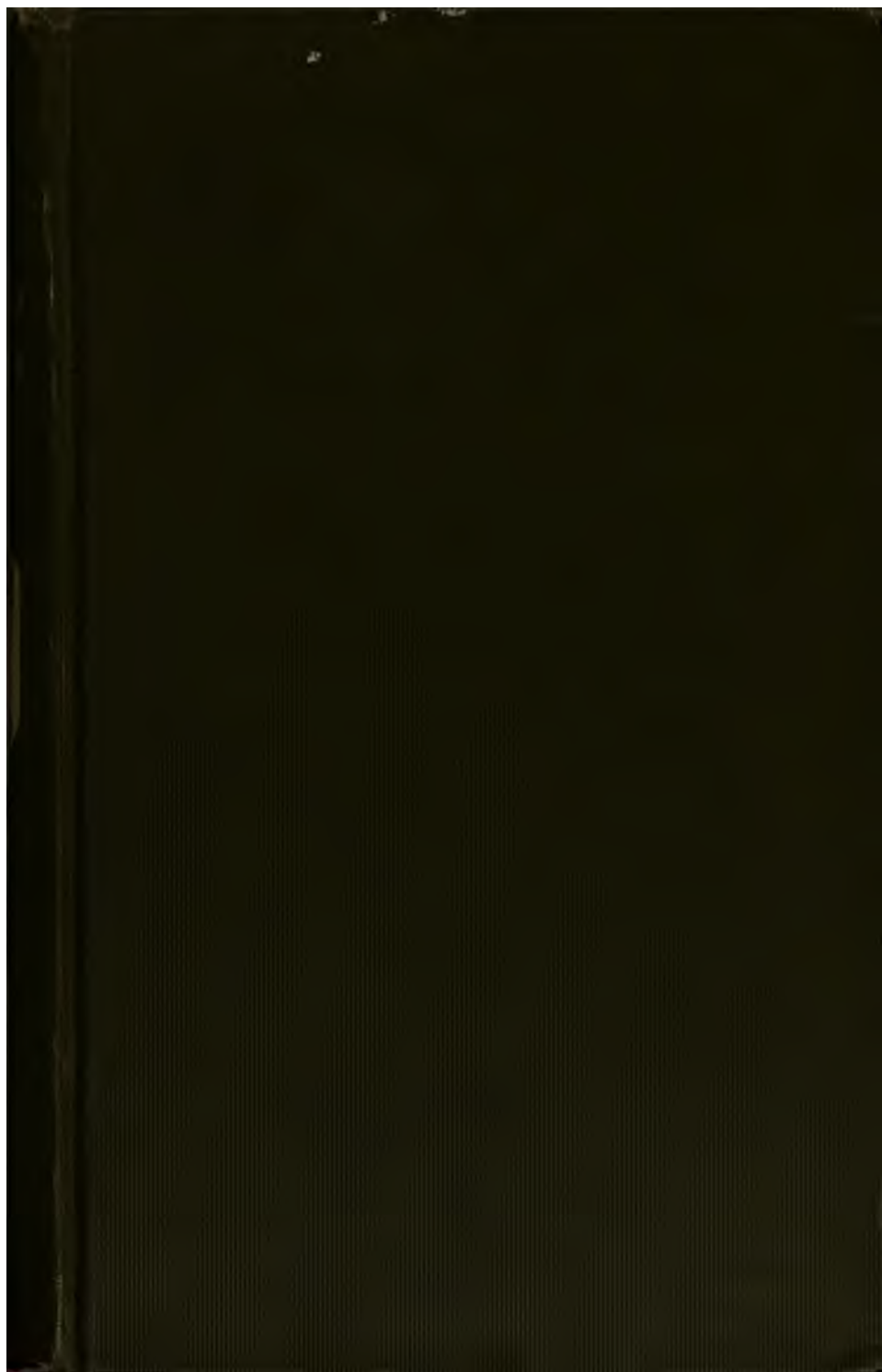
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





886

Xa

097

1849

FOR SCHOOLS AND COLLEGES.

OWEN'S CLASSICAL SERIES.

THE particular attention of Professors of Colleges, Teachers of Classical Schools, and all those interested in the advancement of classical learning, is invited to this series of Classical School Books. From the notices of these works in the different reviews and letters received from several of the first classical scholars and professors in the country, we are fully warranted in saying that they are not surpassed (if equalled) by any similar series of works.

OWEN'S XENOPHON'S ANABASIS.

FIFTH EDITION, WITH A NEW ENGRAVED MAP.

From the Biblical Repository.

"The Anabasis of Xenophon we regard as, beyond all question, the best adapted, of all the writings of antiquity, for a primary classical school book. Without going into that detail which our limits will not allow, we conclude" [after a very warm review of the work—Publishers] "by cordially recommending the work to teachers, as a very valuable addition to our stock of classical school books. We should be glad to see this book have that place which it so well deserves in our classical schools."

From the Princeton Biblical Repository.

"Mr. Owen is entitled to the thanks of all true scholars for this beautiful edition, which is far from being a mere servile reprint."

From the Boston Courier.

"This very useful edition of a favourite text-book is evidently the work of one who has had great experience in teaching, and knows when to comment upon a passage, and when to say nothing."

From Prof. Woolsey, of Yale College.

"I find that he has followed the best text, and that the notes bear abundant testimony to the diligent and careful study which Mr. Owen has spent upon his author, and to his judicious use of the best commentaries. *His edition must be regarded, I think, as decidedly in advance of all others to which students of the Anabasis in our country hitherto have had access.*"

From Prof. C. C. Felton, of Harvard University.

"I have to acknowledge the receipt of a copy of your excellent edition of the Anabasis. I have examined it with much care, and like it far better than any other edition I have ever read. It is so faithfully and laboriously prepared, that it will bear the closest scrutiny."

From the North American Review.

"This is one of the best prepared classical school books that has ever fallen under our notice."

OWEN'S HOMER'S ODYSSEY.

From the New-York Observer.

"It is with much satisfaction that we have marked the successful efforts of Mr. Owen to add to the facilities for the pursuit of classical studies, and also to observe the favour with which his contributions have been received by some of our most eminent classical scholars. In this attempt he has, in our opinion, so happily succeeded, that we can commend the edition *saferly* for the use of schools."

OWEN'S XENOPHON'S CYROPÆDIA.

From one of the first Scholars in the Country.

"We abominate the multitude of 'asses' bridges' with which the country is flooded, in the shape of commentaries, which cover up the text, and leave the student nothing to find out by his own research. These works of Mr. Owen's are not of this class. That they are well adapted to the object in view, is evinced by the fact, that they are approved by the leading professors of Greek in our colleges; and are already very extensively used in our best seminaries."

From Professor Sturges, Hanover College.

"The 'Odyssey' and 'Cyropædia' of Prof. Owen appear fully equal to his 'Anabasis'; and after using the latter for three years, I feel that I cannot give them a higher praise. The Anabasis is one of the *very best* edited Greek books I have ever used, learned, modest and exact, and characterized throughout by a good sense and sound judgment, much rarer than the learning. I shall introduce the Odyssey here next term. I am glad Prof. Owen is engaged with Thucydides, that most admirable and difficult author."

From the Biblical Repository.

"The commendations which we have already bestowed on his 'Anabasis' and 'Odyssey' might here be repeated. We find the same elegance and correctness of text, and the same fullness and variety of annotation. All that Mr. Owen does in this way is marked with learning and care."

The following notice of Mr. Owen's works, has just appeared in the "*Bibliotheca Sacra*," published at Andover.

"Mr. Owen has added the Cyropædia of Xenophon to his excellent series of Greek Classics. This is the first edition of the historical romance of Xenophon which has appeared in our country. The work itself is of much interest, and is worthy of the full and valuable apparatus which Mr. Owen has furnished for the study of it. The text is that of Dindorf, which is probably nearer the true reading than any other. The work is printed with unusual accuracy. The few typographical errors which we have detected, being confined principally to the accents. The notes are judicious, and what cannot often be said, on just the passages where the student might find difficulty. They remind us at every step that the author is a practical teacher well acquainted with what the student needs, neither begetting habits of indolence in him by affording him too much assistance, nor leaving him in despair, by giving too little. The notes illustrate national customs, geography, grammatical usages, the idioms of the language as well as the general connection of thought. These editions of the Greek Classics, prepared by Mr. Owen, have been received with high approbation by teachers in our Schools and Colleges; and we are pleased to learn that he is continuing his labors in this department, having already commenced the preparation of an edition of Thucydides, the first volume of which may be expected in about a year."

Leavitt, Trow & Co. have also Just Published,

OWEN'S THUCYDIDES:

THE HISTORY OF THE PELOPONNESIAN WAR, by Thucydides; according to the text of L. Dindorf: with Notes, for the use of Colleges, by *John J. Owen, D.D.*, author of Notes to the "Anabasis," "Cyropædia," &c., an elegant 12mo. volume of 700 pages, with a new and beautiful Map engraved on steel expressly for this work.

From the New-York Observer.

It has frequently been our pleasure to speak of the results of Mr. Owen's editorial labors in the rich soil of the Latin and Greek classics; but we have

Leavitt, Trow & Co.'s Publications.

met with nothing, from his careful and critical pen, that reflects so much credit upon him and American letters, as the work before us. The prince of historians is here presented to the student in an attractive form, and with such an introduction as will secure for him the favor of those who desire to make his thorough acquaintance. Mr. Owen certainly has the faculty of judging with correctness as to the amount of assistance which ought to be furnished in notes for the learner; just enough to aid him over difficulties which might dishearten him, but not enough to render exertion needless. In this book he has been wisely liberal in annotations, while he has also given us a map of Greece by H. Kiepert, of Berlin, which is of essential service to the reader.

"We have no space for an extended notice of this handsome volume, but would call to it the attention of professors and other teachers in colleges and academies, who will not fail to appreciate the merits by which it is commended to immediate introduction into our higher seminaries of learning."

From the Christian Reflector, Boston.

"Mr. Owen is an annotator of growing reputation, and his works will probably win their way to general adoption in the colleges. His labor appears to be done *con amore*; his heart is in it; and we trust that it will achieve much in awakening a deeper love of classical studies in the minds of American youth. Thucydides, as a writer, deserves more attention than he has received in our Universities. The Roman scholars appreciated him; for, of his style, it was said by Cicero, 'Thucydides is so full of matter that the number of his sentences doth almost equal the number of his words; and, in his words, he is so apt and so close, that it is hard to say, whether his words do more illustrate his sentences, or his sentences his words.' The finest tribute ever paid to Thucydides is found in the fact, that Demosthenes transcribed his work eight times, and well nigh committed it all to memory,

"The typography is an honor to the American press, and the volume is enriched by a map of Greece as it was at the time of the war which is the subject of its history. This map is taken from that of Kiepert, the celebrated geographer, of Germany."

From the New-York Evangelist.

"Mr. Owen's previous works have won a decided reputation and popularity. They have received the approbation of most of the first classical scholars and instructors in the country, and been adopted as text-books in many of our colleges and academies. For practical use they have unquestionable merit. They are honestly edited. The author is carefully read, and the difficulties which experience and observation indicate as those most likely to beset the pupil are ascertained, and removed in such a manner as to assist, and not to supersede the student's own efforts. Without the parade of useless erudition, and with none of the arts of editorship so easily practiced, they possess qualities of solid utility and adaptedness, which practical teachers are not slow to find out. We have no doubt that, as fast as their real character is ascertained by examination, they will become the favorite text-books for classical study. The present volume is as laboriously and carefully done as either of its predecessors. A clear, straight path has been cut through all the obscurities of this difficult author, and so much light thrown upon it as to make it pleasant and profitable to the student. Mr. Owen deserves thanks for introducing this great author, who is in some respects the greatest of all historians, and has been too much neglected in the curriculum of classical study in this country for want of proper annotation. The mechanical part, we ought also to say, is very accurately and beautifully done. A finely engraved map, after a map by Kiepert, the great German geographer, of Greece at the time of the Peloponnesian war, adds much to the value of the work.

"The text is that of Dindorf's. The notes are constructed on the same principle adopted by Mr. Owen in his previous classical editorship—brief and suggestive, yet copious enough to meet all the difficulties, grammatical or exegetical, of the text, and expressed in that clear and precise style which the student needs. References are made to Sophocles' and Kuhner's grammars

NOTICE TO TEACHERS.

NEW SCHOOL HISTORIES.

LEAVITT, TROW & CO. have just published, and would invite the attention of all interested in Education, to

KEIGHTLEY'S SERIES OF SCHOOL HISTORIES, Five Vols.

History of England, 2 vols., History of Greece, History of Rome, History of the Roman Empire, elegantly and uniformly printed and bound. In England, Keightley, as a Historian, stands unrivalled.

PRICROFT, in his celebrated "Course of English Reading," invariably recommends "KEIGHTLEY'S HISTORIES." Speaking of English history, he says, "*Begin by reading this part of history in Keightley;*" of Roman history, "*I should therefore advise you to take Keightley's Roman History;*" of Grecian, "*Let every student of Grecian history keep a well read, 'marked and quoted' copy of Keightley: let this form his outline.*"

Those unacquainted with this series, we would request to read the following notices:—

From the New-York Observer.

"It is well recommended by high authorities, and we have been induced to adopt it for a course of Family Reading in History; a plan which is certainly worthy of consideration by all parents who would cultivate a taste for reading in their children, and furnish them the materials for substantial improvement, with interesting evening employment. Teachers and school officers would do well to examine these volumes with reference to their introduction into the school-room, and we doubt not that they will find them admirably adapted to the use of their scholars. The style is simple, straightforward and perspicuous, without being ornamental, and the interest of the narratives is well maintained by the striking presentations of the grand outline of history, while the minor details, that are not important or memorable, are merely glanced at or omitted. We therefore commend these Books to general attention."

From the Philadelphia Saturday Courier.

"These works have for some time attracted the attention of many of our best instructors. They are even more popular in England than in this country, where they have yet to become more generally known."

From Neal's Saturday Gazette, Philadelphia.

"We have carefully examined Mr. Keightley's series of Histories, and can now indorse the opinions of his American publishers. *These books are nearly perfect in their way.* Accurate in facts, and lucid in style, they challenge rivalry as faultless school histories. In addition to recommending this series to school-teachers, we would call the attention of those adults who are desirous of attaining or recovering sound historical knowledge, and have not the time to peruse more voluminous works."

From the Christian Alliance and Family Visitor (Rev. Dr. Choules).

"With these admirable histories we have long been familiar, and we should be glad if we could prevail upon our readers to procure what we regard as the very best historical compends that have issued from the press in the present century. The one on England, in two volumes, is beyond praise, for its candor and freedom from party bias. *Every house should have this historical library of five volumes.* As school books, and for school libraries they are unsurpassed. The notes, by Mr. Toulmin Smith, are very judicious, and enrich the present volume beyond the original English copy."

5787.

THE
ANABASIS
OF
XENOPHON:

CHIEFLY ACCORDING TO THE TEXT OF L. DINDORF,

WITH

NOTES:
FOR THE USE OF SCHOOLS AND COLLEGES.

BY
JOHN J. OWEN,
PRINCIPAL OF THE CORNELIUS INSTITUTE.

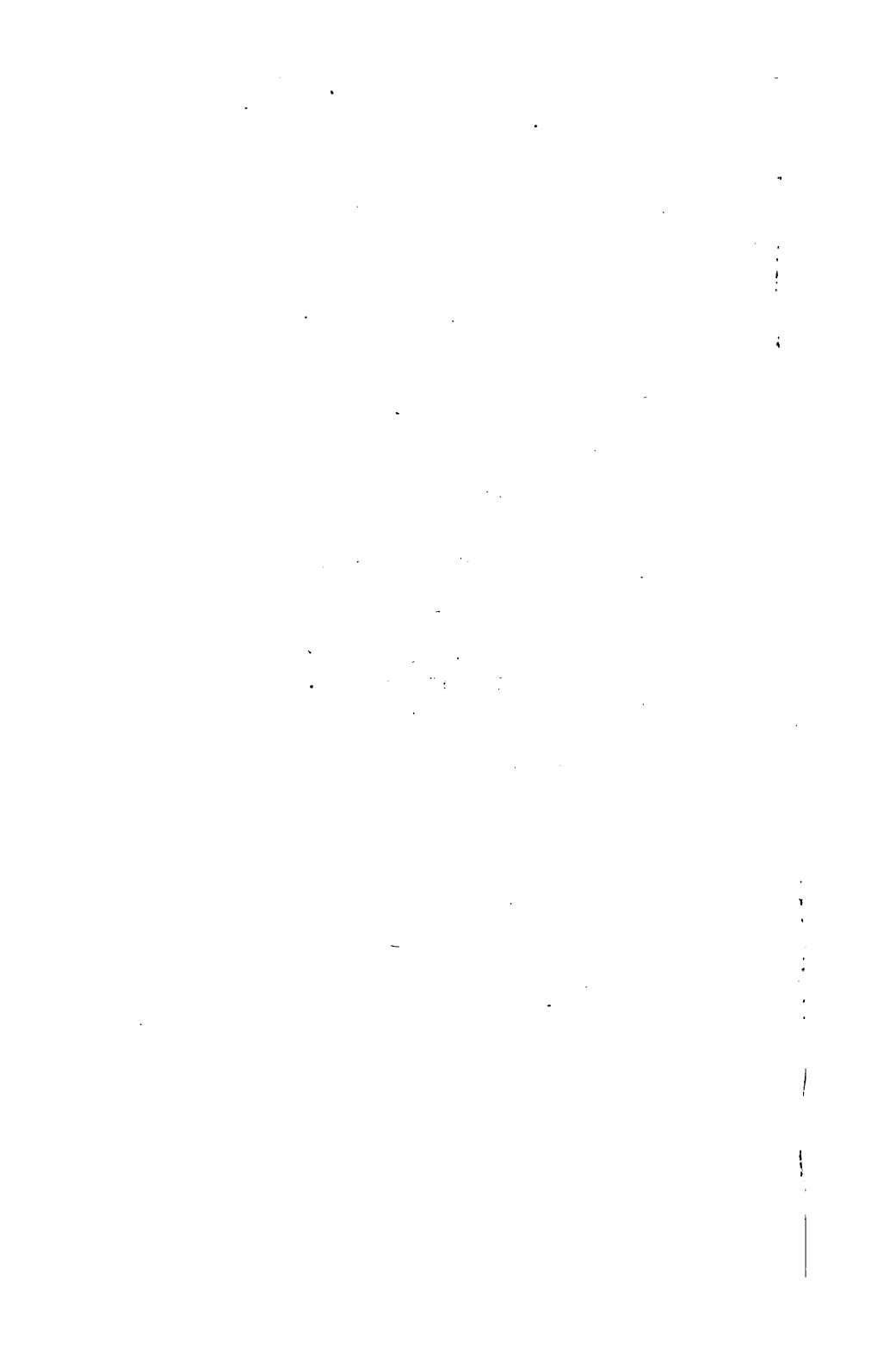
EIGHTH EDITION

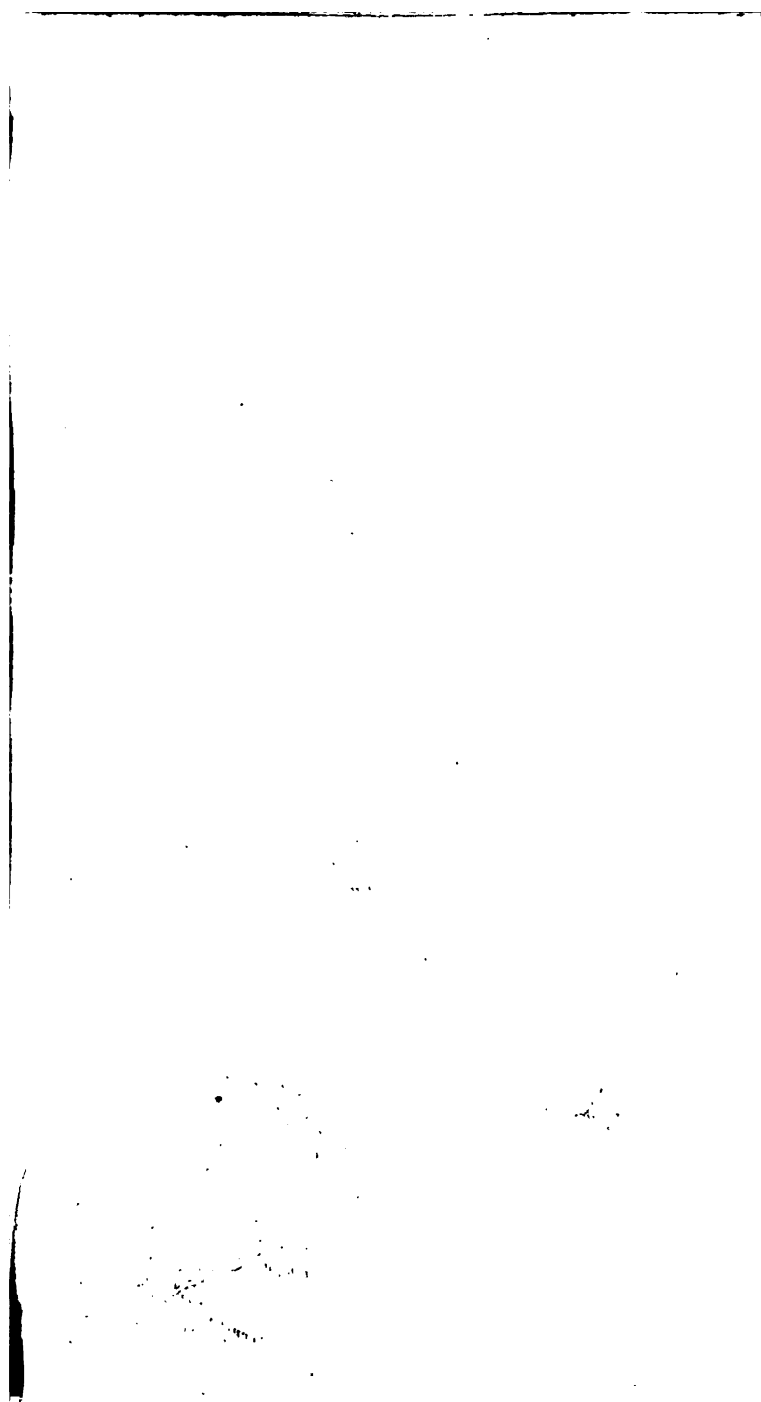
NEW-YORK.
LEAVITT, TROW & CO., 191 BROADWAY.
1849.

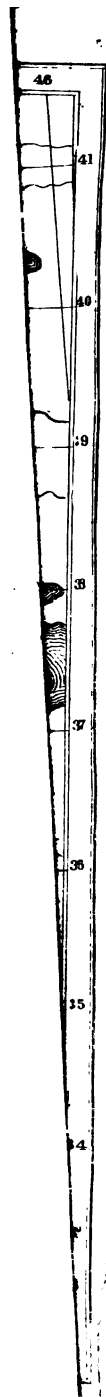
ENTERED according to Act of Congress in the year 1843, by JOHN J.
OWEN, in the Clerk's Office of the District Court of the Southern District
of New-York

Ms. A. 9. 2. 3. 162

THIS WORK
IS
RESPECTFULLY INSCRIBED
TO
PROFESSOR THEODORE D. WOOLSEY
AS A
TRIBUTE
TO
HIS GREAT FERTILITY, PROFOUND ERUDITION, AND AN ENTHUSIASTIC DEVOTEDNESS
TO THE INTERESTS OF GREEK LITERATURE.







THE Map which accompanies this edition of the *Anabasis*, is copied substantially from that prefixed to "Travels in the Track of the Ten Thousand Greeks," by William F. Ainsworth, Surgeon to the late Euphrates Expedition, London, 1844. How well grounded are his claims for accuracy and fidelity, will appear from the following quotation from his preface to the above-mentioned work: "The present illustrator of the *Anabasis* has by accident enjoyed advantages possessed by no other person, of following at intervals the whole line of this celebrated Expedition, from the plain of Caystrus, and the Cilician Gates, through Syria down the Euphrates, to the field of Cunaxa, and of again travelling in the line of the still more memorable retreat across the plains of Babylonia and Media by Larissa and Mes-Pylæ, and thence through the well-defended passes of the Tigris and Kurdistan, to the cold elevated uplands of Armenia, which were the scene of so many disasters and so much suffering to the Greeks. Then again from Trebizond westward he has visited on various parts of the coast of Asia Minor, localities to which an interest is given by the notices of the Athenian historian, independent of their own importance as ancient sites and colonies; and where he has not been personally on that part of the route, as well as in the localities of the first assembling of the troops under Cyrus, the researches of W. J. Hamilton, Pococke, Arundel, and others, fully fill up the slight deficiencies which might otherwise occur. Indeed, out of a journey evaluated by the historian at three thousand four hundred and sixty-five miles altogether, there is not above six hundred miles that the illustrator has not personally explored."

The Editor regrets that this valuable work of Ainsworth did not make its appearance until after the Notes of this edition of the *Anabasis* were stereotyped, and thus placed, for a time at least, beyond the reach of many interesting remarks and explanations respecting the route of the Greeks, with which it might otherwise have been enriched. It is to be hoped, however, that the map will furnish all the information essential to a correct understanding of this remarkable military expedition. The only point which seems to require a passing remark, is the deviation of the Greeks from their direct course to the sea, at Khanus. Mr. Ainsworth supposes that they were put upon this course by the treacherous bailiff (IV. 6, § 1), in order to distress or destroy them, since otherwise it is unlikely that he would have run away and left his son behind him. At Tzalka, which is supposed to be the strong place captured by the Greeks, (IV. 7. § 1-14), they changed their course backward, being probably again misled by false information in regard to the direct road to the sea. At Gymnias (IV. 7. § 19) they were extricated from their perplexed and strange wanderings by the hostility of the native chieftains to the neighboring tribes.

P R E F A C E.

THIS edition of Xenophon's *Anabasis*, is chiefly based upon the text of L. Dindorf's larger edition, 1825. Whenever it differs from that, the variation is usually found in the notes at the latter end of the volume. The following are the editions, to which the editor has had access in the correction of the text and in the preparation of the notes. 1. Hutchinson's, Glasgow, 1825, a work so well known to students as to need no passing remark. 2. Schneider's. 3. Bornemann's, Leipzig, 1825, an excellent edition, especially, as throwing light upon obscure and doubtful readings. 4. Dindorf's, Leipzig, 1825, in which the text has been made perhaps as perfect as in any edition extant. 5. Poppo's, Leipzig, valuable among other things for the Index of Greek words based on Zeune's, but enlarged and improved. 6. Krüger's, Halle, containing brief but very valuable notes. 7. Belfour's, London, 1830. 8. Long's, London, 1837, a beautiful edition, following the text of Dindorf, with the more important variations noted at the foot of the page.

References to the Grammar of E. A. Sophocles will be found at the bottom of each page of the text, as far as the end of the first book. To have continued them through the whole work, would have swelled the volume to an expensive size, and besides, they were principally designed to assist the student in acquiring habits of accuracy and research, by frequently introducing him to his grammar in the opening pages of his author, and not falsely to impress him with the idea, that he is to make no references, solve no grammatical or lexical difficulties, *save* such as are presented to his notice by the editor.

The Notes have been prepared with special reference to students in the earlier stages of their education, who cannot be expected to have at their command, rare and expensive helps to elucidate the meaning of the author they are studying. Hence will be found explanations of idioms, unusual constructions, the use of moods, &c., which to a ripe scholar might seem superfluous, or which apparently might have been dismissed by a simple reference to some grammar or commentary, where the point is fully discussed and explained. But it may be asserted that, even when they have the means at their command, students seldom turn aside from the immediate duty of preparing themselves for recitation, to search out references and investigate idiomatic constructions. It will be seen, however, that after a given explanation has once been made, a similar word or construction, usually, is either passed by without comment, or simply referred to the note where the explanation has been previously given. In the preparation of the notes, much help has been derived from the labors of others, which I have aimed to acknowledge, although in some instances, through inadvertence or a desire of brevity, I may have omitted to do this.

The references to Buttmann's and Matthiæ's Grammars are quite copious, inasmuch as the editor believes that these works have now quite an extensive circulation, and are in the hands of almost every teacher of the language. Equally copious references were originally made to Thiersch's and Rost's Grammars, but were mostly suppressed from the belief, that very few copies of those excellent works are in the private libraries of teachers and students.

The punctuation is essentially that of Dindorf, carefully revised, however, by a comparison of the punctuation of Bornemann, Krüger, and Poppo. It may appear to some, that

too many of the usual points have been omitted. If the editor has erred in this, it has been done with the approbation of some of the best classical scholars in this country, whom he consulted in reference to the principles of punctuation, and with the example of eminent scholars abroad, whose recently published works have fewer points of punctuation than appeared in older editions.

As it regards the geography of the places spoken of in the *Anabasis*, the editor has taken pains to avail himself of the best helps within his reach, yet he is far from claiming to have done more than partial justice to this most important task of the commentator. The geography of Western Asia, especially of those countries through which the Retreat was in part conducted, is so imperfect, that there is great difficulty in locating many places with accuracy. The facilities of access to those regions however are now so great, that they will doubtless soon be explored and their geographical statistics more accurately defined, when, if it shall please the public to receive this my first offering to the cause of classical literature with kindness and favor, so as to call for a second edition, I shall endeavor to prefix a map, to assist the student in tracing both the *ἀνάβασις* and *κατάβασις* of the Greeks, and in locating the places referred to by the historian.

I should do injustice to my feelings, were I to forbear acknowledging my obligations to Professors Felton of Harvard University, Woolsey of Yale College, and Lewis and Johnson of the New-York University, for many valuable suggestions in the plan of the work. Especially to Prof. Woolsey and Dr. Robinson am I indebted, for the freely proffered use of their choice and extensive libraries, which placed within my reach many books, that were of great use in preparing this edition.

CORNELIUS INSTITUTE, MAY 2, 1843.

ABBREVIATIONS AND EXPLANATIONS

S.	stands for Sophocles' Greek Grammar.
Mt.	" " Matthiæ's " "
Butt.	" " Buttmann's " "
Vig.	" " Viger's Greek Idioms (Seager's ed.).
N.	" " note.
cf.	" " compare; consult.
c. v.	" " connecting vowel.
κ. τ. λ.	" " καὶ τὰ λοιπά = &c.
th.	" " theme.
lit.	" " literally.
pen.	" " penult.
sc.	" " scilicet.
synt.	" " syntax.

The references to Buttmann, are made to his larger grammar translated by Dr. Robinson.

SUMMARY.

BOOK I.

- CHAP.** **CYRUS** the Younger is accused to his brother Artaxerxes of plotting against him, upon which he is apprehended, and obtains his liberty only at his mother's intercession. He returns to his satrapy, and secretly raises an army, part of which are Greeks, in order to make war against his brother.
- I.** He sets out from Sardis, and marches through Lydia, Phrygia, and Lycaonia into Cappadocia, whence he enters Cilicia and finds it deserted by Syennesis, who is however at last induced by his wife to have an interview with Cyrus.
- II.** The Greeks suspecting the real object of the enterprise, refuse to go any further; but by the prudence of Clearchus they consent to follow Cyrus, who says that the expedition is intended against Abrocomas.
- III.** The army passes the Pylæ Syriæ. Two of the Greek generals, Xenias and Pasion, having taken offence at Cyrus, desert the expedition. The magnanimity of Cyrus in not pursuing them, causes the army to follow him with great enthusiasm. They reach Thapsacus on the Euphrates, where Cyrus discloses the real design of the expedition; but the army, by fresh promises and the craft of Menon, are induced to cross the river.
- IV.** They pass through a desert country, having the Euphrates on their right. Many of the beasts of burden perish for want of fodder. While provisions are brought over from Carmande, a town on the opposite bank of the Euphrates, a quarrel arises between Clearchus and Menon, which is settled by a serious appeal from Cyrus.
- V.** Orontes, a relative of Cyrus, is apprehended when on the point of deserting to the king. He is tried and condemned to death.
- VI.** Cyrus, supposing that the king would join battle the next day, reviews his army at midnight, and makes an encouraging speech to the Greeks. The next day, with his army in order of battle, he passes a trench dug by the king, after which, thinking that his

brother had given up all intention of fighting, he proceeds less cautiously.

VIII. Suddenly and unexpectedly it is announced, that the king's army is approaching in fine order, whereupon Cyrus and the Greek commanders hastily marshal their forces and prepare for battle. The Greeks, whose position is on the right wing, charge the enemy, and easily rout that part of the royal forces opposed to them. Cyrus, seeing the king in the centre, rashly attacks him and is slain.

IX. The eulogy of Cyrus.

X. The king takes and plunders the camp of Cyrus, but is repulsed from the Grecian camp. Joined by Tissaphernes he proceeds against the main body of the Greeks, who again put his army to flight. The Greeks return to their camp.

BOOK II.

CHAP. The Greeks hear with surprise and grief of the death of Cy-

I. rus. They offer the throne of Persia to Ariæus, who declines it, and expresses his intention of returning forthwith to Ionia. The king summons the Greeks to deliver up their arms. Finding them resolute and undismayed, the envoy in the name of the king, offers them peace if they remain where they are, but threatens them with war, in case they advance or retreat. They dismiss the messenger with a bold answer.

II. The Greeks join Ariæus, with whom they form a treaty, and take counsel in reference to their return. During the night following the first day's march, the army is seized with a panic, which Clearchus pleasantly allays.

III. The next morning the king proposes a truce, and sends guides to conduct the Greeks, where they can obtain provisions. A treaty is here concluded between the two parties, the terms of which are, that the Persians shall faithfully conduct the Greeks to their own country, furnishing them with provisions, which the Greeks are to buy, or procure from the country through which they pass, without doing injury to it.

IV. Mutual suspicion which ripens into enmity, arises between the Greeks and Persians. The armies pass the Median wall and cross the Tigris.

V. Having halted at the river Zabatus, Clearchus, in order to put an end to the suspicions, seeks an interview with Tissaphernes, at whose invitation he repairs the next day to the Persian camp, with four other generals and twenty captains. At a given signal, the generals are made prisoners, and the captains put to death. Ariæus then comes to the Greek camp, and in the king's name demands the surrender of their arms. The Greeks return a reproachful answer.

VI The character of the five generals.

BOOK III

- CHAP. The Greeks are in great dejection. Xenophon, awakened from
- I. his slumbers by a remarkable dream, arouses first the captains of Proxenus, and then the generals and captains of the other divisions. At his suggestion, they elect new commanders, in place of those, who had been seized by Tissaphernes.
 - II. A new council is held, at which, after speeches made by Chirisophus, Cleanor, and Xenophon, the order of march is resolved upon, and his post assigned to each commander.
 - III. As the Greeks are about to commence their march, Mithridates, under the guise of friendship, comes to them, but soon shows that he is an enemy, and they resolve for the future, to enter into no negotiations with the Persian king. After the passage of the Zabatus, they are harassed by Mithridates, and suffer for the want of slingers and horsemen. By Xenophon's advice, men are enrolled for these services.
 - IV. Mithridates again pursues the Greeks, but is easily repulsed. They reach the Tigris, after which they are attacked by Tissaphernes with a large army. The Greeks repulse him and then change their order of march. Passing over a mountainous country, they are harassed by the enemy, but getting possession of an eminence, commanding the one occupied by the Persians, they descend into the plain.
 - V. Having arrived at a point, where the Carduchian mountains press close upon the river, and being still harassed by the enemy, the generals hold a consultation, and resolve to march over the mountains.

BOOK IV.

- CHAP. They enter the Carduchian territory, but suffer much from the
- I. wind and cold, and also from the assaults of the barbarians, by whom they are shut up in a valley.
 - II. A prisoner is compelled to serve as a guide, who conducts a part of the army to an eminence, whence they disperse the barbarians, and thus enable the Greeks to leave the valley.
 - III. They arrive at the river Centrites, which, by a series of skilful manœuvres, they cross in safety, and disperse the Persians, who are drawn up on the opposite bank to oppose their passage.
 - IV. The Greeks enter Armenia, pass the sources of the Tigris, and reach the Teleboas. Here they make a treaty with Teribazus, the satrap of the province, whom they soon find to be insincere.
 - V. In their march through the country, they suffer intensely from the cold, and deep snow, as well as from the want of food. At

length they reach some villages well-stored with provisions, where they remain seven days.

- VI. They set out from these villages with a guide, who being struck by Chirisophus, deserts them. After wandering about for several days, they reach the river Phasis. Thence having marched two days, they arrive at a mountain occupied by the Phasiani, whom with much address and gallantry the Greeks dislodge.
- VII. Entering the country of the Taochi, the Greeks storm a fort, in which they find a great number of cattle, upon which they subsist, while passing through the country of the Chalybes. They cross the Harpasus, and march through the country of the Scythini, to Gymnias, from which town a guide conducts them to Mount Teches, where they obtain a view of the sea.
- VIII. The Greeks having descended the mountain, and made a treaty with the Macrones, ascend the Colchian mountains, and rout the enemy who are drawn up to oppose them. Thence they descend into well-furnished villages in the plain, and in two day reach Trapezus, a Grecian city on the Euxine Sea.

BOOK V.

CHAP. Chirisophus is sent to obtain ships from Anaxibius, the Spartan

- I. admiral. Xenophon, in the mean while, takes other measures to procure ships, in case the mission of Chirisophus should prove unsuccessful, and sees that the roads are well prepared for the army, should it be obliged to proceed by land. Dexippus betrays the trust reposed in him and deserts the army.
- II. The Greeks being in want of provisions, Xenophon leads a foraging expedition against the Drilæ. Destroying all their property in the fields, these people shut themselves up in their principal fort, which the Greeks, after meeting with a fierce resistance, take and burn. The next day they return to Trapezus.
- III. Embarking the camp-followers, invalids and baggage, in the ships, the army commences its march towards Greece by land. At Corasus, they divide the money raised from the sale of captives. The tenth part is given to the generals to be kept for Apollo and Artemis of Ephesus. A short description of Scillus, the residence of Xenophon.
- IV. The Mossynæcians prohibit the Greeks from passing through their territory. An alliance is formed with a part of the Mossynæcians hostile to those opposing the Greeks. With these allies the Greeks force their way into the chief city, which is destroyed. The barbarous manners of the Mossynæcians described.
- V. The army passes through the country of the Chalybes, and arrive at Cotyora. Not being hospitably received, the Greeks sub

sist by plundering the Paphlagonians and the territory of Cotyora. Of this the people of Sinope, through their ambassadors, complain, but are satisfied by the reply of Xenophon.

- VII. The Greeks are advised by these ambassadors to proceed by sea. The design of Xenophon to build a city in Pontus, is frustrated by the treachery of Silanus, to whom he had communicated it.
- VII. Xenophon defends himself from the charge of intending to sail to the Phasis, and accuses certain of the soldiers, who some time previous had insulted the ambassadors from Cerasus.
- VIII The conduct and accounts of the generals being investigated, some are fined for delinquencies. Xenophon being accused of using severity towards the soldiers, admits the fact, but shows in an eloquent speech, that he was justified in the circumstances.

BOOK VI.

CHAP The ambassadors of the Paphlagonians, coming to negotiate a

- I. peace, are treated with a sumptuous banquet. Peace is concluded with them, after which the Greeks sail to Sinope. Here the army determines to choose a commander-in-chief, and elect Xenophon, but he declines the appointment, the omens he offered being unpropitious. Chirisophus is then chosen.
- II. The Greeks sail to Heraclea. At this place, a dissension arises, which results in the division of the army into three parts, one composed of the Arcadians under their own leaders, the other two respectively under Chirisophus and Xenophon.
- III. At the port of Calpe, the Arcadians disembark, and making a predatory incursion against the Bithynians, are in imminent danger of destruction, but are rescued by the timely arrival of Xenophon. They all return to Calpe and join Chirisophus.
- VI The army pass a decree, that it shall be a capital offence to propose another separation. Neon, contrary to the auguries, leads out two thousand men to forage, but is attacked by Pharnabazus, and retreats with the loss of five hundred men. He is brought back to the camp by Xenophon.
- V. The next day, Xenophon under favorable auspices leads out the troops, buries those who had been slain the day before, and puts to flight the enemy, who suddenly had shown themselves on a hill.
- VI The army now finds plenty of booty, which they take in perfect security. Cleander, the Spartan harmostes of Byzantium, arrives, and by the intrigues of Dexippus is at first prejudiced against the Greeks, but is reconciled through the wise endeavors of Xenophon. The command of the army is offered to him, which he declines, the omens being unfavorable. The army reach Chrysopolis.

BOOK VII.

CHAP. At the instance of Pharnabazus, who wishes to get the Greeks

- I. out of his territories, Anaxibius, the Spartan admiral, invites the army by a false promise of pay, to cross over to Byzantium. Having been treacherously excluded from the city by Anaxibius, the Greeks force their way in, but are appeased by Xenophon. Cœratades, a Theban, proposes himself to the army as their general, promising to conduct them into the Delta of Thrace, but soon resigns the office conferred upon him.
- II. Many of the soldiers now leave the army, while those who remain in Byzantium are sold as slaves by Aristarchus, the successor of Cleander. The Greeks wish to cross back into Asia, but are hindered by Aristarchus. Xenophon repairs to Seuthes a Thracian chief, who had invited the army to enter his service, to learn upon what terms he wishes to engage their services.
- III. The Greeks accept the offers of Seuthes, and proceed to his quarters, where they are hospitably entertained.
- IV. They march against his enemies, whose villages they burn, but are attacked in their quarters by some fugitives, who had pretended submission, and thus spied out the situation of the camp. The barbarians are repulsed, and submit to Seuthes.
- V. Seuthes neglects to pay the army as he had promised, whereupon the Greeks cast the blame of the affair upon Xenophon.
- VI. Xenophon defends himself from certain charges and suspicions in respect to the pay withheld by Seuthes. He refuses to remain with Seuthes, preferring to accompany the army into Asia, whither it is about to proceed to engage in the war with Tissaphernes.
- VII. The absurdity of the charge of Medosades, a Thracian, against Xenophon is shown by him, upon which the Lacedæmonian deputies refuse to conduct the Greeks into Asia, until Seuthes has paid them. Xenophon at last prevails on Seuthes to pay the wages due to the army.
- VIII. Xenophon himself receives no pay, and is so straitened as to be obliged to sell his horse to raise funds. He proceeds with the army to Pergamus, where he is hospitably received by Hellas the wife of Gongylus. By her advice he attacks the castle of Asidates. At first he is unsuccessful, but on the following day, he takes Asidates prisoner, with his wife, children, and all his riches. He receives a large share of the booty and delivers the army to Thimbron, to be incorporated with the forces levied against Tissaphernes.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Α.

C A P. I.

1. ΔΑΡΕΙΟΤ¹ καὶ Παρυσάτιδος γιγνONTαι παῖδες δύο,² πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος³ δὲ Κύρος. Ἐπεὶ δὲ ἴσθ' ἐνὲ Δαρείῳ καὶ ὑπώπτενε τέλεντήν τοῦ βίου, ἐβούλετο⁴ τὸ παῖδε ἀμφοτέρω παρεῖναι. 2. Ὁ μὲν οὖν πρεσβύτερος⁵ παρὼν⁶ ἐτύγγανε.⁷ Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς⁸ ἧς αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε⁹ πάντων ὅσοι εἰς Καστωλοῦ πεδίον ἀθροίζονται. Ἀναβαίνει οὖν ὁ Κύρος λαβὼν Τισσαφέρτην ὡς φίλον· καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας ἀνέβη¹⁰ τριακοσίους, ἄρχοντα¹¹ δὲ αὐτῶν Ξενίαν Παβράσιον.

3. Ἐπεὶ δὲ ἐτελεύτησε Δαρείος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρτης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει¹² αὐτῷ. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κύρον ὡς ἀποκτενῶν¹³· ἡ δὲ μήτηρ¹⁴ ἔξαιτ' ἡσαμένη¹⁵ αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. 4. Ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθείς, βουλευέται ὅπως¹⁶ μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ' ἦν δύνηται βασιλεύσει ἀντ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ,¹⁷ φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξη. 5. Ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν πᾶν-

· § 175. N. 2. — ² § 137. N. 8. — ³ § 57. 1. — ⁴ Root? — ⁵ § 57. 2. — ⁶ § 135. 3. — ⁷ § 222. 4; Butt. § 144. — ⁸ account for the circumflex acc. (§ 31. N. 2.) — ⁹ § 96. 9. — ¹⁰ §§ 118. B: 117. 12. — ¹¹ § 184. 1. — ¹² § 216. 1. — ¹³ § 222. 1. — ¹⁴ What is this mid. voice? (§ 207. 2.) ? — ¹⁵ §§ 228 2: 213. N. 4. — ¹⁶ Why in the Dat. ?

τας οὕτω διατιθεῖς ἀπεπέμπετο ὥςθ' ¹ ἐαυτῷ ² μᾶλλον φίλους εἶναι ἢ βασιλεῖ. Καὶ τῶν παρ' ἐαυτῷ δὲ βαρβάρων ³ ἐπεμελεῖτο ὥς πολεμῆν τε ἱκανοὶ εἴησαν καὶ ἐνδοικῶς ⁴ ἔχοιεν αὐτῷ. 6. Τὴν δὲ Ἑλληνικὴν δύναμιν ἤθροίζεν ὥς ⁵ μάλιστα ἐδύνατο ἐπικρύνπτóμενος, ὅπως οὐ ἀπαρσφενάτατον λάβοι βασιλεία. Ὡς οὖν ἐποιεῖτο τὴν συλλογὴν. Ὅπόσας εἶχε φυλακὰς ⁶ ἐν ταῖς πόλεσι παρήγγειλε τοῖς φρουράρχοις ⁷ ἐκάστοις λαμβάνειν ⁸ ἀνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὥς ἐπιβούλευον ⁹ Τισσαφέρνους ⁹ ταῖς πόλεσι. Καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους ¹⁰ τὸ ἀρχαῖον ¹¹ βασιλείως δεδομέναι, τότε δ' ἀφεστήκεσαν πρὸς Κῦρον πᾶσαι πλὴν Μιλήτου. 7. Ἐν Μιλήτῳ δὲ Τισσαφέρνης προαισθόμενος τὰ αὐτὰ ¹² ταῦτα βουλευομένους, ἀποστήναι πρὸς Κῦρον, τοὺς μὲν αὐτῶν ἀπέκτεινε ¹³ τοὺς δ' ἐξέβαλεν. Ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας συλλέξας ¹⁴ στρατεύμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν ¹⁵ καὶ κατὰ θάλατταν καὶ ἐαυμάτο κατάγειν τοὺς ἐκπεπρωκότας. Καὶ αὕτη αὐτῷ ἀλλήλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν ¹⁶ στρατεύμα. 8. Πρὸς δὲ βασιλεία πέμπων ἡξίου ἀδελφὸς ὢν αὐτοῦ δοθῆναι ¹⁷ οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνῃ ἀρχεῖν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα. ὥστε βασιλεὺς τῆς μὲν πρὸς ἐαυτὸν ἐπιβουλῆς ¹⁸ οὐκ ἠσθάνετο, ¹⁹ Τισσαφέρνει δὲ ἐρόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν. ὥστε οὐδὲν ἤχθετο ²⁰ αὐτῶν πολεμούντων. καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων ²¹ ὧν ὁ Τισσαφέρνης ἐτύγγανεν ²² ἔχων. 9. Ἄλλο δὲ στρατεύμα αὐτῷ συνελέγετο ἐν Χερρόνησῳ τῇ ²³ καταντιπέραις Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Λακεδαιμόνιος φηγὰς ἦν. τούτῳ συγγενόμενος ὁ Κῦρος ἡγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρεικοὺς. ²⁴ Ὁ δὲ λαβὼν τὸ χρυσίον στρατεύμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων καὶ

¹ §§ 25: 14. 2 — ² § 196. 1. — ³ § 182. — ⁴ § 216. 1. — ⁵ § 228. 2. ὥς. — ⁶ § 151. 2, 3. — ⁷ Component parts? — ⁸ §§ 96. 6: 12. 1. — ⁹ What does this gen. abs. denote (§ 192.)? — ¹⁰ Synt.? — ¹¹ § 144. 3. — ¹² §§ 118. K: 104. 2. — ¹³ §§ 104. 1: 9. 2: 12. 3. — ¹⁴ Account for the circumflex. — ¹⁵ § 221. — ¹⁶ Why does the ult. here take the acute accent (22. 2.)? — ¹⁷ § 179. 1. — ¹⁸ Account for the subs. — ¹⁹ Th.? Used here in a lit. or trop. sense? — ²⁰ § 43. 3. — ²¹ §§ 96. 7: 12. 2: 222. 4. — ²² § 140. 2. — ²³ Val. of the daric? See N.

ἐπολέμει ἐκ Χερρόνησον ὁρμώμενος τοῖς Θοραξὶ τοῖς¹ ὑπὲρ Ἑλλήσποντον οἰκοῦσι καὶ ὠφέλει τοὺς Ἕλληνας· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφὴν τῶν στρατιωτῶν αἱ Ἑλλήσποντιακαὶ πόλεις ἐκοῦσαι. Τοῦτο δ' αὖ οὕτω τρεφόμενον² ἐλάνθανεν αὐτῷ τὸ στράτευμα. 10. Ἀρίστιππος δὲ ὁ Θετταλὸς ξένος ὢν ἐτύγγα-
ρεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι³ ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κύρον καὶ αἰτεῖ⁴ αὐτῷ εἰς διεχιλίους ξένους καὶ τριῶν μηνῶν⁵ μισθόν, ὡς οὕτω πείργόμενος⁶ ἂν τῶν ἀντιστασιωτῶν.⁷ Ὁ δὲ Κύρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἑξ μηνῶν μισθόν, καὶ θεῖται αὐτοῦ⁸ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλευσῇται. Οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα. 11. Πρόξενον δὲ τὸν Βοιωτίον ξένον ὄντα αὐτῷ⁹ ἐκέλευσε λαβόντα ἄνδρας οἳτι πλείστους παραγενέσθαι,¹⁰ ὡς εἰς Πεισίδας βουλόμενος στρατεύεσθαι,¹¹ ὡς πράγματα παρεχόντων τῶν Πεισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαίνετον δὲ τὸν Στυμφάλιον καὶ Σακράτην τὸν Ἀχαιοὺν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας¹² ἐλθεῖν οἳτι πλείστους, ὡς πολεμήσων¹³ Τισσαφέρνει σὺν τοῖς φνγσίαι¹⁴ τῶν Μιλησίων. Καὶ ἐποίουν¹⁵ οὕτως οὗτοι.

CAP. II.

1. Ἐπεὶ δ' ἰδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο ὡς Πεισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἕλληνικὸν τὸ ἐνταῦθα στράτευμα, καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἥκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίπῳ συνάλλαι γέντι πρὸς τοὺς οἴκοι ἀποπέμψαι¹⁰ πρὸς ἑαυτὸν ὃ εἴη στράτευμα· καὶ Ξενίᾳ τῷ Ἀρκάδι, ὃς αὐτῷ¹⁶ προεστήκει τοῦ ἐν ταῖς πόλεσι¹⁷

¹ § 140. 2. — ² § 222. 4. — ³ Why not *properispon.* (§ 20. N. 1.) ? — ⁴ Accus. of thing following this verb ? — ⁵ What does this gen. denote (§ 173. N. 1) ? — ⁶ § 222. 1. — ⁷ § 184. 1. — ⁸ § 181. 1. — ⁹ § 197. N. 4. — ¹⁰ Why *paroxylone* (§ 93. 3.) ? — ¹¹ Why *proparoxytone* (§ 20. 1, N. 1.) ? — ¹² §§ 118. A: 96. 7: 12. 1. — ¹³ § 95. — ¹⁴ §§ 39. 1: 10. 2. — ¹⁵ Why the imperf. ? — ¹⁶ Synt. ? — ¹⁷ Dat. plur. how formed ?

ξενικοῦ, ἦκειν παραγγέλλει λαβόντα τοὺς ἄνδρας πλὴν ὅποσοι¹ ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. 2. Ἐκάλεσε² δὲ καὶ τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς φηγάδας³ ἐκέλευσε σὺν αὐτῷ στρατεῦσθαι, ὑποσγόμενος⁴ αὐτοῖς, εἰ καλῶς καταπράξειεν⁵ ἐφ'⁶ ᾧ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς κατάγοι οἴκαδε.⁷ Οἱ δὲ ἡδέως ἐπείθοντο· ἐπίστενον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὅπλα παρῆσαν εἰς Σάρδεις. 3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο⁸ εἰς Σάρδεις ὀπλίτας εἰς τετρακισχιλίους. Προξένος δὲ παρῆν ἔχων ὀπλίτας⁹ μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους· Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους· Σωκράτης δὲ ὁ Ἀχαιοὺς ὀπλίτας ἔχων ὡς πεντακοσίους· Πασίων δὲ ὁ Μεγαρεὺς εἰς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατενομένων.¹⁰ 4. Οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο Τισσαφέρνης δὲ κατανόησας ταῦτα καὶ μείζονα ἡγησάμενος¹¹ εἶναι ᾧ ὡς ἐπὶ Πεισίδας τὴν παρασκευὴν¹² πορεύεται ὡς βασιλεῦς ἢ ἐδύνατο γάμιστα ἱππείας ἔχων ὡς πεντακοσίους. 5. Καὶ βασιλεὺς μὲν δὴ ἰπτεῖ ἦκουσε παρὰ Τισσαφέρνης τὸν Κύρου στόλον, ἀντιπαρεσκευίζετο.¹³

Κῦρος δὲ ἔχων οὓς¹⁴ εἰρηκα ὠρμάτο¹⁵ ἀπὸ Σάρδεων· καὶ ἐξαίανει¹⁶ διὰ τῆς Ἀνδίας σταθμοὺς τρεῖς παρασάγγας εἴκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. Τούτου τὸ εὖρος δύο πλέθρα· ρέφουρα δὲ ἐπὶν ἐξευγμένη¹⁷ Ἀλαιοῖς ἐπτά. 6. Τούτων διαβάς¹⁸ ἐξαίανει διὰ Φρυγίας σταθμὸν ἓνα παρασάγγας ὀκτώ εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαιμόνα καὶ μεγάλην. Ἐνταῦθα ἔμειπεν ἡμέρας ἐπτά· καὶ ἦκε Μένων ὁ Θετταλὸς ὀπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας¹⁹ καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. 7. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Κα-

¹ Pron. adj. of what kind? — ² § 95. N. 1. — ³ Nom. how formed? — ⁴ § 118. Y. — ⁵ § 87. N. 3. — ⁶ How does ἐπὶ become ἐφ' (§§ 25; 14. 2.)? — ⁷ § 121. N. 3. — ⁸ Tense-root? c. v.? Term.? — ⁹ § 127. 5; Butt. § 119. N. 11. 1). — ¹⁰ Synt.? — ¹¹ § 208. Root? — ¹² §§ 135. 3: 226. 1. — ¹³ § 151. R. 1. — ¹⁴ In what tenses are pure verbs contracted? — ¹⁵ § 15. 3; Butt. §. 26. 6. — ¹⁶ § 76. 2. — ¹⁷ Part. how formed? — ¹⁸ §§ 36. 2.

λαινας, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα Κύρῳ βασιλεὺς ἦν¹ καὶ πηγάδεις μέγας ἀγρίων θηρίων² πληρὴς, ἃ ἐκεῖνος ἐθήρευν ἀπὸ ἵππου, ὁπότε γυμνάσαι³ βούλοιτο ἑαυτὸν⁴ τε καὶ τοὺς ἵππους. Διὰ μέσον δὲ τοῦ παραδείσου ῥεῖ⁵ ὁ Μαϊάνδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσι⁶ ἐκ τῶν βασιλείων· ῥεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως⁷. Ἔστι δὲ καὶ μέγας βασιλέως βασιλεία ἐν Κελαιναῖς⁸ ἀρμυρὴ ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ⁹ ὑπὸ τῇ ἀκροπόλει¹⁰· ῥεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαϊάνδρον· τοῦ δὲ Μαρσίου τὸ εὖρος ἔστιν εἴκοσι καὶ πέντε ποδῶν¹¹. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι¹² Μαρσίαν, νικήσας ἐρίζοντά¹³ οἱ περὶ σοφίας καὶ τὸ δέριμα κρεμάσαι¹⁴ ἐν τῷ ἄντρον ὅθεν¹⁵ αἱ πηγαὶ· διὰ δὲ τοῦτο ὁ ποταμός καλεῖται Μαρσίνας. 9. Ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἡττηθεὶς¹⁶ τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομησάι¹⁷ ταῦτά τε τὰ βασιλεία καὶ τὴν Κελαινῶν ἀκρόπολιν¹⁸. Ἐνταῦθα ἔμεινε Κῦρος ἡμέρας³ τριάκοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φρυγὰς ἔχων ὀπλίτας χιλίους καὶ πελταστὰς Θρακὰς ὀκτακοσίους καὶ τοξότας Κρήτας διακοσίους. Ἄμα δὲ καὶ Σωσίας παρὴν ὁ Συρακούσιος ἔχων ὀπλίτας τριακοσίους, καὶ Σοφαίνετος ὁ Ἀρκὰς ἔχων ὀπλίτας χιλίους. Καὶ ἐνταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὀπλίται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἅμφὶ τοὺς διςχιλίους.

10. Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγας δέκα εἰς Πέλτας, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινε ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθνος καὶ ἀγῶνα ἔθηκε¹⁷· τὰ δὲ ἄθλα ἤσαν σιτεγγίδες χρυσᾶι¹⁸· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγας δώδεκα εἰς Κεραμῶν ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρᾳ. 11. Ἐν-

¹ § Why the sing? — ² Synt? — ³ What has become of ζ in the pres.? — ⁴ Why the acute accent (§ 22. 3.)? — ⁵ § 4. 2. — ⁶ Why unaccented? — ⁷ § 31. N. 2. (2.) — ⁸ § 33. N. 3. (2.) — ⁹ §§ 175 : 36. 2. (5). Copula and gram. pred. of this clause? — ¹⁰ §§ 104. 2 : 20. N. 1 : 21. 2. — ¹¹ Why two accents? — ¹² § 95. N. 2. — ¹³ §§ 121. 2 : 123. — ¹⁴ Dif. betw. *depon.* pass. and *depon.* mid.? — ¹⁵ § 135. 1. — ¹⁶ Comp. parts? — ¹⁷ § 104. N. 2. — ¹⁸ Why *perispom.*?

τεῦθεν ἐξελαύνει σταθμούς τρεῖς παρασάγγας τριάκοντα εἰς Καῦ-
στρον πεδίον, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινεν ἡμέρας πέντε·
καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς πλέον ἢ τριῶν μηνῶν,¹ καὶ
πολλάκις ἰόντες ἐπὶ πᾶς θύρας ἀπήνουν.² Ὁ δὲ ἐλπίδας³ λέγων
διῆγε καὶ δηλὸς ἦν ἀναισθητός· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπον
ἔχοντα μὴ ἀποδιδόναι.⁵

12. Ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συεννέσιος γυνή⁶ τοῦ
Κιλίκων βασιλέως παρὰ Κύρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα
πολλά. Τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κύρος μισθὸν τεττά-
ρων μηνῶν. Εἶχε⁷ δὲ ἡ Κίλισσα καὶ φύλακας περὶ αὐτὴν Κίλικας
καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ συγγενέσθαι⁸ Κύρον τῇ Κίλισσῃ.

13. Ἐντεῦθεν δ' ἐξελαύνει σταθμούς δύο παρασάγγας δέκα εἰς
Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ
Μίδων καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ λέγεται Μίδας τὸν
Σάτυρον θηρεῦσαι οἶνον κεράσας αὐτῇ.⁹

14. Ἐντεῦθεν ἐξελαύνει
σταθμούς δύο παρασάγγας δέκα εἰς Τυριαδον, πόλιν οἰκουμένην·
ἐνταῦθα ἔμεινεν¹⁰ ἡμέρας τρεῖς. Καὶ λέγεται δεηθῆναι¹¹ ἡ Κίλισσα
Κύρον¹² ἐπιδεῖξαι¹³ τὸ στράτευμα αὐτῇ. Βουλόμενος οὖν ἐπιδεῖξαι
ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων.

15. Ἐκέλευσε δὲ τοὺς Ἑλλήνας ὡς νόμος¹⁴ αὐτοῖς¹⁵ εἰς μάχην οὕτω
ταχθῆναι¹⁶ καὶ στήναι, συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ.¹⁷ Ἐτά-
χθησαν οὖν ἐπὶ τεττάρων¹⁸ εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν
αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ
ἄλλοι στρατηγοί. 16. Ἐθεώρει οὖν ὁ Κύρος πρῶτον μὲν τοὺς βαρ-
βάρους· οἱ δὲ παρήλαντον τεταγμένοι κατ' ἰλίας¹⁹ καὶ κατὰ τάξεις·
εἶτα δὲ τοὺς Ἑλλήνας, παρελαύνων ἐφ' ἑρμάτος καὶ ἡ Κίλισσα ἐφ'
ἀρμαμάξης. Εἶχον δὲ πάντες κέραν²⁰ χαλκᾶ²⁰ καὶ χιτῶνας²⁰ φοι-
νι-

¹ § 35. N. 2. (2.) Synt. ? — ² Account for the , subs. — ³ Nom. how formed ? — ⁴ § 222. 4. — ⁵ § 117. 1, N. 18. (3.) — ⁶ § 46. 1. — ⁷ § 80. N. 1. — ⁸ § 12. 2. — ⁹ § 118. K. — ¹⁰ Account for , in the pen. ? — ¹¹ § 96. 10. — ¹² § 181. 1. — ¹³ §§ 96. 9 ; 117. 2. — ¹⁴ § 157. N. 10. — ¹⁵ § 196. 3. — ¹⁶ § 96. 3: Why is not the subject of the infin. here expressed (§ 158. 3.) ? — ¹⁷ What does this gen. denote ? — ¹⁸ Dialect (§ 6. N. (2.) ? — ¹⁹ § 34. N. 2. (3.) — ²⁰ Nom. how formed (§ 36. 3.) ?

κοῦς καὶ κημείδας καὶ τὰς ἀσπίδας ἐκκεκαθαμένους.¹ 17. Ἐπειδὴ δὲ πάντα παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος, πέμψας Πάροχα τὸν ἐρημνέα παρὰ τοὺς στρατηγούς τῶν Ἑλλήνων ἐκέλευσε προβαλεῖσθαι² τὰ ὄπλα καὶ ἐπιχωρήσαι³ ὅλην τὴν φάλαγγα. Οἱ δὲ ταῦτα προεῖπον⁴ τοῖς στρατιώταις⁵ καὶ ἐπεὶ ἐσάλπιγγε,⁶ προβαλλόμενοι τὰ ὄπλα ἐπήεσαν.⁷ Ἐκ δὲ τούτου θᾶπτον προϊόντων σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. 18. Τῶν δὲ βαρβάρων⁸ φόβος πολὺς καὶ ἄλλοις καὶ ἢ τε Κίλισσα ἔφηνεν⁹ ἐκ τῆς ἀρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς¹⁰ καταλιπόντες τὰ ὄνια ἔφηνον· οἱ δὲ Ἕλληνες, σὺν γέλωτι ἐπὶ τὰς σκηνάς ἤλθον. Ἡ δὲ Κίλισσα ἰδοῦσα τὴν ἀμύνην¹¹ καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κύρος δὲ ἥσθη¹² τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών.

19. Ἐντεῦθεν ἐξελαύνει σταθμούς τρεῖς παρασάγγας εἴκοσι εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμούς πέντε παρασάγγας τριάκοντα. Ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίαν οὖσαν. 20. Ἐντεῦθεν Κύρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην¹³ ὁδόν¹⁴ καὶ συνεπέμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε καὶ αὐτὸν Μένωνα. Κύρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμούς τέτταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Λάναν, πόλιν οἰκονομῆν, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, ἐν ᾧ Κύρος ἀπέκτεινεν¹⁵ ἄνδρα Πέρσην Μεγαφέρνην, φοῖνικιστὴν βασιλεῖον, καὶ ἕτερόν¹⁶ τινα¹⁷ τῶν ὑπάρχων δυνάστην, αἰτιασάμενος¹⁸ ἐπιβουλεύειν¹⁴ αὐτῷ. 21. Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς ὁρθία ἰσχυρῶς καὶ ἀμύχανος ἐξελθεῖν¹⁹ στρατεύματι, εἴ τις ἐκαίλνεν. Ἐλέγετο²⁰ δὲ καὶ

¹ § 107. (1). — ² Why has this verb one λ here and two in the pres. ? — ³ Why *properispm.* ? — ⁴ § 118. E. — ⁵ § 196. 4. — ⁶ Account for ε. — ⁷ Account for ι subs. — ⁸ Is this gen. *subjective* or *objective* (§ 173. N. 2.)? — ⁹ § 96. 18. — ¹⁰ § 31. N. 2. (2). — ¹¹ § 128. N. 2. — ¹² Account for σ. — ¹³ § 59. 3. — ¹⁴ Synt. ? — ¹⁵ § 118. K. — ¹⁶ What kind of adj. ? — ¹⁷ Why no accent ? — ¹⁸ § 183. 1. — ¹⁹ § 158. 3. — ²⁰ Subj. ?

Συνένσεις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· δι' οὗ ἔμεινεν ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος λέγων ὅτι λειοπῶς εἴη² Συνένσεις τὰ ἄκρα, ἐπεὶ ἦσθετο³ τὸ τε Μένωνος στρατεύμα⁴ ὅτι ἤδη ἐν Κιλικίᾳ ἦν εἰσὼ τῶν ὀρέων,⁵ καὶ ὅτι τριήρεις ἦκουε περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα⁶ τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. 22. Κύρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος,⁷ καὶ εἶδε τὰς σκηνὰς οὗ οἱ Κίλικες ἐφύλαττον.⁸ Ἐντεῦθεν δὲ κατέβαιναν εἰς πεδίον μέγα καὶ καλὸν, ἐπὶ ὅντων,⁹ καὶ δένδρων¹⁰ παντοδαπῶν¹⁰ ἐμπέων καὶ ἀμπέλων¹⁰ πολὺν δὲ καὶ σῆσαμον καὶ μέλι¹¹ καὶ κρητὸν¹¹ καὶ πυροὺς καὶ κριθὰς φέρε. Ὅρος δ' αὐτὸ περιέχει ἄγρυον¹² καὶ υψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν.

23. Καταβάς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθμοὺς τέτακτας παρασάγγας πέντε καὶ εἴκοσιν εἰς Ταρσούς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἦσαν τὰ Συνενέσιος βασιλεια τοῦ Κιλικίου βασιλέως· διὰ μέσης δὲ τῆς πόλεως ῥεῖ ποταμὸς Κύδρος ὄνομα, εὖρος¹¹ δύο πλέθρων. 24. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Συνενέσιος εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὄρη πλην οἱ τὰ κάπληϊά ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσοσίς. 25. Ἐπύαξα δὲ ἡ Συνενέσιος γυνὴ προτέρα Κύρου πέντε ἡμέρας εἰς Ταρσούς ἀτίκετο. Ἐν δὲ τῇ ὑπερβολῇ τῶν ὀρέων τῶν¹² εἰς τὸ πεδίον δύο λόχοι τοῦ¹³ Μένωνος στρατεύματος ἀπώλοντο·¹⁴ οἱ¹⁵ μὲν ἔφασαν¹⁶ ἀρπάζοντας τι κατακοπῆναι¹⁷ ὑπὸ τῶν Κιλικίων, οἱ δὲ ὑπολειφθέντας καὶ οὐ δυναμένους εὐρεῖν τὸ ἄλλο στρατεύμα οὐδὲ τὰς ὁδοὺς εἰτα¹⁸ κληνόμενους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὀπλίται. 26. Οἱ δ' ἄλλοι ἐπειδὴ ἤκον, τὴν τε πόλιν τοὺς Ταρσούς διήρπασαν, διὰ τὸν ὀλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασιλεια τὰ ἐν αὐτῇ. Κύρος δὲ ἐπεὶ εἰσῆλασεν εἰς τὴν πόλιν, μετε-

¹ What would this be unaccented? — ² §§ 216. 3: 87. N. 1. — ³ What kind of dep. verb (§ 208)? — ⁴ § 179. N. 1. — ⁵ Synt. ? — ⁶ § 222. 2. — ⁷ What does this gen. abs. denote? — ⁸ Why the imperf. ? — ⁹ §§ 13: 132. 1. — ¹⁰ If the ult. is to be accented, why perisperm. ? — ¹¹ § 167; Mt. § 425. 1. b. — ¹² § 140. 2. — ¹³ § 140. 1. — ¹⁴ § 115. 2. — ¹⁵ § 142. 1. — ¹⁶ Root? — ¹⁷ Why properisperm. ?

πέμπετο¹ τὸν Σπένγεσιν πρὸς ἐαυτὸν· ὁ δὲ οὔτε πρότερον οὐδενί² πω κρείττονι³ ἐαυτοῦ⁴ εἰς χεῖρας ἐλθεῖν ἔφη, οὔτε τότε Κύρῳ ἰέναι ἤθελε, πρὶν ἢ γυνὴ αὐτὸν ἔπεισε καὶ πίστεις ἔλαβε. 27. Μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις,⁵ Σπένγεσις μὲν ἔδωκε⁶ Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κύρῳ δ' ἐκείῳ δῶρα ἀνομιζέται⁷ παρὰ βασιλεῖ τῆμα, ἵππον χρυσοχαλινόν καὶ δακτύλιον χρυσοῦν⁸ καὶ ψέλλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν μηκέτι ἀφαρπάζεσθαι⁹. τὰ δὲ ἡρπασμένα¹⁰ ἀνδράποδα, ἦν που ἐντυγχάνωσι, ἀπολαμβάνειν.

CAP. III.

1. Ἐνταῦθα ἔμεινε Κῦρος καὶ ἡ στρατιὰ ἡμέρας¹¹ ἑκοσί¹²· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω· ὑπώπτευνον γὰρ ἤδη ἐπὶ βασιλείᾳ ἰέναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. Πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο¹³ ἰέναι· οἱ δὲ αὐτὸν τε ἔβαλλον¹⁴ καὶ τὰ ὑποζύγια τὰ ἐκείῳ, ἐπεὶ ἤρξατο προΐεναι. 2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφηνε¹⁵ τοῦ μη-καταπετρωθῆναι, ὑστερον δ' ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν¹⁶ ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν· καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἑστώς¹⁷· οἱ δὲ ὀρώντες ἐθανύμαζον καὶ ἐσιώπων· εἰτα δὲ ἔλεξε τοιαύδε.¹⁷

3. Ἄνδρες στρατιῶται,¹⁸ μὴ θανμάζετε ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν. Ἐμοί¹⁹ γὰρ Κῦρος ξένος ἐγένετο καὶ με φεύγοντα ἐκ τῆς πατρίδος τὰ τε ἄλλα ἐτίμησε καὶ μισθίους ἔδωκε δαρεϊκούς· οὐκ ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον²⁰ κατεθέμην ἔμοι ἄλλ' οὐδὲ καθ' ἡδονήσασθαι, ἀλλ' εἰς ὑμᾶς ἐδαπάνων. 4. Καὶ πρῶτον μὲν πρὸς τοὺς Θρᾷκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ'

¹ What does this imperf. denote? — ² § 195. 1. — ³ § 58. 2. N. 2. — ⁴ § 186. 1. — ⁵ Synt? — ⁶ § 104. N. 2. — ⁷ § 157. 2. — ⁸ Why periphrast. contrary to gen. rule § 23. N. 3. (2)? — ⁹ § 162. 3. — ¹⁰ Account for σ in the antepen. — ¹¹ § 168. 1. — ¹² § 210. N. 1. — ¹³ Why the imperf.? — ¹⁴ § 225. 3. — ¹⁵ §§ 81. 1. : 96. N. 1. — ¹⁶ § 91. N. 7. — ¹⁷ § 73. 1. — ¹⁸ § 136. N. 3. R. — ¹⁹ Ellip. of what word with ἴδιον?

ὑμῶν, ἐκ τῆς Χερρόνησου αὐτοὺς ἐξελαύνων βουλομένους ἀραιρεῖσθαι τοὺς ἐνοικοῦντας Ἑλλήνας¹ τὴν γῆν.¹ Ἐπειδὴ² δὲ Κύρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμεν, ἵνα εἴ τι δέοιτο ὠφελοῖν αὐτὸν ἀνθ'³ ὧν⁴ εὖ ἔπαθον ὑπ' ἐκείνου. 5. Ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ⁵ χρῆσθαι ἢ πρὸς ἐκείνον ψευδόμενον μεθ' ὑμῶν ἵεναι. Εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἰρήσομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῖν ὅ τι ἂν δέη πείσομαι.⁶ Καὶ οὐποτε ἐρεῖ οὐδείς ὥς ἐγὼ Ἑλλήνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδόντας τοὺς Ἑλλήνας τὴν τῶν βαρβάρων φιλίαν εἰλόμην. 6. Ἀλλὰ ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέετε πείθεσθαι οὐδὲ ἔπεισθαι, ἐγὼ σὺν ὑμῖν ἔρομαι καὶ ὅ τι ἂν δέη πείσομαι. Νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατριῶν καὶ φίλων καὶ συμμάχων, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ὦ, ὑμῶν⁷ δ' ἐχθρὸς ὧν οὐκ ἂν ἱκανὸς εἶναι οἶμαι οὐτ' ἂν φίλον ὠφελῆσαι⁸ οὐτ' ἂν ἐχθρὸν ἀλέξασθαι. Ὡς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς οὕτω τὴν γνώμην ἔχετε. 7. Ταῦτα εἶπεν· οἱ δὲ στρατιῶται οἱ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι ταῦτα ἀκούσαντες ὅτι οὐ φαίη⁹ παρὰ βασιλέα πορεύεσθαι ἐπήνεσαν¹⁰ παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δις χίλιοι λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. 8. Κύρος δὲ τούτοις¹¹ ἀπορῶν τε καὶ ληπούμενος μετεπέμπετο¹² τὸν Κλεάρχον· ὁ δὲ ἵεναι μὲν οὐκ ἤθελε, λάθρα δὲ τῶν στρατιωτῶν¹³ πέμπων αὐτῷ ἄγγελον ἔλεγε θαρσύνειν ὥς καταστήσονται τούτων¹⁴ εἰς τὸ δέον¹⁵ μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἵεναι. 9. Μετὰ δὲ ταῦτα συναγαγὼν τοὺς δ' ἐαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων¹¹ τὸν βουλόμενον, ἔλεξε τοιαύδε.

Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρῳ δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὐτε γὰρ ἡμεῖς φείδον¹⁶

¹ § 165. 1. — ² Moods which follow ἐπειδὴ (§§ 213. 3 : 216. 1 : 214 N. 5) ? — ³ Does ἀνθ' have here its prim. or sec. signif. ? — ⁴ Antecedent of ὧν ? Why the gen. (See N.) ? — ⁵ § 198. N. 1. — ⁶ Root (118. II.) ? — ⁷ § 181. 1. — ⁸ § 219. 1. — ⁹ § 216. 4. — ¹⁰ Account for ' subs. — ¹¹ Synt. ? — ¹² Why the imperf. ? — ¹³ § 188. 2. — ¹⁴ § 192. N. 2.

ἢ στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκεῖνος ἔτι ἡμῶν μισθοδότης. 10. Ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἶδα· ὥστε καὶ μεταπεπομένον αὐτοῦ¹ οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον αἰσχυρόμενος ὅτι σύνοιδα ἔμμεναι πάντα ἐπενεσμένος² αὐτόν· ἔπειτα δὲ καὶ δεδιώς³ μὴ λαβαῖν με δίκην ἐπιθῆ ὧν νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι. 11. Ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν⁴ καθεύδειν οὐδ' ἀπελεῖν ἡμῶν⁵ αὐτῶν, ἀλλὰ βουλευέσθαι ὅ τι χρὴ ποιεῖν ἐκ τούτων. Καὶ ἔως τε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ⁶ εἶναι ὅπως ἀσφαλέστατα μενοῦμεν· εἴτε ἤδη δοκεῖ ἀπιέναι, ὅπως ὡς ἀσφαλέστατα⁷ ἀπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔχομεν· ἀνευ γὰρ τούτων οὔτε⁸ στρατηγῶ οὔτε ιδιωτοῦ ὄφελος οὐδέν. 12. Ὁ δὲ ἀνὴρ πολλοῦ⁹ μὲν ἄξιος φίλος ᾧ ἂν φίλος ᾖ, χαλεπώτατος¹⁰ δ' ἐχθρὸς ᾧ ἂν πολέμιος ᾖ. Ἐτι δὲ δύναμιν ἔχει καὶ πεζὴν καὶ ἵππικὴν¹¹ καὶ ναυτικὴν ἢ πάντες ὁμοίως ὁρῶμεν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι¹²· ὥστε ὥρα λέγειν¹³ ὅ τι¹⁴ τις γινώσκει ἄριστον¹⁵ εἶναι. Ταῦτα εἰπὼν ἐπαύσατο.

13. Ἐκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λίσσονται ἃ ἐγὶ γνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες¹⁶ οἷα εἴη ἡ ἀπορία ἄνθρωπος τῆς Κύρου γνώμης¹⁷ καὶ μένειν καὶ ἀπιέναι. 14. Εἰς δὲ δὴ εἶπε (πρὸς ποιούμενος¹⁸ ἀκούων¹⁹) ὥς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα στρατηγούς μὲν ἐλθεῖν¹⁷ ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι¹⁸ (ἢ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι) καὶ συσκευάζεσθαι¹⁹ ἐλθόντας δὲ Κύρον αἰτεῖν πλοῦτα,²⁰ ὡς ἀποπλέοιεν²¹· ἔαν δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτεῖν Κύρον ὅστις διὰ φιλίας τῆς χώρας ἀπάξει. Ἐὰν δὲ μηδὲ ἡγεμόνα διδῶ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληφμένους²² τὰ ἄκρα, ὅπως μὴ φθάσωσι²³ μήτε Κύρος μήτε οἱ Κίλικες καταλαβόντες,²⁴ ὧν πολλοὺς καὶ

¹ Does this gen. abs. denote time or cause? — ² § 76. 2. — ³ § 118. A. — ⁴ Synt. ? — ⁵ § 182. — ⁶ § 159. N. 1. — ⁷ Compare (§ 57. 4). — ⁸ § 224. N. 1. — ⁹ § 190. 2. — ¹⁰ Why ὡτάτος and not ὅτατος? — ¹¹ § 131. 1. — ¹² § 221. N. 4. — ¹³ § 71. 2. — ¹⁴ Compare. — ¹⁵ § 117. 10. — ¹⁶ 226. 2. — ¹⁷ Root? — ¹⁸ § 134. 1. — ¹⁹ Th. ? — ²⁰ § 165. 1. — ²¹ 216. 1. 3. — ²² Composition? Synt. (222. 5). ? — ²³ Why subjunct. (214. 3). ? — ²⁴ 222. 4.

πολλὰ χρήματα ἔχομεν ἀνηρπακότες. Οὗτος¹ μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τούτου Κλέαρχος εἶπε τοσοῦτον· 15. Ὡς μὲν στρατηγήσουσα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνρῶ² δι' αἱ ἐμοὶ τοῦτο οὐ ποιητέον·³ ὥς δὲ τῷ ἀνδρὶ⁴ ὃν ἂν ἔλθοιτε⁵ πείσομαι⁶ ἢ δυνατόν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων. 16. Μετὰ τούτου ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν⁷ κελεύοντος, ὥςπερ⁸ πάλιν τὸν στόλον Κύρου μὴ ποιουμένου, ἐπιδεικνὺς δὲ ὥς εὐήθες εἴη⁹ ἡγεμόνα αἰτεῖν παρὰ τούτου ᾧ λυμαινόμεθα τὴν πρᾶξιν. Εἰ δέ τι καὶ τῷ ἡγεμόνι¹⁰ πισταύσομεν ᾧ¹¹ ἂν Κύρος διδῷ, τί¹² καλοῖε καὶ γὰρ ἄκρᾳ ἡμῖν κελεύειν Κύρον προκαταλαμβάνειν; 17. Ἐγὼ γὰρ ὁκνοῖν¹³ μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ,¹⁴ φοβοίμην¹⁵ δ' ἂν τῷ ἡγεμόνι ᾧ δοίη ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ¹⁶ οἶός¹⁷ τε ἔσται ἐξελθεῖν· βουλοίμην δ' ἂν ἄκοντος ἀπὼν Κύρου λαθεῖν αὐτὸν ἀπελθών· ὃ οὐ δυνατόν ἐστιν. 18. Ἀλλ' ἔγωγε¹⁸ φημί ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κύρον οὕτινες¹⁹ ἐπιτήδαιοι σὺν Κλεάρχῳ ἐρωτᾶν²⁰ ἑκείνον, τί²¹ βούλεται ἡμῖν χρῆσθαι· καὶ ἔαν μὲν ἡ πρᾶξις ἢ παραπλησία²² ὅραπερ²³ καὶ πρόσθεν ἐχρήτο τοῖς ξένοις,²⁴ ἔπεσθαι καὶ ἡμᾶς καὶ μὴ κακίους²⁵ εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· 19. ἔαν δὲ μεῖζων²⁶ ἢ πρᾶξις τῆς πρόσθεν φαίνεται καὶ ἐπιπονωτέρα καὶ ἐπικινδυνωτέρα, ἀξιοῦν ἢ πείσαντα²⁷ ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι²⁸ ἂν φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα καὶ ἀπίοντες ἀσφαλῶς ἂν ἀπίοιμεν· ὅ τι δ' ἂν πρὸς ταῦτα λέγῃ²⁹ ἀπαγγεῖλαι³⁰ δεῦρο· ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα βουλευέσθαι. 20. Ἔδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν

¹ § 149. 1. — ² §§ 162. N. 1: 200. 2. — ³ § 40. 2. Synt. ? — ⁴ § 118. II. — ⁵ § 158. 3. — ⁶ § 192. N. 2. — ⁷ Subj. ? — ⁸ Synt. ? — ⁹ Why the dat. ? — ¹⁰ What does the accent show this to be ? — ¹¹ §§ 87. N. 2: 217. 2. — ¹² Why subjunct. ? — ¹³ Why optat. ? — ¹⁴ § 160. N. 1. — ¹⁵ § 64. N. 1. — ¹⁶ Decline. — ¹⁷ Accus. of thing ? — ¹⁸ § 167. R. — ¹⁹ § 151. 1. — ²⁰ § 198. N. 1. — ²¹ How formed (§ 58. N. 3.) ? — ²² Root ? Tense how formed ? — ²³ § 209. 1. — ²⁴ Upon what verb does this subjunct. depend ? — ²⁵ § 104. 2.

Κλεάρχῳ πέμπουσιν, οἱ ἡρώτων Κύρον τὰ δόξαντα τῇ στρατιᾷ. Ὁ δ' ἀπεκρίνατο ὅτι ἀκούοι Ἀβροκόμαν ἐχθρὸν ἄνδρα ἐπὶ τῷ Ἐυφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· καὶ³ μὲν ἤ ἐκεῖ, τὴν δίκην ἔφη χρῆζειν ἐπιθεῖναι αὐτῷ, ἣν δὲ φεύγη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα 21. Ἀκούσαντες δὲ ταῦτα οἱ αἰρετοὶ³ ἀναγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία⁴ μὲν ἦν ὅτι ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδῶκε⁵ ἔπεσθαι. Προσαιοῦσι δὲ μισθόν· ὁ Κύρος ὑποσχεῖται ἡμιτόλιον πάσαις ὁρμαῖς οὐ πρότερον ἔσθαι, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικά τοῦ μηνός τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλείᾳ ἄγοι οὐδ' ἐνταῦθ' ἤκουσεν οὐδεὶς ἔν γε τῷ φανερῷ.

CAP. IV.

1. Ἐντεῦθεν ἐξελαίνει σταθμούς δύο παρασάγγας δέκα ἐπὶ τὸν Σάρον ποταμὸν, οὗ ἦν τὸ εὖρος τρία πλέθρα. Ἐντεῦθεν ἐξελαίνει σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον ποταμὸν, οὗ τὸ εὖρος στάδιον. Ἐντεῦθεν ἐξελαίνει σταθμούς δύο παρασάγγας πεντεκαίδεκα εἰς Ἴσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην,⁷ μεγάλην⁸ καὶ εὐδαίμονα. 2. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρῆσαν⁹ αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος¹⁰ Πυθαγόρας Λακεδαιμόνιος. Ἦγετο δ' αὐτῶν¹¹ Ταμὼς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς¹² ἑτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρην φίλη¹³ ἦν, καὶ συνεπολέμει⁷ Κύρῳ πρὸς αὐτόν. 3. Παρῆν¹⁴ δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετὰπεμπτος ὑπὸ Κύρου, ἑπτακοσίους ἔχων ὀπλίτας, ὧν ἑστρατήγει, παρὰ Κύρῳ. Αἱ δὲ νῆες¹⁵ ὥρμονον παρὰ τὴν Κύρον σκηνήν. Ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμας μισθοφόροι Ἕλληνες ἀποστάντες

¹ § 139. 3.—² § 24. — ³ § 132. 1. — ⁴ § 129. 3. Th. ? — ⁵ Subj. (§ 159. N. 1.) ? — ⁶ Synt. ? — ⁷ Th. ? — ⁸ § 56. — ⁹ Significations of *παρά* when followed by the gen. dat. and accus. ? — ¹⁰ § 135. N. 1. — ¹¹ § 184. 1. — ¹² Decline. — ¹³ Why fem. gend. ? — ¹⁴ Followed by what case ? — ¹⁵ Dialect ?

ἦλθον παρὰ Κῦρον τετρακόσιοι ὀπλίται καὶ συνεστρατεύοντο ἐπὶ βασιλείᾳ.

4. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα δύο τεῖχη,¹ καὶ τὸ μὲν ἔσωθεν πρὸ τῆς Κιλικίας Σύνενσεις εἶχε καὶ Κιλικίων φυλακὴ, τὸ δ' ἔξω τὸ² πρὸ τῆς Συρίας βασιλείῳ ἐλέγγο φυλακὴ φυλάττειν. Διὰ μέσον δὲ ῥεῖ τούτων ποταμὸς Κέρσος ὄρομα,³ εὖρος πλέθρον. Ἄπαν δὲ τὸ μέσον τῶν τευχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν⁴ βίᾳ· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τεῖχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθε⁵ δ' ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστήκεισαν⁶ πύλαι. 5. Ταύτης ἔνεκα τῆς παρόδου Κῦρος τὰς ναὺς μετεπέμψατο,⁷ ὅπως ὀπλίτας ἀποβιβάσειεν⁸ εἰς τὸν ποταμὸν καὶ ἔξω τῶν πύλων, καὶ βιασάμενοι τοὺς πολέμιους παρέλθοιεν, εἰ φυλάττειεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ᾤετο ποιεῖν ὁ Κῦρος τὸν Ἀβροκόμαν, ἔχοντα πολὺν στρατεύμα. Ἀβροκόμας δὲ οὐ τοῦτο ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα,⁹ ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλείᾳ ἀπῆλκεν, ἔχων, ὡς ἐλέγγο, τριάκοντα μυριάδας¹⁰ στρατιῶν.

6. Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα παρασάγγας πέντε εἰς Μυριάνδρον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὄρμον αὐτόθι¹¹ ὀλκάδες πολλαί. 7. Ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκὰς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες¹² εἰς πλοῖον καὶ τὰ πλείστον ἄξια ἐνθήμεροι ἀπέπλεονσαν¹³ ὡς μὲν τοῖς πλείστοις ἐδόκουν φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλείᾳ εἶα¹⁴ Κῦρος τὸν Κλέαρχον ἔχειν. Ἐπεὶ δ' οὖν ἦσαν ἀφανεῖς,¹⁵ διῆλθε λόγος ὅτι διώκοι αὐτοὺς Κῦρος τριήρεσι¹⁶ καὶ οἱ μὲν

¹ When are nouns of the third declen. contracted? — ² § 140. 2. — ³ § 167. — ⁴ Subj. ? — ⁵ § 121. 2. — ⁶ § 77. N. 2. — ⁷ Why mid. voice? — ⁸ Why optat. ? — ⁹ § 222. 2. — ¹⁰ § 62. 1. — ¹¹ § 121. 1. — ¹² Root? — ¹³ Why πλεν here and πλε in the pres. ? — ¹⁴ Aug. ? — ¹⁵ Why perispon. ? — ¹⁶ Synt. ?

εἴχοντο ὡς δολίους ὄντας αὐτοὺς ληφθῆναι¹ οἱ δ' ὄνται² αἰλώσονται.³

8. Κύρος⁴ δὲ συγκαλέσας⁵ τοὺς στρατηγούς εἶπεν· Ἀπολειοῦ-
πασιν⁶ ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν
ὅτι οὔτε ἀποδεδράκασιν·⁷ οἶδα γὰρ ὅπη οἴχονται· οὔτε ἀποπεφύ-
γασιν· ἔχω γὰρ τριήρεις ὥστε ἐλεῖν⁸ τὸ ἐκείνων πλοῖον. Ἀλλὰ
μὰ⁹ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω· οὐδὲ ἐρεῖ οὐδεὶς ὡς
ἐγὼ ἕως μὲν ἂν παρῇ¹⁰ τις χρωῖμα, ἐπειδὴν δὲ ἀπιέναι βούληται,
συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσπῶ.
Ἀλλὰ ἰόντων,¹¹ εἰδότες ὅτι κακίους εἰσὶ¹² περὶ ἡμᾶς ἢ ἡμεῖς περὶ
ἐκείνους. Καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας¹³ ἐν Τράλ-
λεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων¹⁴ στερήσονται, ἀλλ' ἀπολήφου-
σι τῆς πρόσθεν¹⁵ ἕνεκα περὶ ἐμὲ ἀρετῆς. 9. Καὶ ὁ μὲν ταῦτα
εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν,¹⁶
ἀκούοντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον συνεπορεύ-
οντο.

Μετὰ ταῦτα Κύρος ἐξελαύνει σταθμοὺς τέτταρας παρασάγγας
εἰκοσιν ἐπὶ τὸν Χάλον ποταμὸν, ὅτα τὸ εὖρος πλέθρον, πλήρη
δ' ἰχθύων μεγάλων καὶ πρᾶέων,¹⁷ οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ
ἀδικεῖν¹⁸ οὐκ εἶον, οὐδὲ τὰς περιστεράς. Αἱ δὲ κῶμαι ἐν αἷς ἐσκή-
νον¹⁹ Παρυσάτιδος²⁰ ἦσαν εἰς ζώνην δεδομέναι. 10. Ἐντεῦθεν ἐξε-
λαύνει σταθμοὺς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς πηγὰς τοῦ
Δαράδακος ποταμοῦ,²¹ ὃν τὸ εὖρος πλέθρον. Ἐνταῦθα ἦσαν τὰ
Βελέσνος βασιλεία τοῦ Συρίας²² ἄρξαντος, καὶ παραδείσους πᾶν μέ-
γας καὶ καλὸς, ἔχων πάντα ὅσα²³ ὄραι φύουσι. Κύρος δ' αὐτὸν
ἐξέκοψε καὶ τὰ βασιλεία κατέκασεν.

11. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας πεντεκαί-
δεκα ἐπὶ τὸν Εὐφράτην ποταμὸν, ὅτα τὸ εὖρος τεττάρων σταδίων·

¹ § 118. A. — ² Account for, subs. — ³ Root? — ⁴ Account for
γ — ⁵ § 99. — ⁶ § 118. A. How does δράω become διδράσκω? — ⁷ § 220.
1 Root? — ⁸ § 171. N. 1. — ⁹ § 214. 4. — ¹⁰ § 88. 1. — ¹¹ Dif. between
εἰσι and εἰσι? — ¹² § 46. 1. — ¹³ §§ 181. 2: 206. 3. — ¹⁴ § 141. 1. —
¹⁵ § 129. 3. — ¹⁶ § 56. Decline. — ¹⁷ § 158. 3. — ¹⁸ Th. ? — ¹⁹ § 175. —
²⁰ Why perispom. ? — ²¹ Synt. ? — ²² A pronom. adj. of what kind ?

καὶ πόλιν αὐτόθι ᾤκειτο μεγάλη καὶ εὐδαιμών Θάψακος ὀνόματι.¹ Ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κύρος μεταπεμφράμενος τοὺς στρατηγούς τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπεῖθαι ἔπεισθαι. 12. Οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς² πάλαι ταῦτα εἰδότας³ κρύπτειν,⁴ καὶ οὐκ ἔφασαν ἵεναι,⁵ ἐὰν μὴ τις αὐτοῖς χρήματα διδῷ,⁶ ὥσπερ καὶ τοῖς προτιέροις μετὰ Κύρου ἀναβάσι παρὰ τὸν πατέρα τοῦ Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς⁷ Κύρου. 13. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο⁸ ἀνδρὶ ἐκάστῳ⁹ δώσειν πέντε ἀργυρίου μνᾶς,¹⁰ ἐπ' αὐτῷ¹¹ εἰς Βαβυλῶνα ἡκῶσι, καὶ τὴν μισθὸν ἐντελῇ μέχρις ἂν καταστήσῃ τοὺς Ἕλληνας εἰς Ἰωνίαν π. 14. Τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπείσθη. Μέγαν δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἐφορταὶ Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων¹² καὶ ἔλεξε τάδε.¹³

14. Ἄνδρες, ἐὰν ἐμοὶ πεισθῇτε, οὔτε κινδυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. Τί οὖν κελεύω ποιῆσαι; Νῦν δεῖται Κύρος ἔπεισθαι τοὺς Ἕλληνας ἐπὶ βασιλέα· ἐγὼ οὖν φημί ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι¹⁴ ὅτι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται Κύρῳ. 15. Ἦν μὲν γὰρ ψηφίσωνται¹⁵ ἔπεισθαι, ὑμεῖς δόξετε αἰτιοὶ εἶναι ἄρξαντες τοῦ διαβαίνειν¹⁶ καὶ ὡς προθυμοτάτοις οὖσιν ὑμῶν χάριν εἴσεται Κύρος καὶ ἀποδώσει· (ἐπίσταται δ' εἴ τις καὶ ἄλλος·) ἢ δ' ἀποψηφίσωνται οἱ ἄλλοι, ἅπιμεν μὲν ἅπαντες εἰς τοῦμαλιν ὑμῶν δ' ὡς μόνοις πειθομένοις πιστοτάτοις χρήσεται καὶ εἰς φρούριον καὶ εἰς λοχαγίας· καὶ ἄλλον οὐτινος ἂν δέησθε οἶδα ὅτι ὡς φίλοι τεύξεσθε Κύρου.¹⁷ 16. Ἀκούσαντες ταῦτα ἐπείθοντο καὶ διέβησαν

¹ § 197. 2. — ² § 144. 1. — ³ § 118. E. — ⁴ §§ 96. 2. Accus. of pers. following this verb? — ⁵ § 158. 2. — ⁶ Why subjunct. ? — ⁷ What does this gen. abs. denote? — ⁸ § 118. Y. — ⁹ § 140. N. 7. — ¹⁰ Why circumflexed (§ 32)? — ¹¹ Composition? — ¹² Synt. ? — ¹³ § 70. — ¹⁴ § 220. 2. — ¹⁵ § 134. Th. ? — ¹⁶ § 221. — ¹⁷ § 178. 2.

πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κῦρος δ' ἐπεὶ ἤσθετο¹ διαβεβη-
κότας,² ἥσθη³ τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν· Ἐγὼ μὲν,
ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινεῖσθε ἐμοὶ
μελήσει,⁴ ἢ μηκέτι με Κῦρον νομίζετε. 17. Οἱ μὲν δὴ στρατιῶται ἐν
ἐλπίσι⁵ μεγάλας ὄντες εὐχοντο αὐτὸν εὐτυχεῖν. Μένωνι δὲ καὶ
δῶρα ἔλεγετο πέμψαι μεγαλοπρεπῶς. Ταῦτα δὲ ποιήσας διέβαινε·
συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν· καὶ τῶν διαβαί-
νόντων⁶ τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω⁷ τῶν μασθῶν⁸ ὑπὸ τοῦ
ποταμοῦ. 18. Οἱ δὲ Θαψακηνοὶ ἔλεγον ὅτι οὐ πάποθ'⁹ οὗτος¹⁰ ὁ
ποταμὸς διαβατὸς¹¹ γένοιτο περὶ εἰ μὴ τότε, ἀλλὰ πλοίοις ἂν τότε Ἀ-
βροκόμας προῖων¹² κατέκασεν, ἵνα μὴ Κῦρος διαβῇ. Ἐδόκει¹³ δὲ θεῶν
εἶναι καὶ σαφῶς ὑποχωρεῖσαι τὸν ποταμὸν Κῦρῳ ὡς βασιλεύσονται.

19. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα πα-
ρασάγγας πεντήκοντα, καὶ ἀφικνοῦνται πρὸς τὸν Ἀράξην ποταμόν.
Ἐταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου. Ἐταῦθα
ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.¹³

CAP. V.

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφράτην ποταμὸν
ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πέντε παρασάγγας τριάκοντα καὶ
πέντε. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίων ἅπαν ὁμαλὸν
ὥσπερ θάλαττα, ἀψινθίου δὲ πληρὸς¹⁴· εἰ δέ τι καὶ ἄλλο ἐν ἡν ὕλης ἢ
καλάμων, ἅπαντα ἦσαν εὐώδη ὥσπερ ἄρώματα· δένδρον δ' οὐδὲν ἐν ἡν.
2. Θηρία δὲ παντοῖα,¹⁵ πλείστοι μὲν ὄναι ἄγριοι, οὐκ ὀλίγοι¹⁶ δὲ
στερουδοὶ αἱ μεγάλοι· ἐν ἦσαν δὲ καὶ ὠτιδες καὶ δορκάδες· ταῦτα
δὲ τὰ θηρία οἱ ἵπποις ἐνίοτε ἐδίωκον.¹⁷ Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις
διώκει, ^{ἀπὸ τῶν ἵππων} προδραμόντες¹⁸ ἂν ἔστασαν·¹⁹ πολὺ γὰρ τῶν ἵππων θάττον
ἐρέχον· καὶ πάλιν ἐπεὶ ^{ἀπὸ τῶν ἵππων} πλησιάσαι²⁰ ὁ ἵππος ταύτων ἐποίουν,²¹
καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵπποις θηρῶν²² διάδεχομενοί.

¹ Account for 'subs. — ² § 222. 2. — ³ Root? — ⁴ Subj. ? —
⁵ How formed? — ⁶ §§ 140. 3: 177. 1. — ⁷ § 125. N. 2. — ⁸ § 186. 1. —
⁹ §§ 25: 14. 2. Composition? — ¹⁰ § 140. 5. — ¹¹ § 132. 1. —
¹² § 82. — ¹³ Th. ? — ¹⁴ Decline. — ¹⁵ Why properispm. (§§ 130: 21) ? — ¹⁶ § 58. N. 3. — ¹⁷ What does this imperf. denote? — ¹⁸ § 118 T. — ¹⁹ §§ 209. N. 4: 213. N. 3. — ²⁰ Th. ? — ²¹ § 210. N. 2. —
²² § 87. N. 2.

τοῖς ἵπποις.¹ Τὰ δὲ κρέα τῶν ἀλίσκομένων² ἦν ^{like} παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. 3. Στρουθὸν δὲ οὐδεὶς ἔλαβεν· αἱ δὲ διώξαντες τῶν ἱππέων³ ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπεσπᾶτο φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξι· ^{and a head} ἀράδα, ὥσπερ ἰδίᾳ ^{tail} χρωμένη. Τὰς δὲ ὀπίσθας ^{and a head} ἂν τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν τέτονται⁴ γὰρ βραχὺ, ὥσπερ πτερόδικες, καὶ ταχὺ ἀπαγορευνοῦσι. Τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν.

4. Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν Μασκᾶν ποταμὸν, τὸ εὖρος πλεθριαῖον.⁷ Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα⁸ δὲ αὐτῇ Κορσωτή· περιεῤῥεῖτο⁹ δὲ αὐτῇ ὑπὸ τοῦ Μασκᾶ κύκλῳ. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.¹⁰ 5. Ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεῖς καὶ δέκα παρασάγγας ἐνενήκοντα τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. Ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο¹¹ ὑπὸ λιμοῦ· οὐ γὰρ ἦν χορῆος οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα¹² ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὄνους ^{and a head} ἔλετας παρὰ τὸν ποταμὸν ὀρέγοντες καὶ ποιοῦντες εἰς Βαβυλῶνα ἦγον καὶ ἐπώλουν καὶ ἀντάφραζόντες οἶτον ἔζων. 6. Τὸ δὲ στρατεύμα ὁ σῖτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν εἰ μὴ ἐν τῇ ^{and a head} Λυδία ἀγορᾷ¹³ ἐν τῷ Κύρον βαρβαρικῷ, τὴν καπίθην¹ ἀλεύρων ἢ ἀλφίτων τεττάρων ^{and a head} στήλας¹⁴· ὁ δὲ σίγλος δυνάται¹⁵ ἐπὶ ὀβολοὺς καὶ ἡμιόβολιον Ἀττικούς· ἡ δὲ καπίθη δύο ^{and a head} χολήκας⁴ Ἀττικὰς ἔχωρει.¹⁶ Κρέα οὖν ἐσθίοντες οἱ στρατιῶται διεγίγνοντο. 7. Ἦν δὲ τούτων τῶν σταθμῶν¹⁷ ὅς πάνν μακροὺς ἤλανεν, ὅποτε ἡ πρὸς ὕδαρ¹⁷ βούλοιτο διατελέσαι ἢ πρὸς χιλὸν.¹⁸ Καὶ δὴ ποτε στενοχωρίας¹⁸ καὶ πηλοῦ φανέντος ταῖς ἀμάξαις δυσπορεύτον¹⁹ ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις καὶ ἔταξε²⁰ Γλοῦν καὶ Πί

- Synt. ? — ² Signif. of perf. act. (§ 205. N. 2.) ? — ³ § 177. N.

1. — ⁴ Nom. how formed ? — ⁵ § 104. N. 5. — ⁶ Dep. pass. or dep. mid. ? — ⁷ § 131. 1. — ⁸ §§ 157. N. 10 : 160. 2. — ⁹ §§ 82. R : 13.

— ¹⁰ Why Mid. voice ? — ¹¹ Root ? Log. Subj. ? — ¹² §§ 53. N. 2 : 10. 2 : 12. 5. — ¹³ Why perispor. ? — ¹⁴ 190. 1. — ¹⁵ § 208. N. 1.

— ¹⁶ Th. ? — ¹⁷ § 46. 1. — ¹⁸ Composition ? — ¹⁹ § 132. 1. — ²⁰ Tense-root ?

ρητα λαβόντας τοῦ βαρβαρικοῦ στρατοῦ συνεκρῖβάζειν³ τὰς ἀμάξας.
 8. Ἐπεὶ δὲ ἰδόκουν αὐτῷ σχολαίως ποιεῖν ὥσπερ οὐχὶ ἐκείλευσα
 τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνέπιπένυσθαι τὰς ἀ-
 μάξας. Ἐνθα δὴ μένος τι⁴ τῆς εὐταξίας ἦν θεάσασθαι. Ρίψαν-
 τες⁵ γὰρ τοὺς πορφυροῦς κἀνδύς⁶ ὅπου ἔτιχεν ἕκαστος ἐστηκώς,⁷
 ἔεντο ὥσπερ ἂν δράμοι τις περὶ νίκης, καὶ μάλα κατὰ πρᾶγους⁸
 γηλοῦσαν ἔγοντες τούτους τε τοὺς πολυτάλεις χιτῶνας καὶ τὰς
 ποικίλως ἀναστρουγὰς, ἐνιοὶ δὲ καὶ στήθετόν⁹ περὶ τοῖς τραχήλοις
 καὶ ψέλλια περὶ ταῖς χερσίν· εὐδὺς δὲ σὺν τούτοις εἰσπῆδησαν¹⁰ τὰς
 εἰς τὸν πηλὸν θάττον¹¹ ἢ ὥς τις ἂν φέτο μετεώρους ἐξεχόμεσαν τὰς
 ἀμάξας. 9. Τὸ δὲ σὺν ὅλῳ τῷ Κῦρος σπένδων πᾶσαν τὴν ὁδὸν¹²
 καὶ οὐ διατρέβων¹³ οὐδὲ μὴ ἐπισιτισμοῦ ἕνεκα ἢ τινὸς ἄλλου ἀναγ-
 καίου ἐκαθέζετο, νομίζων, ὅσῳ μὲν ἂν θάττον ἔλθοι, τοσούτῳ
 ἀπαρασκευαστοτέρῳ¹⁴ βασιλεῖ μάχεσθαι, ὅσῳ δὲ σχολαιότερον, το-
 σούτῳ πλέον συναρπάσασθαι βασιλεῖ στρατεύματα. Καὶ σκηθεῖν δ' ἦν
 τῷ πρόσχρητον¹⁵ τὸν νοῦν ἢ βασιλέως ἀρχὴν πληθεῖν¹⁶ μὲν χώρας καὶ
 ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ πᾶσι τῶν ὁδῶν καὶ τῷ διεσπᾶσθαι¹⁷
 τὰς δυνάμεις ἀσθενῆς, εἰ τις διὰ τάχων τὸν πόλεμον ποιεῖτο.

10. Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ¹⁸ κατὰ τοὺς ἐρήμονας
 σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνθη.
 Ἐκ ταύτης οἱ στρατιῶται ἡγόραζον¹⁹ τὰ ἐπιτήδεια, ὅσους οὐκ
 διαβαίνοντες ὥδε. Ἀπὸ θέρους ἄς εἶχον σκεπᾶσματα²⁰ ἐπίπλυσαν²¹
 χόρτου²² κούφου, εἰς τὴν ἡγῶν καὶ συνέσπων, ὥς μὴ ἄπτεσθαι τῆς
 κάρφης²³ τὸ ὕδωρ. Ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ ἐπι-
 τήδεια, οἷόν τε ἐκ τῆς βαλάνου πεποιημένον²⁴ τῆς ἀπὸ τοῦ φοί-
 νικος²⁵ καὶ σίτου μελάνης²⁶· τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλεῖστον.

11. Ἀμφιλέξαντων δὲ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρα-
 τωτῶν καὶ τῶν τοῦ Κλεάρχου, ὁ Κλεάρχος κρίνας ᾄδεικνεν τὸν²⁷ τοῦ

¹ § 178. 1. — ² § 96. 1. Force of σὺν and ἐκ in this word? —
³ § 22. 3. — ⁴ § 4. 2. — ⁵ Why not *perispom.* in accus. plur. like
 ἐκείνης (43. 1.)? — ⁶ § 222. 4. — ⁷ §§ 6. N. (2): 124. 2. Compare. —
⁸ § 167. — ⁹ Th. ? — ¹⁰ § 140. 3. — ¹¹ § 197. 2. — ¹² § 221. — ¹³ §§ 188. 2:
 121. (3.) — ¹⁴ Th. ? § 134. 1. — ¹⁵ § 129. 4. — ¹⁶ § 118. II. — ¹⁷ § 181.
 2. — ¹⁸ § 179. 1. — ¹⁹ Why does *v* take the rough breathing? —
²⁰ Account for *η* in the antepen. ? — ²¹ Nom. how formed? — ²² What
 relation does this gen. denote? — ²³ § 140. 4.

Μένωνος ^{ἡμεῖς} πληγὰς ἐνέβαλεν· ὁ δ' ἐλθὼν πρὸς τὸ ἐαυτοῦ στρατεύμα ^{ἐνέβαλεν} ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἐχαλέπαινον καὶ ὠργίζοντο ^{ἐνέβαλεν} ἰσχυρῶς τῷ Κλέαρχῳ. 12. Τῇ δ' αὐτῇ ἡμέρᾳ Κλέαρχος ἐλθὼν ἐπὶ τὴν διάβασις⁹ τοῦ ποταμοῦ καὶ ἐκεῖ κατὰσκεψάμενος τὴν ἀγορὰν ἀφίππενε¹⁰ ἐπὶ τὴν αὐτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος οὐκ ὀλίγοις τοῖς περὶ αὐτόν· (Κῦρος δ' οὐκ ἔμελλε¹¹ ἔτι προσ- ἦλαντε¹²) τῶν δὲ Μένωνος στρατιωτῶν ξύλα ὀρχίζων¹³ ὥς εἶδε τὸν Κλέαρχον διελαύνοντα, ἦσαν τῇ αἰσῇ. Καὶ οὗτος μὲν αὐτοῦ¹⁴ ἤμαρτεν,¹⁵ ἄλλος δὲ λίθῳ καὶ ἄλλος, εἰτα πολλοί, κρηγῆς γενομένης.¹⁶

13. Ὁ δὲ καταφεύγει εἰς τὸ ἐαυτοῦ στρατεύμα, καὶ εὐθὺς πα- ραγγέλλει εἰς τὰ ὄπλα¹⁷ καὶ τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μείναι¹⁸ τὰς ἀσπίδας πρὸς τὰ γόνατα¹⁹ θέντας· αὐτὸς δὲ λαβὼν τοὺς Θωῤῥᾶς καὶ τοὺς ἱππέας οἱ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους²⁰ ἢ τετταράκοντα, τούτων δ' οἱ πλείστοι Θωῤῥᾶς, ἦλανεν ἐπὶ τοὺς Μένωνος,²¹ ὥστε ἐκείνους ἐκπεπληγῆναι²² καὶ αὐτὸν Μέ- νωνα, καὶ τρέχειν ἐπὶ τὰ ὄπλα. Οἱ δὲ καὶ ἕστασαν²³ ἀπορόντες²⁴ τῷ πράγματι. 14. Ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὁστέρος προσῶν²⁵ καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν, εὐθὺς οὖν εἰς τὸ μέσον ἀμ- φοτέρων ἄγων ἔθετο τὰ ὄπλα, καὶ ἔδειτο τοῦ Κλέαρχου μὴ ποιεῖν ταῦτα. Ὁ δὲ ἐγκαλέσκειν²⁶ ὅτι αὐτοῦ ὀλίγον δεήσαντος κατὰλευ- σθῆναι²⁷ πρῶτος λέγει τὸ αὐτοῦ πάθος· ἐκέλευέ τε αὐτόν ἐκ τοῦ μέσου ἐξίστασθαι.²⁸ 15. Ἐν τούτῳ δὲ ἐπῆει καὶ Κῦρος καὶ ἐπύ- θετο²⁹ τὸ πρᾶγμα, εὐθὺς δ' ἔλαβε τὰ πάλαι εἰς τὰς χεῖρας καὶ σὺν τοῖς παροῦσι³⁰ πῶν πιάων³¹ ἤκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. 16. Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε³² ὃ ἔτι ποιεῖτε. Εἰ γὰρ τινα³³ ἀλλήλοισι μάχην σνᾶψετε νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμὲ τε κατακεκόψεσθαι³⁴ καὶ ὑμᾶς οὐ

¹ § 142. 1. — ² Th. ? — ³ What do verbal nouns ending in *σις* denote ? — ⁴ § 209. N. 1. — ⁵ § 180. 1. — ⁶ Root ? — ⁷ What does this gen. abs. denote ? — ⁸ Why *properispom.* ? — ⁹ § 46. 1. — ¹⁰ Compare and decline. — ¹¹ Relation denoted ? — ¹² How is *πλησ* formed from *πλεω* (§ 118. II) ? Account for *χ* in the penult. — ¹³ Why the imperf. ? — ¹⁴ § 222. 4. — ¹⁵ Synt. ? — ¹⁶ Root ? — ¹⁷ What is this part. = to ? — ¹⁸ § 177. N. 1. — ¹⁹ § 118. E. N. 1. — ²⁰ Why not accented ? — ²¹ § 211. N. 3.

πολὺν ἑμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων πάντες οὗτοι οὓς ὁρᾶτε βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν¹ παρὰ βασιλεῖ ὄντων. 17. Ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ πανυάμενοι² ἀμφοτέροι κατὰ χώραν ἔθεντο τὰ ὄπλα.

CAP. VI.

1. Ἐντεῦθεν προΐοντων³ ἐφαίνετο⁴ ἵχνια ἵππων καὶ κόπρος εἰκάζετο δὲ εἶναι ὁ δυνάστης ὡς διςχιλίων⁵ ἵππων.¹ Οὗτοι προΐοντες· ἔκαιον καὶ μὴδὲν εἰ τι πᾶσι χρησίμων ἦν. Ὁρόντης δὲ Πέρσης ἀνὴρ, γενεὴ⁶ τῆς προσήκων βασιλεῖ καὶ τὰ πολεμικὰ⁷ λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν⁸ ἐπιβουλεύει Κύρῳ καὶ πρόσθεν πολεμίας. 2. Καταλλαγείς, δὲ οὗτος Κύρῳ εἶπεν, εἰ ἀντὶ δροίῃ⁹ ἱππέας χιλίους, οἱ τοὺς προκατακαίοντας ἱππέας ἢ κατάκαινοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι καὶ κωλύσει¹⁰ τοῦ καίειν¹¹ ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς ἰδόντας¹² τὸ Κύρον στρατεύμεν βασιλεῖ διαγγεῖλαι. Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἰδόμενος¹³ εἶναι· καὶ ἐκέλευεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.

3. Ὁ δὲ Ὁρόντης νομίσας ἐτοίμους αὐτῷ εἶναι τοὺς ἱππέας γράφει ἐπιστολὴν παρὰ βασιλέα ὅτι ἥξει ἔχων ἱππέας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι¹⁴ τοῖς ἑαυτοῦ ἱππεῦσιν¹⁵ ἐκέλευεν ὡς φίλον αὐτὸν ὑποδέχεσθαι. Ἐνῇ δ' ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν¹⁶ φιλίας ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ ὡς φέτο· ὁ δὲ λαβὼν Κύρῳ δεικνυσιν. 4. Ἀνέμνονος¹⁷ δὲ αὐτὴν ὁ Κύρος συλλαμβάνει¹⁸ Ὁρόντην, καὶ συγκαλεῖ¹⁹ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἐπὶ²⁰· καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. Οἱ δὲ ταῦτα

¹ Synt. ? — ² Why mid. voice ? — ³ § 27. N. 1. — ⁴ Why .ing. ? — ⁵ § 60. N. 4. — ⁶ § 197. 2. — ⁷ Deriv. ? Synt. ? — ⁸ § 177. 1. — ⁹ § 216. 3. — ¹⁰ § 87. N. 3. — ¹¹ §§ 221 : 180. 2. — ¹² § 118. E. — ¹³ § 131. 4. — ¹⁴ Root ? — ¹⁵ Why properispm. ? — ¹⁶ § 141. 1. — ¹⁷ §§ 118. Γ : 36. 2 : 12. 5. — ¹⁸ § 12. 3. — ¹⁹ § 12. 2. —

ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. 5. Κλέαρχον δὲ καὶ εἰς αὐτὸν παρεκάλεσε σύμβουλον, ὃς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. Ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὁρόντου ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. Ἐφη δὲ Κῦρον ἀρχεῖν τοῦ λόγου· ὧδε·

6. Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος, ὃ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω³ περὶ Ὁρόντου ζωντουί.⁴ Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατήρ ἔδωκεν ὑπὸ ἡγόσῃ μοι εἶναι.⁵ Ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προςπολεμῶν ἐποίησα ὥστε δόξαι τοῖς φίλοις τοῦ πρὸς ἐμὲ πολέμου⁶ παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα. 7. Μετὰ ταῦτα, ἔφη, ὦ Ὁρόντα,⁷ ἔστιν ὃ τί σε ἰδίκησα;⁸ Ὁ δὲ ἀπεκρίνατο, ὅτι¹⁰ οὐ. Πάλιν δὲ ὁ Κῦρος ἠρώτα· Οὐκοῦν;¹¹ ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος ἀποστάς εἰς Μυσοὺς κακῶς ἐποίησ¹² τὴν ἐμὴν χώραν ὃ τι ἐδύνασ¹³; Ἐφη ὁ Ὁρόντης· Οὐκοῦν, ἔφη ὁ Κῦρος, ὁπότ' ἀπ' Ἑλλήνων¹⁴ τὴν στρατιάν ἐλάμβανον, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μέταμειν τέ σοι ἔφησθα¹⁵ καὶ πείσας ἐμὲ, πιστὰ πάλιν ἔδοκάς μοι καὶ ἔλαβες παρ' ἐμοῦ; Καὶ ταῦθ'¹⁶ ὁμολόγει ὁ Ὁρόντης. 8. Τί οὖν, ἔφη ὁ Κῦρος, ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύων¹⁷ μοι φανερός γέγονας; Εἰπόντος δὲ τοῦ Ὁρόντου ὅτι οὐδὲν ἀδικηθεὶς,¹⁸ ἠρώτησεν¹⁹ ὁ Κῦρος αὐτόν· Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος²⁰ γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὁρόντης. Ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος· Ἐπεὶ οὖν ἂν γένοιτο τῷ ἐμῷ ἀδελφῷ πολέμος, ἐμοὶ δὲ καὶ φίλος καὶ πιστός; Ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γένοιμην, ὦ Κῦρε, σοὶ γ' ἂν ἔτι ποτε δόξαιμι.

9. Πρὸς ταῦτα ὁ Κῦρος εἶπε τοῖς παροῦσιν· Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὦ

¹ § 132. 1. — ² § 184. 1. — ³ § 214. 1. — ⁴ § 70. N. 2. — ⁵ § 219. 2. — ⁶ § Synt. ? — ⁷ § 31. (4.) — ⁸ Why ὅ τι and not ὅτι? Synt. (§ 167) ? — ⁹ Th. ? — ¹⁰ § 228. 2. — ¹¹ § 15. 4. — ¹² § 165. N. 2. — ¹³ § 117. N. 3. — ¹⁴ § 117. 1. What c. v. is dropped (§ 85. 1) ? — ¹⁵ § 84. N. 6. — ¹⁶ Account for θ. — ¹⁷ 222. 2. — ¹⁸ § 222. 1. — ¹⁹ Accus. of thing following this verb ? — ²⁰ § 161. 1.

Κλέαρχε, ἀπόφηναι γνώμην ὃ τί σοι δοκεῖ. Κλέαρχος δὲ εἶπε
 ἰάδε· Συμβουλευώ ἐγὼ τὸν ἄνδρα τούτον¹ ἐκποδῶν² ποιῆσθαι
 ὡς τάχιστα, ὡς μηκέτι δὲ τῷ τούτῳ φυλάττεσθαι, ἀλλὰ σχολῇ ἡμῖν
 ἡ κατὰ τούτον εἶναι³· τοὺς ἐθελοντάς φίλους τούτους εὖ ποιεῖν.

10. Ταύτῃ δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. Μετὰ
 ταῦτα κελεύοντος Κύρου ἐλάβοντο⁴ τῆς ζωῆς τὸν Ὀρόντην ἐπὶ
 θανάτῳ, ἅπαντες ἀναστάντες καὶ οὐ συγγενεῖς⁵· εἶτα δὲ ἐξῆγον
 αὐτὸν οἷς προσετάχθη. Ἐπεὶ δὲ εἶδον αὐτὸν οἷπερ πρόσθεν
 προσέκύνουν, καὶ τότε προσεκύνησαν,⁶ καίπερ εἰδότες ὅτι ἐπὶ θα-
 νάτῳ ἄγοιτο.⁷ 11. Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηπὴν εἰσηνέχθη
 τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων,⁸ μετὰ ταῦτα οὔτε ζῶντα
 Ὀρόντην οὔτε τεθνηκότα⁹ οὐδεὶς εἶδε πώποτε, οὐδ' ὅπως ἀπέθανεν
 οὐδεὶς εἰδὼς ἔλεγεν· εἵκαζον δ' ἄλλοι ἄλλως· τάφος δ' οὐδεὶς
 πώποτε αὐτοῦ ἐφάνη.

CAP. VII.

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμούς τρεῖς
 παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἐξέτασιν
 ποιῆται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας
 νύκτας¹⁰ ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἔω ἥξειν βασιλέα σὺν τῷ
 στρατεύματι μαχομένον.¹¹ καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ
 κέρως¹² ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου· αὐτὸς
 δὲ τοὺς ἑαυτοῦ διέταξε. ~~2.~~ Μετὰ δὲ τὴν ἐξέτασιν ἅμα τῇ ἐπιού-
 σῃ ἡμέρᾳ¹³ ἦκοντες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον
 Κύρῳ περὶ τῆς βασιλείας στρατιᾶς. Κύρος δὲ συγκαλέσας¹⁴ τοὺς
 στρατηγούς καὶ λοχαγούς τῶν Ἑλλήνων συνεβουλευέτο¹⁵ τε πῶς
 αὐτὴν μάχην ποιοῖτο, καὶ αὐτὸς πᾶρσινεῖ¹⁶ θαρσύνων τοιαῦδε. 3.
 Ὡς ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων¹⁷ ἀπορῶν βρβαρῶν συμμάχους

¹ § 140. 5. — ² § 124. N. — ³ § 221. N. 3. — ⁴ § 179. 2. — ⁵ Account for γ in the antepen. — ⁶ Th. ? — ⁷ § 216. 3. — ⁸ Why *paroxystone* ?
⁹ § 118. Θ. — ¹⁰ Nom. how formed ? — ¹¹ § 222. 5. — ¹² § 42. N. 3. —
¹³ Synt. ? — ¹⁴ Why ε in the pen. contrary to gen. rule (§ 95.) ?
— ¹⁵ Why two accents ? — ¹⁶ Account for the ε subs.

ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. Ὅπως οἷν ἔσεσθε ἄνδρες; ἄξιοι τῆς ἐλευθερίας² ἢς³ κέκτησθε καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω.⁴ Εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν⁵ ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων. 4. Ὅπως δὲ καὶ εἰδῆτε εἰς οἶον⁶ ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδὼς διδάξω. Τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγῇ⁷ πολλῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνέσχησθε, τὰ ἄλλα⁷ καὶ αἰσχύνεσθαι μοι δοκῶ οἷους ἡμῖν γινώσκεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. Ὑμῶν δὲ ἀνδρῶν⁸ ὄντων καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν⁹ τὸν μὲν οἶκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι¹⁰ ἑξήλωτόν ποιήσω ἀπελθεῖν· πολλοὺς δ' οἶμαι ποιήσειν τὰ¹¹ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι.

• 5. Ἐνταῦθα Γαυλίτης παρῶν φηγὰς Σάμιος, πιστὸς δὲ Κύρῳ, εἶπε· Καὶ μὴν, ὦ Κύρε, λέγουσί τινες ὅτι πολλὰ ὑπισχρῇ νῦν διὰ τὸ ἐν τοιοῦτῳ εἶναι τοῦ κινδύνου προσιόντος· ἂν δ' εὖ γένηται τι, οὐ μεμνησθαι¹² σέ¹³ φασιν· ἐνιοὶ δὲ οὐδ' εἰ μεμνητό¹⁴ τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι ὅσα¹⁵ ὑπισχρῇ. 6. Ἀκούσας ταῦτα ἔλεξεν ὁ Κύρος· Ἀλλ' ἐστὶ μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἡ πατρῴα πρὸς μὲν μεσημβρίαν μέχρις οὐ¹⁶ διὰ καῦμα οὐ δύνανται οἰκεῖν ἀνθρώποι· πρὸς δὲ ἄρκτον μέχρις οὐ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων ἅπαντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. 7. Ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. Ὡς τε οὐ τοῦτο δέδοικα¹⁷ μὴ¹⁸ οὐκ ἔχω ὃ τι δῶ ἐκάστω τῶν φίλων, ἂν εὖ γένηται,¹⁹ ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ. Ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστω χρυσοῦν δώσω. 8. Οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξηγγελλον. Εἰσῆσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινές,²⁰ ἀξιοῦντες εἰδέναι τί

¹ § 213. N. 5. — ² § 190. 2. — ³ Synl. ? — ⁴ Th. ? — ⁵ § 128. — ⁶ Pronom. adj. of what kind ? — ⁷ § 167. — ⁸ § 40. N. 3. (2). — ⁹ § 177. N. 1. — ¹⁰ § 121. N. 1. — ¹¹ 140. N. 5. — ¹² Would this word have received two accents had it been *paroxytone* ? — ¹³ § 22. N. 2. — ¹⁴ Account for the , subs. — ¹⁵ § 150. 5. — ¹⁶ § 194. — ¹⁷ § 98. N. 3. — ¹⁸ § 224. 5. — ¹⁹ § 157. N. 8. (1). — ²⁰ Why does this enclitic retain its accent ?

σφιγνῶν ἔσται, ἐὰν κρατήσωσιν. Ὁ δὲ ἐμπιπὼς ἀπάντων τὴν γνώμην ἀπέπεμπε. 9. Παρεκελεύοντο δ' αὐτῷ πάντες ὅσοιπερ διελέγοντο μὴ μάχεσθαι, ἀλλ' ὅπισθεν ἑαυτῶν¹ τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὡδὲ πως ἤρετο Κῦρον· Οἷε γάρ σοι μαχεῖσθαι, ὦ Κῦρε, τὸν ἀδελφόν; Νη² Δί', ἔφη ὁ Κῦρος, εἴπερ γε Διυρίων καὶ Παρυσάτιδος ἔστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτα ἐγὼ λήψομαι.

10. Ἐνταῦθα δὲ ἐν τῇ ἐξοπλίσει ἀρχαῖος³ ἐγένετο τῶν μὲν Ἑλλήνων ἄσπισ μυρία καὶ τετρακοσία· πελτασταὶ δὲ διςχίλιοι καὶ πεντακόσιοι· τῶν δὲ μετὰ Κίρου βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. 11. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανηφόρα διακόσια. Ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἵππεῖς, ὧν Ἀρταγέρσης ἤρχεν· οὗτοι δὲ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. 12. Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνδὲν ἑκατὸν μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας γὰρ ὑπέστησε τῆς μάχης⁴ ἡμέρας πέντε, ἐκ Φοινίκης ἐλαύνων. 13. Ταῦτα δὲ ἠγγέλλον πρὸς Κῦρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μέγαλον βασιλέως πρὸ τῆς μάχης· καὶ μετὰ τὴν μάχην, οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων, ταῦτα ἠγγέλλον. 14. Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἓνα παρασάγγας τρεῖς συντεταγμένῳ τῷ στρατεύματι⁵ παντὶ καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ὤετο⁶ γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ⁷ βαθύτα, τῇ μὲν εὐρὸς ὀργυῖαι πέντε, τὸ δὲ βάθος ὀργυῖαι τρεῖς. 15. Παρετέτατο⁸ δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μηδίας τείχους. Ἐνθα δὲ εἶδον αἱ διώρυγες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσai⁹ εἰς⁹ δὲ τέτταρες, τὸ μὲν εὐ-

¹ Synt. ? — ² § 171. N. 1. — ³ Subj. or pred. ? — ⁴ § 199. — ⁵ Why the imperf. ? — ⁶ § 132. 1. Th. ? — ⁷ Root ? — ⁸ When does he take the rough breathing ? — ⁹ What does the accent show this to be ?

ρος πλεθραῖαι,¹ βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς
 σιταγωγὰ² εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπονσι³ δὲ ἐκάστη
 παρασάγγην, γέφυραι δὲ ~~ἔπεισαν~~. 16. Ἦν δὲ παρ' αὐτὸν τὸν Εὐ-
 φράτην πάροδος στενὴ μετὰ τὸν ποταμὸν⁴ καὶ τῆς τάφρου ὡς
 εἴκοσι ποδῶν τὸ εὖρος. Ταύτην δὴ τὴν τάφρον βασιλεὺς μέγας
 ποιεῖ ἀντὶ ἐξυμματος, ἐπειδὴ πυνθάνεται Κύρον προσελαύνοντα.⁵
 17. Ταύτην δὴ τὴν πάροδον Κύρος τε καὶ ἡ στρατιὰ παρῆλθε καὶ
 ἐγένοντο εἰς τῆς τάφρου. Ταύτη μὲν οὖν τῇ ἡμέρᾳ⁶ οὐκ ἐμαχέ-
 σατο βασιλεὺς, ἀλλ' ὑποχωρόντων φανερά ἦσαν καὶ ἵππων καὶ
 ἀνδράπων ἵκη πολλὰ. 18. Ἐνταῦθα Κύρος Σιλαὸν καλέσας
 τὸν Ἀμβρακιοῦν μάντιν ἔδωκεν αὐτῷ δαρεικὸν τριεχίλιον, ὅτι
 τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον θνόμενος εἶπεν αὐτῷ
 ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν.⁷ Κύρος δ' εἶπεν, Οὐκ ἄρα
 ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀλη-
 θεύσης,⁸ ὑπισχνοῦμαι σοι δέκα τάλαντα. Τοῦτο τὸ χρυσίον τότε
 ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. 19. Ἐπεὶ δ' ἐπὶ τῇ
 τάφρῳ οὐκ ἐκόλυε βασιλεὺς τὸ Κύρον στρατεύμα διαβαίνειν,⁹ ἔδοξε
 καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεργασθῆναι τοῦ μάχεσθαι¹⁰ ὥστε τῇ ὕστε-
 ραῖα Κύρος ἐπορεύετο ἡμελημένος μᾶλλον. 20. Τῇ δὲ τρίτῃ ἐπὶ
 τε τοῦ ἄρματος καθήμενος¹¹ τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν
 τάξει ἔχων πρὸ αὐτοῦ· τὸ δὲ πολὺν αὐτῷ ἀνὰ τὴν πορείαν ἐπο-
 ρεύετο καὶ τῶν ὄπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἡμάξων ἤγοντο
 καὶ ὑποζυγίων.

CAP VIII.

1. Καὶ ἦδη τε ἦν ἀμφὶ ἀγορὰν ^{full market} πηλθούσαν καὶ πλησίον¹¹ ἦν ὁ
 σταθμὸς ἐνθα ἔμελλε¹² ^{καταλῦσθαι} ἦνκα Παταγῆας ἀνὴρ Πέρσης¹³
 τῶν ἀμφὶ Κύρον πιστῶν προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδρουν-
 τι τῷ ἵππῳ· καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρι-

¹ What kind of adj. ? — ² Composition ? — ³ § 157. 4. — ⁴ Synt. ?
 — ⁵ § 222. 2. — ⁶ § 201. — ⁷ § 191. 3. — ⁸ Th. ? How formed ?
 (134. 1.) ? — ⁹ §§ 221 : 180. 2. — ¹⁰ How is *μάχεσθαι* formed from *μα-*
τά and *ἡμαι* ? — ¹¹ 121. (3) ? — ¹² § 219. N. 1. — ¹³ § 136. R.

κῶς¹ καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται ὡς εἰς μάχην παρεσκευασμένος.² 2. Ἐνθα δὴ πολλὸς τῶν ἀρχόντων ἐγένετο· ἀπὸ τῆς γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις σφίσιν ἐπιπέσεισθαι. 3. Καὶ Κῦρος τε καταπηδίσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδν, καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν³ ἐξοπλίζεσθαι⁴ καὶ καθίστασθαι εἰς τὴν ἐαυτοῦ τάξιν ἕκαστον. 4. Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος⁵ ἔχων πρὸς τῷ Εὐφράτη ποταμῷ, Πρόξενος δὲ ἑχόμενος· οἱ δ' ἄλλοι μετὰ τοῦτον. Μένων δὲ καὶ τὸ σιγάρτευμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ.⁶ 5. Τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελταστικόν⁷ ἐν δὲ τῷ εὐωνύμῳ Ἀρμιάς τε ὁ Κίρου ὑπάρχων⁸ καὶ τὸ ἄλλο βαρβαρικόν. 6. Κῦρος δὲ καὶ ἵππεῖς μετ' αὐτῶν ὅσον ἑξακόσιοι ὀπλισμένοι θώραξι⁹ μὲν αὐτοὶ καὶ παραμυηδίοις¹⁰ καὶ κράνεσι¹¹ πάντες πλὴν Κύρου. Κῦρος δὲ ψάλην ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο. [Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς¹² ἐν τῷ πολέμῳ διακινδυνεύειν.] 7. Οἱ δ' ἵπποι ἅπαντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια¹³ καὶ προστεγνιδία¹⁴ εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

8. Καὶ ἦδη τε ἦν μέσον ἡμέρας¹⁵ καὶ οὐπω καταφανεῖς¹⁶ ἦσαν οἱ πολέμοι· ἦν γὰρ δὲ δαίτη ἐγγίγνετο, ἐφάνη κοινόρτος¹⁷ ὥσπερ νεφέλη λευκή, χρόνῳ¹⁸ δὲ [οὐ] σὺν χρόνῳ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐκείνῳ. Ὅτε δὲ ἐγγύτερον ἐγγίγοντο, τάχα δὴ καὶ χαλκός τις ἔστραπτε,¹⁹ καὶ αἱ λογχαὶ καὶ αἱ τάξεις καταφανεῖς ἐγγίγοντο. 9. Καὶ ἦσαν ἵππεῖς²⁰ μὲν λευκοθώρακες²¹ ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· Τισσαφέρνης ἐλέγετο τούτων ἄρχων· ἑχόμενοι δὲ τούτων ἑρροφθοροὶ²² ἑχόμενοι δὲ ὀπλῖται σὺν πύθοις²³ ἐυλινύς²⁴ ἱσίοισιν²⁵. Αἰγύπτιοι δὲ οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἵππεῖς ἄλλοι

¹ § 119. 1.—² Account for σ in the antepen. (§ 10. 1.)—³ Why the imperf. ?—⁴ Th. ?—⁵ §§ 42. N. 3 : 177. 2.—⁶ § 131. 1.—⁷ Nom. how formed ?—⁸ § 39. 1.—⁹ Synt. ?—¹⁰ § 127. N. 3.—¹¹ § 177. 2.—¹² Root ?—¹³ What does this imperf. denote ?—¹⁴ § 44.—¹⁵ Composition ?—¹⁶ § 131. 2.—¹⁷ How formed ?

τοξόται. Πάντες δὲ οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο. 10. Πρὸ δ' αὐτῶν ὅρματα διαλείποντα σιγρὸν ἀπ' ἀλλήλων τὰ δραπανοφόρα¹ καλούμενα² εἶχον δὲ τὰ δραπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα³ καὶ ὑπὸ τοῖς ποσὶ εἰς γῆν βλέποντα, ὥς διακόπτειν⁴ ὅτῳ ἐντυγχάνοιεν. Ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐκόντων⁵ καὶ διακοψόντων. 11. Ὁ μὲντοι Κύρος εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἕλλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι⁶ ἡμεύσθη τοῦ⁷ το⁸ οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ ὡς αὐτῶν καὶ ἡσυχίᾳ ἐν ἰσχύι καὶ βραδύως προσήεσαν. 12. Καὶ ἐν τούτῳ Κύρος παρελαύνων αὐτὸς σὺν Πίγηρτι τῷ⁹ ἐρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλέαρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων,⁹ ὅτι ἐκεῖ βασιλεὺς εἶη.¹⁰ Κὰν¹¹ τούτο, ἔφη, νικῶμεν πάνθ'¹² ἡμῖν πεποιήται.¹³ 13. Ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον διήφες¹⁴ καὶ ἀκούων Κύρον¹⁵ ἔξω ὄντα¹⁶ τοῦ Ἑλληνικοῦ εὐωνύμου βασιλεῖα· τοσοῦτον γὰρ πλῆθει¹⁷ ἡμεῶν βασιλεὺς ὥστε μέσον τὸ ἑαυτοῦ ἔχων¹⁸ τοῦ Κύρον εὐωνύμου ἔξω ἦν· ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρα, φοβούμενος μὴ¹⁷ κυλωθεῖν ἐκατέρωθεν.¹⁸ τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι.¹⁹ 14. Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προΐει²⁰ τὸ δ' Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κύρος παρελαύνων οὐ πᾶν²¹ πρὸς αὐτῷ τῷ στρατεύματι κατεθεῖατο ἐκαστὸν δὲ ἀποβλέπων εἰς τοὺς πολεμίους καὶ τοὺς φίλους. 15. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος²² ὑπελάσας ὡς συναντήσῃ ἤρετο εἴ τι πυραγγέλλοι· ὁ δ' ἐπιγῆστος εἶπε καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καὶ τὰ σφάγια καλά.²¹ 16. Ταῦτα δὲ λέγων, θορύβον⁹ ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς²² ὁ θόρυβος

¹ Th. ? — ² What is the gram. and log. subj. of this proposition ?

— ³ § 220. 1. — ⁴ § 222. 1. Why *paroxytone* and not *properispom.* ?

— ⁵ Subj. ? — ⁶ § 167. — ⁷ § 124. 1. — ⁸ § 139. 3. — ⁹ Synt. ? — ¹⁰ Upon

what verb does this optat. depend (§ 216. 3.) ? — ¹¹ What is this kind of contraction called ? — ¹² Account for φ. — ¹³ § 209. N. 6.

— ¹⁴ § 179. 1 — ¹⁵ § 222. 2. — ¹⁶ § 222. 1. — ¹⁷ § 224. 5. — ¹⁸ § 121. 2.

— ¹⁹ § 157. N. 8.(1). — ²⁰ § 118. εἰς N. 1.(end). — ²¹ § 157. N. 10. — ²² § 147.

εἷη. Ὁ δὲ Ξενοφῶν εἶπεν ὅτι τὸ ^{ὑπο}σύνθημα παρέρχεται δεύτερος ἦδη. Καὶ ὁς¹ ἑθαύμυνε τίς παραγγέλλει καὶ ἤρετο ὃ τι εἷη τὸ σύνθημα. Ὁ δὲ ἀπεκρίνατο ὅτι ΖΕΤΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ. 17. Ὁ δὲ Κῆρος ἀκούσας, Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω. Ταῦτα δὲ εἰπὼν εἰς τὴν ἑαυτοῦ χάραν ἀπήλυνε· καὶ οὐκ ἔτι τρία ἢ τέτταρα στάδια² διεχέτην τῷ φάλαγγι ἀπὸ ἀλλήλων, ἥνικα ἐπαί-
 ἀνίζον τε οἱ Ἕλληνες καὶ ἡρώων³ ἀντίοι ἰέναι⁴ τοῖς πολεμίοις. 18. Ὡς δὲ πορευομένων⁵ ἐξεκυνάινε τι τῆς φάλαγγος, τὸ ἐπιλείπομενον⁶ ἤρξατο δρόμον⁷ θεῖν· καὶ ἅμα ἐκθέγγαντο⁸ πάντες ὁδὸν περ τῷ Ἐνυκίῳ ἐκελύουσι, καὶ πάντες δὲ ἔθεον. Λέγονσι δὲ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατὰ ἑδονήσαν⁹ φόβον ποιοῦντες τοῖς ἵπποις. 19. Πρὶν δὲ τοξευμὰ ἐξακνεῖσθαι¹⁰ ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβίων δὲ ἀλλήλοις μὴ θεῖν δρόμον, ἀλλ' ἐν τάξει ἐπεσθαι. 20. Τὰ δὲ ἄρματα ἐφέρετο τὰ μὲν¹¹ δι' αὐτῶν τῶν πο-
 λεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, ^{ἐκ τῶν ἡνιοχῶν} κενὰ ἡνιοχῶν. Οἱ δὲ, ἐπεὶ προῖδον, ^{ἐκ τῶν ἡνιοχῶν} χύσταντο· ἔστι δ' ὅστις¹² καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλήρεις, καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔρα-
 σαν,¹³ οὐδὲ ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδὲν¹⁴, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις ἐλέγετο.

21. Κῆρος δὲ ὁρῶν τοὺς Ἕλληνας ^{ἐκ τῶν ἡνιοχῶν} νικῶντας¹⁴ τὸ καθ' αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ ^{ἐκ τῶν ἡνιοχῶν} προσκυνούμενος ἦδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ^{ἐκ τῶν ἡνιοχῶν} ἡττηθεὶς διώκειν· ἀλλὰ δυνεσπεύειν¹⁵ ἔχων τὴν τῶν συν ἑαυτῷ ἐξακοσίων ἱππέων τάξιν ἐπεμελεῖτο, ὃ τι ποιήσει βασιλεὺς. Καὶ γὰρ ᾔδει αὐτὸν ὅτι μέσον ἔχει τοῦ Περσικοῦ στρατεύματος. 22. Καὶ πάντες δὲ οἱ τῶν βαρβάρων ἄρχοντες ^{ἐκ τῶν ἡνιοχῶν} μέσαν ἔχοντες τὸ αὐτῶν¹⁶ ἡγούντο, νομίζοντες οὕτω καὶ ἐν ἀσφα-
 λεστάτῳ¹⁵ εἶναι, ἢ ἢ ἰσχυρὸς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγγελαί ^{ἐκ τῶν ἡνιοχῶν} χρῆζοιεν, ἡμίσει¹⁶ ἂν χρόνῳ αἰσθάνεσθαι τὸ στρατεύμα. 23. Καὶ

¹ § 152. (Form. καὶ ὅς). — ² Synt. ? — ³ § 219. 1. — ⁴ What does this gen. abs. denote ? — ⁵ § 198. — ⁶ Root ? Tense how formed ?
⁷ § 220. 2. — ⁸ § 142. (Att. Dial.) — ⁹ § 181. 1. — ¹⁰ § 150. 5. — ¹¹ Why πλῆγ in this tense, and πλῆσσι in the pres. ? — ¹² Why subj. not expressed ? — ¹³ § 225. 1. — ¹⁴ What is this part. = to ? — ¹⁵ § 57. 4. — ¹⁶ Decline.

βασιλεὺς δὴ τότε, μέσον ἔχων τῆς ἑαυτοῦ στρατιᾶς ὁμοῦς ἕξω ἐγένετο τοῦ Κύρου ἐωνύμου κέρατος. Ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἐναγίου, ἡδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπεν ὥς εἰς κυκλώσιν.) 24. Ἐνθα δὴ Κύρος δείσας¹ μὴ ὀπισθεν γενόμενος κατακόψη τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἑξακισίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρτην τὸν ἄρχοντα αὐτῶν.

25. Ὡς δὲ ἡ τροπὴ ἐγένετο διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὁμήσαντες· πλὴν πάνν ὀλίγοι ἄμφ' αὐτὸν κατελείφθησαν,² σχεδὸν οἱ ὁμογράφεσι καλούμενοι.³ 26. Σὺν τούτοις δὲ ὢν χαθορᾶ βασιλέα, καὶ τὸ ἄμφ' ἐκείνον στίφος· καὶ εὐθὺς οὐκ ἠδέσχετό,⁴ ἀλλ' εἰπὼν, Τὸν ἄνδρα ὁρῶ, ἵετό⁵ ἐπ' αὐτὸν καὶ παῖε⁶ κατὰ τὸ στήρνόν καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς φησὶ⁷ Κτησίας ὁ ἱατρὸς, καὶ ἰασθαι αὐτὸς τὸ τραῦμα φησί. 27. Παίοντα-δ' αὐτὸν ἀκόντιζε⁸ τις παλτῶ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μᾶχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ οἱ ἄμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅπόσοι μὲν τῶν ἄμφι βασιλέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν Κύρος δὲ αὐτός τε ἀπέθανε καὶ ὅκτῳ οἱ ἄριστοι τῶν περὶ αὐτὸν ἐκείνῳ ἐπ' αὐτῷ. 28. Ἀρταπάτης δὲ ὁ πιστότατος αὐτῷ τῶν συμπιπτόχων θεραπόντων λέγεται, ἐπειδὴ πεπτωκότα⁹ εἶδε Κύρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπσεῖν¹⁰ αὐτῷ. 29. Καὶ οἱ μὲν φασὶ βασιλέα μελεῦσαι τῶν¹¹ ἐπιδοσάτων τὸν δὲ Κύρον· οἱ δὲ, ἑαυτὸν ἐπισφάζει, σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ ἑτρεπτόν δὲ ἐφόρει καὶ ψέλλια καὶ τὰ ἄλλα ὥσπερ οἱ ἄριστοι τῶν Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρον δι' εὐνοίαν τε καὶ πιστότητα.¹¹

¹ Tense how formed? — ² Root? Account for φ in the antepen. — ³ § 140. 3. — ⁴ § 82. N. 3. — ⁵ Why mid. voice? — ⁶ § 209. N. 1. — ⁷ Why is φησὶ here accented? — ⁸ Account for πτω in the root of the perf. and πιπ in that of the present. — ⁹ § 96. 15. — ¹⁰ § 148. 2. — ¹¹ §§ 128. N. 2: 35. N. 2. (1).

CAP. IX.

1. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων βασιλικώτατός τε καὶ ἄρχειν ἀξιώματος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κῦρον δοκούντων ἐν πείρᾳ γενέσθαι. 2. Πρῶτον μὲν γὰρ ἔτι παῖς ὢν ὅτε ἐπαιδευέτο¹ καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ,² πάντων πάντα κράτιστος³ ἐνομίζετο. 3. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐν ταῖς βασιλέως θύραις παιδεύονται· ἐνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἄν τις, αἰσχρὸν δ' οὐδὲν⁴ οὔτε ἀκούσαι οὐτ' ἰδεῖν ἐστί. 4. Θεῶνται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους⁵ ὥστε εὐθὺς παῖδες ὄντες μαρθάνονται ἄρχειν τε καὶ ἄγεσθαι. 5. Ἐνθα Κύρος αἰδομειδέστατος⁶ μὲν πρῶτος τῶν ἡλικιωτῶν ἔδοκει εἶναι, τοῖς τε πρεσβυτέροις⁷ καὶ τῶν ἑαυτοῦ ὑποδεστέρων⁸ μᾶλλον πείθεσθαι· ἔπειτα δὲ φιλιππότατος⁹ καὶ τοῖς ἱπποῖς ἀρίστα χρῆσθαι. Ἐκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντισεως,¹⁰ φιλομαθέστατον εἶναι καὶ μελετηρώτατον.¹¹ 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ¹² ἔφραξε, καὶ φιλοθηρώτατος¹³ ἦν καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. Καὶ σκεπτόν ποτε ἐπιφερόμενην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπασθὲν ἀπὸ τοῦ ἵππου· καὶ τὰ μὲν ἔπαθεν,¹⁴ ὢν καὶ τὰς ὠτεῖλας πανερᾶς εἶχε, τέλος¹⁵ δὲ κατέκαψε¹⁶ καὶ τὸν πρῶτον μέντοι βοηθήσασα πολλοῖς μακαριστὸν ἐποίησεν.

7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατραπῆς Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγός¹⁷ δὲ καὶ πάντων ἀπεδείχθη οἷς καθ' ἑκάστην εἰς Καστωλοῦ πεδίον ἀφθραί-
ζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι πλεῖστον
ποιεῖτο, εἰ τῷ σπείσασιν¹⁸ καὶ εἰ τῷ σφηνόειτο καὶ εἰ τῷ
ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. 8. Καὶ γὰρ οὖν ἐπίστευον μὲν

¹ Th. ? How formed ? — ² Compare. — ⁴ § 179. N. 1. —
⁵ § 135. 4. — ⁶ § 132. 5. — ⁷ § 57. 2. — ⁸ Synt. ? — ⁹ Composition ?
¹⁰ § 129. 3. — ¹¹ § 131. 3. — ¹² Composition. — ¹³ Root ? — ¹⁴ § 124.
¹⁵ — ¹⁶ § 105. — ¹⁷ § 166. N. 1.

αὐτῶν¹ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστενον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπείσαμένον Κύρον ἐπίστενε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν. 9. Τοιγαροῦν ἐπεὶ Τισσαφέρνης ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκοῦσαι² Κῆρον εἴλοντο³ ἀντὶ Τισσαφέρνητος πλην Μιλησίων· οὗτοι δὲ ὅτι οὐκ ἤθελε τοὺς γέννητάς προέσθαι, ἐφοβοῦντο⁴ αὐτόν. 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε προοίτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἐτι μὲν μείους⁵ γένοιτο, ἐτι δὲ καὶ κάκιον πράξειαν.⁶ 11. Φανερός δ' ἦν καὶ εἰ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν⁷ αὐτόν⁸ νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον ὡς εὖχοιτο τοσάντων χρόνων ἦν ἐγγενεῖν⁹ καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιῶντας ἀλεξόμενος.¹⁰ 12. Καὶ γὰρ οὖν πλείστοι δὴ αὐτῶ ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι.

13. Οὐ μὲν δὴ αἰδὲ τοῦτ' ἂν τις εἴποι, ὡς τοὺς κακουργούς καὶ ἀδίκους εἶα καταγεῖν, ἀλλ' ἀπειθεστάτα πάντα ἐτιμωρεῖτο. Πολλάκις¹¹ δ' ἦν ἰδεῖν παρὰ τὰς περὶ τῶν ὁδῶν καὶ ποδῶν¹² καὶ χειρῶν καὶ ὀφθαλμῶν στερονόμενος ἀνθρώπους· ὥστε ἐν τῇ Κύρου ἀρχῇ ἐγένετο¹³ καὶ Ἕλληνας¹⁴ καὶ βαρβάρῳ μηδὲν ἀδικοῦντι, ἀδεῶς πορεύεσθαι ὅποι τις ἤθελεν, ἔχοντι ὃ τι προχωροῖ. 14. Τούς γε μέντοι ἀγαθοὺς εἰς πόλεμον¹⁵ ὁμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῶ πόλεμος πρὸς Πεισιδάς καὶ Μυσούς. Στρατενόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας οὓς ἑώρα¹⁶ ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἥς κατεστρέφετο χώρας,¹⁶ ἔπειτα δὲ καὶ ἄλλοις δώροις ἐτίμα· 15. ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς δούλους τούτων ἀξιοῦν εἶναι. Τοιγαροῦν πολλὴ ἦν ἀφθονία αὐτῶ τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κῆρον αἰσθήσεσθαι.

16. Εἰς γε μὴν δικαιοσύνην¹⁷ εἴ τις αὐτῶ φανερός γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους

¹ Synt. ? — ² § 53. N. 2. — ³ Root ? — ⁴ What does this imperf. denote ? — ⁵ Compare and decline (§§ 59 : 58. 2). — ⁶ § 87. N. 3. — ⁷ Dialect ? — ⁸ § 165. 1. — ⁹ § 87. N. 2. — ¹⁰ Composition ? — ¹¹ § 126. — ¹² Subj. ? — ¹³ § 196. 3. — ¹⁴ § 167. N. 3. — ¹⁵ § 80. N. 3. — ¹⁶ § 151. 1. 3.

ποιεῖν τῶν¹ ἐκ τοῦ ἀδίκου φιλοκέρδοντων.² 17. Καὶ γὰρ οὐν ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι³ ἀλλήθινῳ ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχικοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκεῖνον ἐπλεύσαν, ἀλλ' ἐπεὶ ἔργον⁴ κερδαλωτέρον⁵ εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆγα κέρδος.⁶ 18. Ἀλλὰ μὴν εἰ τίς γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσκειν,⁷ οὐδενί⁸ πώποτε ἀγαπᾶσθαι εἶασε⁹ τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρετοὶ πάντος ἔργου Κύρῳ ἐλεχθῆναι γενέσθαι. 19. Εἰ δέ τινα ὁρῶν δεινὸν ὄντα οικονομῶν ἐκ τοῦ δικαίου⁹ καὶ κατασκευάζοντα¹⁰ τε ἡς ἄργοι χώρας¹¹ καὶ προσόδους ποιοῦντα, οὐδένα¹² πώποτε ἀφείλετο, ἀλλὰ αἰεὶ πλείονα¹³ προσεδίδαν¹⁴ ὥστε καὶ ἡδυνάμην¹⁵ ἐπύονον καὶ θαυράλεις ἐκγίνοντο, καὶ αἱ¹² ἐπέπατο¹³ αὐτίς, ἥκιστα Κύρῳ ἐκρυπτεν¹⁴ οὐ γὰρ φθορῶν¹⁵ τοῖς φανερώς πλουτοῦσιν¹⁶ ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι. 20. Φίλους γε μὴν ὅσους ποιήσαίτο καὶ εὖνους γνοίη ὄντας¹⁵ καὶ ἱκανοὺς κρίνειε συνεργούς εἶναι ὃ τι¹⁶ ἐγγύατοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων¹⁷ κρείττιστος δὴ γενέσθαι θεραπεύειν.¹⁷ 21. Καὶ γὰρ αὐτὸ τοῦτο οὐπερ αὐτὸς ἕνεκα φίλων¹ φέτο δεῖσθαι, ὡς συνεργούς ἔχοι, καὶ αὐτὸς ἐπειράτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου¹⁸ ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

22. Ὡρα δὲ πλείεστα μὲν, οἶμαι, εἰς γε ἀνὴρ ὃν ἐλάβανε διὰ πολλὰ ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἕκαστον σκοπῶν καὶ ὅτου μάλιστα ὁρῶν ἕκαστον δεόμενον. 23. Καὶ ὅσα ἐφ' σώματι αὐτοῦ κόσμον πέμποι τις ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν¹⁹ ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναίτο τούτοις πᾶσι²⁰ κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον

Synt. ? — ² Th. ? — ³ § 198. N. 1. — ⁴ With what does this adj. agree ? Th. ? — ⁵ § 186. N. 5. — ⁶ Dialect ? — ⁷ § 197. N. 4. — ⁸ What verbs form their augment by lengthening ε into ει ? — ⁹ § 124. N. — ¹⁰ Why the gen. (§ 151. 3. 2.) ? — ¹¹ Compare and decline. — ¹² §§ 165. 1 : 150. 5. — ¹³ § 118. II. — ¹⁴ §§ 140. 3 : 196. 2. — ¹⁵ § 222. 2. — ¹⁶ Antecedent ? — ¹⁷ Object of this verb ? — ¹⁸ § 182. — ¹⁹ Why is the subj. not expressed ? — ²⁰ Dat. plur. how formed (§ 39. 1.) ?

ἀνδρὶ νομίῳ. 24. Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θανμαστόν,¹ ἐπειδὴ γε καὶ δυνατώτερος ἄν² τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμεισθαι³ χαριζέσθαι, ταῦτα ἔμοιγε μᾶλλον⁴ δοκεῖ ἀγαθὰ εἶναι. 25. Κῦρος γὰρ ἐπεμπε⁵ οἶνον ἡμιδεῖς πολλάκις, ὁπότε πάντῃδ' ἴδ' ἴδ' λάβοι,⁶ λέγων ὅτι οὐπω δὴ πολλοῦ χρόνον⁷ τούτου ἡδίστου οἴνου ἐπιτίχοι· τοῦτον οὖν σοὶ ἐπεμπε καὶ δεῖται σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς. 26. Πολλάκις δὲ γῆρας ἡμιβρωτούς ἐπεμπε καὶ ἄρτων ἡμίσεια καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα. Τούτοις ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων⁸ γεύσασθαι. 27. Ὅπου δὲ χίλ' ὅσπ' ἀνίος⁹ πάντῃ εἴη, αὐτὸς δ' εἰδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν¹⁰ ὑπὴρ¹¹ ἡμετέρας καὶ διὰ τὴν ἐπιμελείαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἐαντῶν σώματα ἄρτους ἵπποις ἐμβάλλειν τοῦτον τὸν χιλόν, ὥς μὴ πεινώσκει τοὺς ἐαντοῦ φίλους ἄρσιν. 28. Εἰ δὲ δὴ ποτε πορεύοιτο καὶ πλεῖστοι μέλλοιεν¹² ὄψεσθαι, πρόσκαλῶν τοὺς φίλους ἐποπιδάτολογετο,¹³ ὥς δ' ἡλοιή¹⁴ οὖς τιμᾶ· ὥστε ἔφαγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὲρ πλειόνων πεφιλησθαι¹⁵ οὔτε Ἑλλήνων οὔτε βαρβάρων. 29. Τεκμήριον¹⁶ δὲ τούτου καὶ τόδε· παρὰ μὲν Κύρον δούλον ὄντος οὐδεὶς ἀπῆλ' πρὸς βασιλεῖα· πλὴν Ὁρόντας ἐπεχείρησε¹⁷ καὶ οὗτος δὴ ὃν ὥρετο πιστόν οἱ εἶναι, ταχὺ αὐτόν¹⁸ εὔρε Κῦρος φιλαίτερον ἢ ἐαυτῷ· παρὰ δὲ βασιλείως πολλοὶ πρὸς Κύρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτο· μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κῦρος ὄντες ἀγαθοὶ ἀξιοτέρας ἂν τιμῆς¹⁹ τυγχάνειν ἢ παρὰ βασιλεῖ. 30. Μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τῶν βίου αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθός, καὶ κρίνειν ὀρθῶς εἰδύνατο τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους. 31. Ἀποθνήσκοντος γὰρ αὐτοῦ²⁰ πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντραπέζοι ἀπέθανον μαχόμενοι ὑπὲρ Κῦρον πλὴν Ἀριαίον· οὗτος δὲ τετα-

¹ § 160. N. 1. — ² §§ 221: 198. — ³ § 125. N. 3. — ⁴ § 216. 1. — ⁵ § 191. 2. — ⁶ § 179. 1. — ⁷ Synt. ? — ⁸ § 219. N. 1. — ⁹ Th. ? — ¹⁰ Subj. ? — ¹¹ Account for η in the pen. — ¹² § 144. N. 1. — ¹³ § 178. 2. — ¹⁴ What does this gen. abs. denote ?

γμένος ἐτύγχανεν¹ ἐπὶ τῷ εὐωνύμῳ τοῦ ἵππικοῦ ἄρχων· ὡς δ' ἤσθετο
 Κύρον πεπτωκότα,² ἐφυγεν, ἔχων καὶ τὸ στρατεύμα πᾶν οὐ ἡγεῖτο.

CAP. X.

1. Ἐνταῦθα δὴ Κύρου ἀποτέμεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ.
 Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κυρεῖον
 στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ
 φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν ὥρ-
 μητο· τέτταρες δὲ ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. 2. Βασι-
 λεὺς δὲ καὶ οἱ σὺν αὐτῷ τὰ τε ἄλλα πολλὰ διαρπάζουσι, καὶ τὴν
 Φωκαΐδα³ τὴν Κύρου παλλακίδα τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι
 λαμβάνει. 3. Ἡ δὲ Μιλησία ἡ νεωτέρα ληφθεῖσα⁴ ὑπὸ τῶν ἀμφὶ
 βασιλεία, ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς σκενο-
 φόροις ὅπλα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἀρπάζον-
 των ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν⁵ ἀπέθανον· οὐ μὴν ἐφργόν γε,
 ἀλλὰ καὶ ταύτην ἔσωσαν καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα
 καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν. 4. Ἐνταῦθα διέσχον ἁλλήλων⁶
 βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες
 τοὺς καθ' αὐτοὺς, ὡς πάντας νικῶντες· οἱ δὲ ἀρπάζοντες ὡς ἥδη
 πάντες νικῶντες. 5. Ἐπεὶ δὲ ἤσθοντο οἱ μὲν Ἕλληνες ὅτι βασιλεὺς
 σὺν τῷ στρατεύματι ἐν τοῖς σκενοφόροις εἴη, βασιλεὺς δ' αὖ ἤκουσε
 Τισσαφέρνης ὅτι οἱ Ἕλληνες νικῶν τὸ καθ' αὐτοὺς καὶ εἰς τὸ
 πρόσθεν οἴχονται διώκοντες,⁷ ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει
 τε τοὺς ἑαυτοῦ, καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβουλευετο Πρόξενον
 καλέσας, πλησιαίτατος⁸ γὰρ ἦν, εἰ πέμποιεν τινας ἢ πάντες ἴοιεν
 ἐπὶ τὸ στρατόπεδον ἀρῆξοντες.⁹

6. Ἐν τούτῳ καὶ βασιλεὺς δηλὸς ἦν προσίων πάλιν ὡς ἐδόκει ὀπι-
 σθεν. Καὶ οἱ μὲν Ἕλληνες ὀνείδισθέντες παρεσκευάζοντο ὡς ταύτη
 προσιόντος καὶ δεξόμενοι· ὁ δὲ βασιλεὺς ταύτη μὲν οὐκ ἤγερ, ἣ δὲ

¹ How is τυγχάνω used with the part. ? — ² § 222. 2. — ³ § 127. 3.
 — ⁴ § 118. 4. — ⁵ Synt. ? — ⁶ § 180. 1. — ⁷ § 222. N. 2. — ⁸ § 121.
 1. (3). — ⁹ § 222. 5.

παρῆλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτη καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας ἀντομολήσαντας καὶ Τισσαφέρην καὶ τοὺς σὺν αὐτῷ. 7. Ὁ γὰρ Τισσαφέρης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστάς· διελαύνων δὲ κατέκανε μὲν οὐδένα, διαστάντες δὲ οἱ Ἕλληνες ἔπαιον καὶ ἠκόντιζον¹ αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης² ἤρχε τῶν πελταστῶν καὶ ἔλεγτο ἄφρονιμος γενέσθαι. 8. Ὁ δ' οὖν Τισσαφέρης ὡς μείον ἔχων ἀπῆλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ συντιγγάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι ἐπορεύοντο. 9. Ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδευσαν³ οἱ Ἕλληνες μὴ προσάγειν πρὸς τὸ κέρας καὶ περικυτίζαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἔδοκει⁴ αὐτοῖς ἀναπτύσσειν τὸ κέρας, καὶ ποιήσασθαι ὀπισθεν τὸν ποταμὸν. 10. Ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο καὶ δὴ βασιλεὺς παραμενψάμενος εἰς τὸ αὐτὸ σῆμα κατέστησεν ἐναντίαν τὴν φάλαγγα ὥσπερ τὸ πρῶτον μαχοίμενος συνῆει. Ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγὺς τε ὄντας καὶ παρατεταγμένους, αὐτοῖς παιανίσαντες ἐπήεσαν πολὺν ἔτι προθυμότερον ἢ τὸ πρόσθεν.⁵ 11. Οἱ δ' αὖ βάρβαροι οὐκ ἔδεχοντο, ἀλλ' ἐκ πλεονος ἢ τὸ πρόσθεν ἐφευγον· οἱ δ' ἐπεδίωκον μέχρι κώμης⁶ τινός. 12. Ἐνταῦθα δὲ ἔστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πρὸς οὓς μὲν οὐκ ἔτι, τῶν δὲ ἱππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιοῦν μὴ γιγνώσκειν. Καὶ τὸ βασιλεῖον σῆμεῖον ὁρᾶν ἔφασαν, ἀπὸ τῆς τινα χρυσοῦν ἐπὶ πέλτης ἀνατεταμένον.

13. Ἐπεὶ δὲ καὶ ἐνταῦθα ἐχώρουν¹ οἱ Ἕλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἱππεῖς· οὐ μέντοι ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν ἐπιλούοντο δ' ὁ λόφος τῶν ἱππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. 14. Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ στράτευμα πέμπει Λύκιον τὸν Συρακοῦσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ λόφον τί εἴη

¹ Th. ? — ² § 127. 3. — ³ Tense how formed ? — ⁴ § 159. N. 1. — ⁵ § 141. N. 1. — ⁶ § 226. 2.

ἀπαγγεῖλαι. 15. Καὶ ὁ Ἀνίκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ κράτος. Σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο. 16. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὄπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον ὅτι οὐδαμοῦ Κῦρος φαίνοιτο, οὐδ' ἄλλος ἀπὸ αὐτῶν οὐδεὶς παρείη· οὐ γὰρ ᾔδεσαν αὐτὰν τεθνηκότα,¹ ἀλλ' ἐκείνων ἢ διώκοντα οἴχεσθαι ἢ καταληψόμενον² τι προεληλακέναι. 17. καὶ αὐτοὶ ἐβουλεύοντο εἰ αὐτοῦ μείναντες τὰ σκευοφόρα ἐνταῦθα ἄγοιτο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. Ἔδοξεν οὖν αὐτοῖς ἀπιέναι· καὶ ἀφικνοῦνται ἀμφὶ δὲ πύργον³ ἐπὶ τὰς σκηνάς. 18. Ταύτης μὲν οὖν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. Καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλεῖστα διηρπασμένα⁴ καὶ εἴ τι σιτίον ἢ ποτὸν ἦν· καὶ τὰς ἀμάξας μεστὰς ἀλεύρων⁵ καὶ οἶνον, ὃς παρεσκευάσατο Κῦρος, ἵνα εἴ ποτε σφόδρὰ λάβοι ἐνδεία τὸ στράτευμα, διαδίδοι τοῖς Ἕλλησιν· ἦσαν δ' αὐταί, ὡς ἐλέγοντο, τετρακόσiai ἅμαξαι, καὶ ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν. 19. ^{Ἐνταῦθα} ᾄδειπνοὶ ἦσαν οἱ πλεῖστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀναρίητοι· πρὶν γὰρ δὴ καταλῦσαι⁶ τὸ στράτευμα πρὸς Ἄριστον, βασιλεὺς ἐφάνη. Ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγένοντο.

¹ What is this part. = to ? — ² What does this part. express (§ 222. 5) ? — ³ What has become of ζ in the root ? — ⁴ Synt. ? — ⁵ § 220. 2.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Β.

CAP. I.

²⁴ *Ἰων* Ὡς μὲν οὖν ἡθροίσθη Κύρος τὸ Ἑλληνικόν, ὁπότε ἐπὶ τὸν ἀδελ-
 φὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη καὶ ὡς
 ἡ μάχη ἐγένετο καὶ ὡς Κύρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον
 ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν, οἰόμενοι τὰ πάντα νικᾶν καὶ Κύ-
 ρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. 2. Ἀμα δὲ τῇ ἡμέρᾳ συν-
 ελθόντες οἱ στρατηγοὶ ἐθαύμαζον ὅτι Κύρος οὔτε ἄλλον πέμποι
 σηματοῦντα ὃ τι χρῆ ποιεῖν, οὔτ' αὐτὸς φαίνοιτο. Ἔδοξεν οὖν
 αὐτοῖς συσκευασαμένοις ἃ εἶχον καὶ ἐξοπλισαμένοις προΐεναι εἰς
 τὸ πρόσθεν, ἕως Κύρος συμμίξειαν. 3. Ἦδη δὲ ἐν ὁρμῇ ὄντων, ἅμ'
 ἡλίφ' ἀνίσχοντι ἦλθε Προκλῆς, ὁ Τενθραρίας ἄρχων, γενοσὺς ἀπὸ
 Λαμαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμώ. Οὗτοι ἔλεγον ὅτι
 Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφηνγὸς ἐν τῷ σταθμῷ εἶη μετὰ
 τῶν ἄλλων βαρβάρων ὅθεν τῇ προτεραίᾳ ὠρμῶντο· καὶ λέγοι ὅτι
 ταύτην μὲν τὴν ἡμέραν περιμείνειεν ἂν αὐτοὺς, εἰ μέλλοιεν ἥκειν·
 τῇ δὲ ἄλλῃ ἀπιῖναι φαίη ἐπὶ Ἰωνίας, ὅθεν περ ἦλθε. 4. Ταῦτα
 ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι, Ἕλληνες βαρέως ἔφερον.
 Κλέαρχος δὲ τὰδε εἶπεν· Ἀλλ' ὥφελ' ἔστι μὲν Κύρος ζῆν· ἐπεὶ δὲ τε-
 τελεύτηκεν, ἀπαγγέλλετε Ἀριαίφ' ὅτι ἡμεῖς γε νικῶμεν βασιλείᾳ καὶ,
 ὡς ὁρᾶτε, οὐδεὶς ἔτι ἡμῖν μάχεται· καὶ εἰ μὴ ὑμεῖς ἦλθετε, ἐπο-
 ρεσόμεθα ἂν ἐπὶ βασιλείᾳ. Ἐπαγγελλόμεθα δὲ Ἀριαίφ', εἰάν ἐνθάδε
 ἔλθῃ, εἰς τὸν θρόνον τὸν βασιλείου καθιεῖν αὐτόν· τῶν γὰρ τῆς
 μάχης νικῶντων καὶ τὸ ἄρχειν ἐστί. 5. Ταῦτ' εἰπὼν ἀποστέλλει
 τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ
 Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς ὁ Μένων ἐβούλετο·
 ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. 6. Οἱ μὲν ὄχοντο, Κλέαρχος

δὲ περιέμενε. Τὸ δὲ στράτευμα ἐπορίζετο οἷτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς βοῦς καὶ ὄνους· ξύλοις δ' ἐρχῶντο, μικρὸν προΐοντες ἀπὸ τῆς φάλαγγος οὐ ἡ μάχη ἐγένετο, τοῖς τε οἰστίσις πολλαῖς οὖσαι, (οὐς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολούντας παρὰ βασιλέως,) καὶ τοῖς γέρόσις καὶ ταῖς ξυλιναῖς ἀσπίσι ταῖς Αἰγυπτίαις· πολλὰ δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἐρχόμενοι· οἷς πᾶσι χρώμενοι κρέα ἐφοντες ἥσθιον ἐκείνην τὴν ἡμέραν.

7. Καὶ ἤδη τε ἦν περὶ πλήθουσιν ἀγορὰν καὶ ἐρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ μὲν ἄλλοι βάρβαροι· ἦν δὲ αὐτῶν Φαλῖνος εἰς Ἕλληρ, ὃς ἐτύγγανε παρὰ Τισσαφέρνει ὦν καὶ ἐντίμως ἔχων· καὶ γὰρ ἠποσβεπιοῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις τε καὶ ὀπλομαχίαν. 8. Οὗτοι δὲ προσελθόντες καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κύρον ἀπέκτονε, παραδόντας τὰ ὄπλα ἰόντας ἐπὶ τὰς βασιλέως θύρας εὐρίσκεσθαι ἂν τι δύνωνται ἀγαθόν. 9. Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν ὅτι οὐ τῶν νικῶντων εἶη τὰ ὄπλα παραδιδόναι· Ἄλλ', ἔφη, ὑμεῖς μὲν, ὧ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε ὃ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. Ἐκράλεσε γὰρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θνόμενος. 10. Ἐνθα δὲ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὦν, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοῖεν· Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγὼ, ἔφη, ὦ Φαλῖνε, θαυμάζω πότερα ὥς κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα ἢ ὥς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὥς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω τί ἐσται τοῖς στρατιώταις, ἂν αὐτῷ ταῦτα χαρίζωνται. 11. Πρὸς ταῦτα Φαλῖνος εἶπε· Βασιλεὺς νικᾷν ἡγείται, ἐπεὶ Κύρον ἀπέκτονε. Τίς γὰρ αὐτῷ ἐστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; Νομίζει δὲ καὶ ὑμᾶς ἐαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἐαυτοῦ χώρᾳ καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πληθὺς ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ' εἰ παρέχοι ὑμῖν δύνασθ' ἂν ἀποκτεῖναι.

12. Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπε· ὦ Φαλῖνε,

τῶν ὥς σὺ ὁρᾷς ἡμῖν οὐδὲν ἐστὶν ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ ἀρετὴ.
 "Ὅπλα μὲν οὖν ἔχοντες οἴομεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι· πα-
 ραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στέρησθῇ. Μὴ οὖν οἷον
 τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν· ἀλλὰ σὺν τούτοις καὶ
 περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα. 13. Ἀκούσας δὲ ταῦτα
 ὁ Φαλίνοσ ἐγέλωσε καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεα-
 ρίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶει
 ἂν τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλέως δυνάμεως. 14.
 "Ἄλλους δὲ τινὰς ἔφασαν λέγειν ὑψηλακιζομένους ὥς καὶ Κύρω
 πιστοὶ ἐγένοντο καὶ βασιλεῖ γ' ἂν πολλοῦ ἄξιοι γένοιτο, εἰ βούλοιτο
 φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον
 στρατεύειν, συγκαταστρέφαιντ' ἂν αὐτῷ. 15. Ἐν τούτῳ Κλέ-
 αρχος ἤκε καὶ ἡρώτησεν εἰ ἤδη ἀποκεκριμένοι εἰεν. Φαλῖνος δ'
 ὑπολαβὼν εἶπεν· Οὐτοὶ μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ' ἡμῶν
 εἰπέ τί λέγεις. 16. Ὁ δ' εἶπεν· Ἐγὼ σε, ὦ Φαλίνε, βιάμενός
 ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες [οὔτοι]· σύ τε γὰρ Ἕλληνας
 καὶ ἡμεῖς, τοσοῦτοι ὄντες ὅσους σὺ ὁρᾷς· ἐν τοιούτοις δὲ ὄντες
 πράγμασι συμβουλευόμεθά σοι τί χρὴ ποιεῖν περὶ ὧν λέγεις. 17.
 Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν ὃ τι σοι δοκεῖ κάλλιστον καὶ
 ἀρίστον εἶναι, καὶ ὃ σοι τιμὴν οἴσει εἰς τὸν ἔπειτα χρόνον ἀναλεγό-
 μενον, ὅτι Φαλῖνός ποτε πεμφθεὶς παρὰ βασιλέως κελύεσσαν τοὺς
 Ἕλληνας τὰ ὄπλα παραδοῦναι συμβουλευομένοις συνεβούλευσεν
 αὐτοῖς τάδε. Οἴσθαι δὲ ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι ἅ ἂν
 συμβουλεύσης. 18. Ὁ δὲ Κλέαρχος ταῦτα ὑπήγετο, βουλόμενος
 καὶ αὐτὸν τὸν παρὰ βασιλέως πρεσβεύοντα συμβουλευῆσαι μὴ παρα-
 δοῦναι τὰ ὄπλα, ὅπως εὐέλπιδες μάλλον εἴεν οἱ Ἕλληνες. Φαλί-
 νος δ' ὑποστρέψας πρὸς τὴν οἰκίαν αὐτοῦ εἶπεν ὡςδε.
 19. Ἐγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστί σωθῆναι
 πολεμοῦντας βασιλεῖ, συμβουλεύω μὴ παραδίδοναι τὰ ὄπλα· εἰ δέ
 τοι μηδεμία σωτηρίας ἐστὶν ἐλπίς ἀκοντος βασιλέως, συμβουλευώ
 σῶζεσθαι ὑμῖν ὅπῃ δυνατόν. 20. Κλέαρχος δὲ πρὸς ταῦτα εἶπεν·
 Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι
 ἡμεῖς οἴομεθα, εἰ μὲν δεοὶ βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι
 φίλοι ἔχοντες τὰ ὄπλα ἢ παραδόντες ἄλλῳ· εἰ δὲ δεοὶ πολεμεῖν, ἅμεινον
 ἂν πολεμεῖν ἔχοντες τὰ ὄπλα ἢ ἄλλῳ παραδόντες. 21. Ὁ δὲ Φαλῖνος

ἔπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν ἐκέλευσεν βασιλεὺς, ὅτι μένουσι μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν, προῖοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. Εἶπατε οὖν καὶ περὶ τούτου πότερα μενεῖτε καὶ σπονδαὶ εἰσιν ἢ ὡς πολέμον ὄντος παρ' ὑμῶν ἀπαγγελῶ. 22. Κλέαρχος δ' ἔλεξεν· Ἀπάγγελλε τοῖνυν καὶ περὶ τούτου ὅτι καὶ ἡμῖν ταῦτα δοκεῖ ἅπερ καὶ βασιλεῖ. Τί οὖν ταῦτ' ἐστίν; ἔφη ὁ Φαλίρος. Ἀπεκρίνατο Κλέαρχος· Ἦν μὲν μένωμεν, σπονδαὶ ἀπιοῦσι δὲ καὶ προῖοῦσι πόλεμος. 23. Ὁ δὲ πάλιν ἠρώτησε· Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταῦτα πάλιν ἀπεκρίνατο· Σπονδαὶ μὲν μένουσιν, ἀπιοῦσι δὲ ἢ προῖοῦσι πόλεμος. Ὁ τι δὲ ποιήσοι οὐ διεσήμανε.

CAP. II.

1. Φαλίρος μὲν δὴ ᾔχετο καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ Ἀριαίον ἦγον, Προκλῆς καὶ Χείρισφος· Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ· οὗτοι δ' ἔλεγον ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἐαυτοῦ βελτίους, οὓς οὐκ ἂν ἄνάσχεσθαι αὐτοῦ βασιλεύοντος· ἀλλ' εἰ βούλεσθε συναπιέναι, ἤκειν ἤδη κελεύει τῆς νυκτός· εἰ δὲ μὴ, αὐτὸς πρῶτ' ἀπιέναι φησίν. 2. Ὁ δὲ Κλέαρχος εἶπεν· Ἀλλ' οὕτω χρὴ ποιεῖν, ἐὰν μὲν ἤκωμεν, ὥςπερ λέγετε· εἰ δὲ μὴ, πρῶττερος ὅποιον ἂν τι ὑμῖν οἴησθε μάλιστα συμφέρειν. 3. Ὁ τι δὲ ποιήσοι οὐδὲ τούτοις εἶπε. Μετὰ δὲ ταῦτα, ἤδη ἡλίου δύοντος, συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς ἔλεξε τοιαῦτα· Ἐμοί, ὦ ἄνδρες, θυομένῳ ἵεναι ἐπὶ βασιλείᾳ οὐκ ἐρίγνετο τὰ ἱερὰ. Καὶ εἰκότως ἄρα οὐκ ἐρίγνετο. Ὡς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμός ἐστι ^{καὶ ἡ γαίη} ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δ' ἡμεῖς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἷόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἵεναι δὲ παρὰ τοὺς Κύρου φίλους πάννυ καλὰ ἡμῖν τὰ ἱερὰ ἦν. 4. Ὡς οὖν χρὴ ποιεῖν· ἀπιόντας δειπνεῖν ὃ τί τις ἔχει· ἐπειδὰν δὲ σημήνη τῷ κέρατι ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δευτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἐπεσθε τῷ ἡγεμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὅπλα ἔξω. 5. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλ-

13. Ἡ δ' αὖτε ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδράναι
 ἢ ἀποφύγειν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. Ἐπεὶ γὰρ ἡμέρα
 ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, ^{ἀπὸ τοῦ ἀνατολικοῦ} καὶ ἦσαν
 ἅμα ἡλίῳ δύνοντι εἰς κόμας τῆς Βαβυλωνίας χώρας. Καὶ τοῦτο
 μὲν οὐκ ἐπεύσθησαν. 14. Ἐτι δὲ ἀμφὶ δεῖλην ἔδοξαν πολεμί-
 ονς ὄρεν ἰππίας· καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν ταῖς τάξεσιν
 ὄντες εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος, (ἐτύγχανε γὰρ ἐφ' ἀμάξης
 πορευόμενος ὁρῶν ἐτέτρωτο,) καταβὰς ἐθωρακίζετο καὶ οἱ σὺν
 αὐτῷ. 15. ^{Ἐπὶ} δὲ ὠπλίζοντο ἥκον λέγοντες οἱ προπεμφθέντες
 σκοποὶ ὅτι οὐκ ἰππεῖς εἰσιν, ἀλλὰ ὑποζύγια ^{ἀνέμειντο}. Καὶ εὐθὺς
 ἔγνωσαν πάντες ὅτι ἐγγὺς πον ἐστρατοπεδεύετο βασιλεὺς· καὶ γὰρ
 καὶ καπνὸς ἐφαίνετο ἐν κόμαις ὁρ' πρόσω. 16. Κλέαρχος δὲ ἐπὶ
 μὲν τοὺς πολεμίους οὐκ ἦγεν· (ἦδε γὰρ καὶ ἀπειρηκότες τοὺς
 στρατιώτας καὶ ἀσίτους ὄντας· ἦδη δὲ καὶ οὐδὲ ἦν·) ^{οἱ μὲντοι}
 οὐδ' ἀπέκλινε, φυλαττόμενος μὴ δοκοίη φεύγειν· ἀλλ' ^{ἐνδύσασθαι}
 ἄγων ἅμα τῷ ἡλίῳ δυνόμενῳ εἰς τὰς ἐγγυτάτω κόμας τοὺς πρῶτους
 ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύ-
 ματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. 17. Οἱ μὲν οὖν πρῶτοι
 ὁρῶντες ^{ὡς ἐτύγχανον} ἔκαστοι ἡνέλιζοντο, καὶ κραυγὴν πολλὴν ἐποίουν
 καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν
 ἐγγύτατα τῶν πολεμιῶν καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. 18. Αἴ-
 λων δὲ τοῦτο τῇ ὑστεραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτι οὐδὲν
 ἔπαυεν, οὔτε στρατόπεδον οὔτε καπνὸς οὐδαμῶς πλησίον. Ἐξε-
 πλαγὴ δὲ, ὡς εἴοικε, καὶ βασιλεὺς τῇ ^{ἐκ τῆς} φθογῇ τοῦ στρατεύματος· ἐδή-
 λωσε δὲ τοῦτο οἷς τῇ ὑστεραίᾳ ἔπραττε. 19. Προϊούσης μὲντοι
 τῆς ^{ἐκ τῆς} φθογῆς ταύτης καὶ τοῖς Ἑλλήσι φόβος ἐμπίπτει, καὶ θόρυβος
 καὶ ^{ἀνταρτία} οἶον εἰκὸς φόβον ἐμπεσόντος γίνεσθαι. 20. Κλέα-
 ρχος δὲ Τολμίδην Ἥλειον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα
 ἀριστον τῶν τότε, τοῦτον ἀναιπεῖν ἐκέλευσε σιγὴν κατακηρύξαντα
 ὅτι ^{ἀναιμῶς} προαγορεύουσιν οἱ ἄρχοντες, ὅς ἂν τὸν ^{ἐκ τῆς} ἀφ' ἑνὸς τῶν ὀνόν εἰς τὰ
 ὄπλα ^{ἀναιμῶς} μὴνύσῃ, ὅτι λήψεται μισθὸν τέλειον ἀγροῦ. 21. Ἐπεὶ
 δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη
 καὶ οἱ ἄρχοντες σώοι. Ἀμα δὲ ὄρθρῳ παρήγγειλεν ὁ Κλέαρχος εἰς
 τάξιν τὰ ὄπλα τίθεσθαι τοὺς Ἑλληνας ἥπερ εἶχον ὅτε ἦν ἡ μάχη.

CAP. III.

1. Ὁ δὲ δὴ ἔγραψα ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, τῷδε δὴλον ἦν· τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ ὄπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίῳ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. 2. Οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτουν τοὺς ἄρχοντας. Ἐπεὶ δ' ἀπήρκειαν οἱ προφύλακες, Κλέαρχος τευχῶν τότε τὰς τάξεις ἐπισκοπῶν εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν ἄχρις ἂν ὁχλοῦσθῃ. 3. Ἐπεὶ δὲ κατέστησε τὸ στρατεύμα ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντῃ φύλαγμα πυκνὴν, τῶν δὲ ἀόπλων μηδὲνα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους καὶ αὐτός τε προῆλθε τοὺς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν, καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτ' ἔφρασεν. 4. Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα τί βούλονται. Οἱ δ' ἔλεγον ὅτι περὶ σπονδῶν ἤκοιεν ἄνδρες οἵτινες ἱκανοὶ ἔσονται τὰ τε παρὰ βασιλέως τοῖς Ἑλλήσιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑληνων βασιλεῖ. 5. Ὁ δὲ ἀπεκρίνατο· Ἀπαγγέλλετε τοῖνυν αὐτῷ ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδὲ ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἑλλήσιν μὴ πορίσας ἄριστον. 6. Ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλαννον, καὶ ἤκον ταχύ· ὃ καὶ δὴλον ἦν ὅτι ἐγγὺς πον βασιλεὺς ἦν ἢ ἄλλος τις ὃ ἐπετέτακτο ταῦτα πράττειν· ἔλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντας οἱ αὐτοὺς, ἐὰν αἱ σπονδαὶ γένωνται, ἄξουσιν ἐνθεν ἔξουσι τὰ ἐπιτήδεια. 7. Ὁ δ' ἡρώτα εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ἰούσι καὶ ἀπιούσιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. Οἱ δὲ, Πᾶσιν, ἔφασαν, μέχρις ἂν βασιλεῖ, καὶ παρ' ἡμῶν διαγγελθῇ. 8. Ἐπεὶ δὲ ταῦτα εἶπον, μεταστραφέντες αὐτοὺς ὁ Κλέαρχος ἐβουλόμην· καὶ ἐδόκει τὰς σπονδὰς ποιῆσθαι ταχύ καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. 9. Ὁ δὲ Κλέαρχος εἶπε· Δοκεῖ μὲν καὶ ἐμοὶ ταῦτα, οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω ἕξ· ἂν οὐκ ἠρῶσιν οἱ ἄγγελοι μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἷμά γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσθαι. Ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοιτο. καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια.

10. Καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μὲντοι ἐπορεύετο τὰς μὲν σπονδὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει· καὶ αὐτὸς δὲ ὡπισθοφυλάκει. Καὶ ἐνενύχανον τάφροισι καὶ ἀνλωσὶν ὕδατος πλήρουν ὥς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποι- οῦντο διαβάσεις ἐκ τῶν φοινίκων, οἱ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον. 11. Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὥς ἐπεσπάτεκεν, ἢ μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βαλάντιον· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτα τεταγμένων βλαβερῶν, ἐκλεγόμενος τὸν ἐπιτήρητον ἐπαίσειεν αὐτὸν, καὶ ἅμα αὐτὸς προσελαμβάνετο τὸν πῆλόν· ἐμβαίνων· ὥστε πᾶσιν αἰσχύνῃν εἶναι μὴ οὐ δύσπουνάξαι. 12. Καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἐώρων σπονδάζοντα, προσελάμβανον καὶ οἱ προεβύτεροι. 13. Πολὺν δὲ μᾶλλον ὁ Κλέαρχος ἐσπευδεν, ὑπώπτευν ἢ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· (οὐ γὰρ ἦν ὥρα οἷα τὸ πεδίον ἀρδεῖν)· ἀλλ' ἵνα ἤδη πολ- λά τὰ ἄπορα προφαίνοντο τοῖς Ἑλλήσιν εἶναι εἰς τὴν πορείαν, τοῦτον ἔνεκα βασιλείᾳ ὑπώπτευν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφαικίαναι.

14. Πορευόμενοι δὲ ἀφίκοντο εἰς κόμας, ὅθεν ἀπεδείξαν οἱ ἡγεῖστές τε λαμβάνειν τὰ ἐπιτίμια. Ἐνῇν δὲ σίτος πολλὴ καὶ οἶνος φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν. 15. Αὐταὶ δὲ αἱ βαλάνοι τῶν φοινίκων οἷας μὲν ἐν τοῖς Ἑλλήσιν ἐστὶν ἰδεῖν, τοῖς οἰκέταις ἀπεκρίντο· αἱ δὲ τοῖς δεσπόταις ἀποκρίμεναι ἦσαν ἀπό- λεκτοι, θαυμάσαι τὸ κάλλος καὶ τὸ μέγεθος, ἢ δὲ οὐκ ἤλεκτρον οὐδὲν διέφερε· τὰς δὲ τινες ἐξηράνοντες τρογυρήματα ἀπετίθεσαν. Καὶ ἦν καὶ παρὰ πότον ἡδὴ μὲν, κεφαλὰς δὲ. 16. Ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοινίκος πρῶτον ἐφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμασαν τό τε εἶδος καὶ τὴν ιδιότητα τῆς τροφῆς. Ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγές. Ὁ δὲ φοινίξ ὅθεν ἐξαιρεθεῖη ὁ ἐγκέφαλος ὅλος ἀναίνεται.

17. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μέγαλον βασιλείως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλείως γυναικὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δούλοι δὲ πολλοὶ εἶποντο. Ἐπεὶ δὲ ἀπὴν- τησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοὶ, ἔλεγε πρῶτος Τισσα- φέρνης δι' ἐμηνέως τοιαύδε·

18. Ἐγώ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι· καὶ ἐπεὶ ἡμᾶς εἶδον εἰς πολλὰ κακὰ καὶ ἀμήχανα ἐμπεπτωκότας, ἐνερμή-

ἐποιησάμην εἴ πως δυνάμην παρὰ βασιλέως αἰτήσασθαι δοῦναι μοι ἀποσώσαι ὑμᾶς εἰς τὴν Ἑλλάδα. Οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔξειν οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς Ἑλλάδος ἀπάσης.

19. Ταῦτα δὲ γνοὺς ἤτολμην βασιλεῖα, λέγων αὐτῷ ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κύρον τε ἐπιστρατεύοντα πρῶτος ἡγγεῖλα καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμεν· καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ ἔβηνον, ἀλλὰ διήλασα καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἐνθα βασιλεὺς ἀφίκετο ἐπεὶ Κύρον ἀπέκτεινε. Καὶ τοὺς ξὺν Κύρῳ βαρβάρους ἐδίωξα σὺν τοῖςδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι.

20. Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλευέσασθαι· ἔρῃσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα τίτος ἔνεκεν ἐστρατεύσατε ἐπ' αὐτόν. Καὶ συμβουλευῶ ὑμῖν μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπραγτότερον ἢ εἰάν τι δύνωμαι ἀγαθὸν ὑμῶν παρ' αὐτοῦ διαπραξάσθαι.

21. Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλευόντο· καὶ ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὡς βασιλεὺς παρελθόντες οὐτ' ἐπορευόμεθα ἐπὶ βασιλεῖ· ἀλλὰ πολὺς προφάσεις Κύρος εὗρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρασκευάστους λάβοι καὶ ἡμᾶς ἐνθάδε ἀναγάγοι. 22. Ἐπεὶ μέντοι ἦδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα, ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. 23. Ἐπεὶ δὲ Κύρος τέθνηκεν, οὔτε βασιλεῖ ἀντιποιοῦμεθα τῆς ἀρχῆς οὐτ' ἔστιν ὅπου ἔνεκα βουλοίμεθ' ἂν τὴν βασιλείῳ χώραν κακῶς ποιεῖν· οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλομεν, πορευόμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς πρὸς λυποίῃ· ἀδικοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμνηστῆσαι· εἰάν μὲντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχη, καὶ τούτον εἰς γέ δυνάμην οὐχ ἡττησόμεθα εὖ ποιούντες. Ὁ μὲν οὕτως εἶπεν.

24. Ἀκούσας δὲ ὁ Τισσαφέρνης ἔφη· Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκω αἰσπόμενοι μὲν ὄντων ἀγορὰν δὲ ἡμεῖς παρεξομεν. 25. Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥςθ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ ἦκων ἔλεγεν ὅτι διαπεπραγμένος ἦκοι παρὰ βασιλέως δοθῆναι αὐτῷ σώζειν τοὺς Ἕλληνας, καίπερ πάνν πολλῶν ἀντιλεγόντων ὡς οὐκ ἄξιον εἶναι βασιλεῖ ἀφείναι τοὺς ἐφ' ἑαυτὸν στρατευσάμενους. 26. Τέλος δ' εἶπε· Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν ἢ

μὴν φιλίαν παρέξειν ὑμῖν τὴν χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα, ἀγορὰν παρέχοντας· ὅπου δ' ἂν μὴ ἦ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας εἰσομεν τὰ ἐπιτήδεια. 27. Ὑμᾶς δ' αὖ ἡμῖν δεήσει ὁμοῖσαι ἢ μὴν πορεύεσθαι ὡς διὰ φιλίας ἀσινῶς, οὔτε καὶ ποτὶ λαμβάνοντας, ὅπόταν μὴ ἀγορὰν παρέχωμεν· ἢν δὲ παρέχωμεν ἀγορὰν, ἀγορεύοντες ἐξεῖν τὰ ἐπιτήδεια. 28. Ταῦτα ἔδοξε· καὶ ὤμοσαν καὶ δεξιάς· ἔδοσαν Τισσαφέρνης καὶ ὁ τῆς βασιλείας γυναικὸς ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. 29. Μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε· Νῦν μὲν δὴ ἀπειμι ὡς βασιλέα· ἐπειδὴν δὲ διαπράξωμαι ἃ δέομαι, ἦξω συσκενασάμενος ὡς ἀπάξω ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπὼν ἐπὶ τὴν ἐμαντοῦ ἀρχήν.

CAP. IV.

1. Μετὰ ταῦτα ^{αὐτῶν} περιέμενον Τισσαφέρην οἱ τε Ἕλληνες καὶ Ἀριαῖος, ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι, ἡμέρας πλείους ἢ εἰκοσιν. Ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, ^{ἀντιπάλους} παραδασκόντες· ^{αὐτῶν} καὶ δεξιάς ἐνοιο παρὰ βασιλείως φέροντες μὴ μνησικακήσιν βασιλέα αὐτοῖς· τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλου μηδενὸς τῶν παροικομένων. 2. Τούτων δὲ γιγνομένων ἐνδῆλοι ἦσαν οἱ περὶ τὸν Ἀριαῖον ἦττον προσέχοντες τοῖς Ἕλλησι τὸν νόον· ὥστε καὶ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκεν, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς. 3. Τί μένομεν; ἢ οὐκ ἐπιστάμεθα ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος ἦ ἐπὶ βασιλέα μέγαν στρατεύειν; Καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπειδὴν δὲ πάλιν ἀλίσθῃ αὐτῷ ἡ στρατὸς, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. 4. ^{μὴ} ἴσως δέ που ἢ προσκίχεται τι ἢ ἀποτειγίξει, ὡς ἄπορος ἦ ἡ ὁδός. Οὐ γάρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι ὡς ἡμεῖς, τοσοῖδε ὄντες, ἐνικῶμεν τὴν βασιλείας δύναμιν ἐπὶ ταῖς θύραις αὐτοῦ καὶ καταγελάσαντες ἀπήλθομεν.

5. Κλεάρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν· Ἐγὼ ἐνθυμοῦμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δὲ ὅτι εἰ νῦν ἄπιμεν, δόξομεν

ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς σπονδὰς ποιεῖν. Ἐπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέβηκε ἡμῖν, οὐδ' ὁπόθεν ἐπισιτιοῦμεθα· αὐθις δὲ ὁ ἡγήσόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιοῦντων ἡμῶν εὐθὺς Ἀριαῖος ἀφροστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείφε-
ται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμιοι ἡμῖν ἔσονται. 6. Ποτα-
μός δὲ εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἔστι διαβατέος, οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι κωλυνόντων πολε-
μίων. Οὐ μὲν δὴ, ἂν μάχεσθαι γε δέη, ἱππεῖς εἰσὶν ἡμῖν σύμμαχοι·
τῶν δὲ πολεμίων ἱππεῖς εἰσὶν οἱ πλείστοι καὶ πλείστον ἄξιοι· ὥστε
νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ μὴν οὐδένα
οἷόν τε σωθῆναι. 7. Ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἔστι
τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεῖ
αὐτὸν ὁμόσαι καὶ δεξιὰν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἐαν-
τοῦ πιστὰ ἄπιστα ποιῆσαι Ἑλλησί τε καὶ βαρβάροις. Τοιαῦτα
πολλὰ ἔλεγεν.

8. Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν,
ὡς εἰς οἶκον ἀπιὼν, καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ
καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμῳ. 9. Ἐντεῦθεν δὲ ᾗδη
Τισσαφέρνους ἡγουμένου καὶ ἀγορὰν παρέχοντος ἐπορεύοντο· ἐπο-
ρεύετο δὲ καὶ Ἀριαῖος, τὸ Κύρον βαρβαρικὸν ἔχων στρατεύμα,
ἅμα Τισσαφέρνει καὶ Ὀρόντῃ καὶ ξυνεστρατοπεδεύετο σὺν ἐκεί-
νοις. 10. Οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' ἑαυτῶν
ἐχώρουν ἡγεμόνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἐκάστῳτὲ ἀπέ-
χοντες ἀλλήλων παρασάγγην καὶ μείον· ἐφυλάττοντο δὲ ἀμφοτέρω
ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρεῖχεν.
11. Ἐνίοτε δὲ καὶ ἐβλήζοντο ἐκ τοῦ αὐτοῦ καὶ χόρῳ καὶ ἄλλα
τοιαῦτα συλλέγοντες πλῆγας ἐπέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο
ἐχθρὰν παρεῖχε.

12. Διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ Μηδίας
καλούμενον τεῖχος, καὶ παρ' αὐτὸν εἰσῶ αὐτοῦ. Ἦν δὲ φθοδομημένον
πλίνθοις ὀπτῆαις ἐν ἀσφάλτῳ κειμέναις, εὗρος εἴκοσι ποδῶν, ὕψος δὲ
ἐκατόν· μήκος δὲ ἐλέγτο εἶναι εἰκοσὶ παρασαγγῶν· ἀπῆχε δὲ Βαβυ-
λώως οὐ πολὺ. 13. Ἐντεῦθεν δ' ἐπρρεῦθησαν σταθμοὺς δύο πα-
ρασαγγὰς ὀκτώ· καὶ διέβησαν διωρύνχας δύο, τὴν μὲν ἐπὶ γεφύρας,
τὴν δ' ἐξενγμένην πλοίοις ἐπτά· (αὗται δὲ ἦσαν ἀπὸ τοῦ Τίγρητος
ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ

Parasung = 4 eng Miles
Stadia = 1/8 "

LIB. II. CAP. IV.

49

μὲν πρῶται μεγάλαι, ἔπειτα δ' ἐλάττωες· τέλος δὲ καὶ μικροὶ ὄγε-
τοί, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς ^{μελίαι} μελίνας·) καὶ ἀφικνοῦνται ἐπὶ
τὸν Τίγρητα ποταμὸν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος
ἢ ὄνομα Σιτάκη, ἀπέχουσα τοῦ ποταμοῦ ^{σταδίων} πεντεκαίδεκα.

14. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνωσαν ἐγγὺς παραδείσου
μεγάλου καὶ καλοῦ καὶ δασέος παντοίων δένδρων· οἱ δὲ βάρ-
βαροι διαβεβηκότες τὸν Τίγρητα οὐ μέντοι καταφανεῖς ἦσαν.

15. Μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν ^{περιπατῶ} περιπατῶ ὄντες πρὸ τῶν ὄπλων
Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἄνθρωπός τις ἠρώτησε τοὺς
προφύλακας ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον. Μένωνα δὲ οὐκ
ἔζητει, καὶ ταῦτα παρὰ Ἀριαίου ὧν τοῦ Μένωνος ξένου.

16. Ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι Αὐτός εἰμι ὃν ζητεῖς, εἶπεν ὁ ἄνθρωπος
τάδε· Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάζος, πιστοὶ ὄντες Κύρη, καὶ
ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι μὴ ὑμῖν ἐπιθῶνται τῆς νυ-
κτὸς οἱ βάρβαροι· ἔστι δὲ στρατεύμα πολὺ ἐν τῷ πλησίον παραδείσῳ.

17. Καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι
φυλακὴν, ὥς διανοεῖται αὐτὴν ^{λύσαι} λύσαι ^{ἰσχυροῦς} ἰσχυροῦς τῆς νυκτὸς, ἡν-
περ δύνηται, ὥς μὴ διαβῆτε, ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ
καὶ τῆς διώρυχος.

18. Ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ
τὸν Κλέαρχον καὶ φράζουσιν ἃ λέγει. Ὁ δὲ Κλέαρχος ἀκούσας
ἐταραχθὴ σφόδρα καὶ ἐφοβέιτο.

19. Νεανίσκος δὲ τις τῶν πα-
ρόντων ἐννοήσας εἶπεν ὥς οὐκ ἀκολουθεῖν εἰς τὸ ἐπιθήσεσθαι καὶ
λύσειν τὴν γέφυραν. Ἀῆλον γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει
ἢ ἡττᾶσθαι.

Ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν
γέφυραν; οὐδὲ γὰρ ἂν πολλὰ γέφυραι ὥσιν ἔχοιμεν ἂν ὅποι φηγόν-
τες ἡμεῖς σωθῶμεν. 20. Ἐὰν δ' αὖ ἡμεῖς νικῶμεν, λελυμένης
τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι ὅποι φύγωσιν· οὐδὲ μὴν βοηθῆ-
σαι πολλῶν ὄντων πέραν οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς
γεφύρας.

21. Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον πόση
τις εἴη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. Ὁ δὲ
εἶπεν ὅτι πολλὴ καὶ κῶμαι ἔνεισι καὶ πόλεις πολλαὶ καὶ μεγάλαι.

22. Τότε δὲ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμ-
ψαιεν, ^{ὁκνούντες} ὁκνούντες μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν μένοιεν
ἐν τῇ γῇ, ^{ἐρμύματα} ἐρμύματα ἔχοντες ἐνθεν μὲν τὸν Τίγρητα, ἐνθεν
δὲ τὴν διώρυγα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας

πολλῆς καὶ ἀγαθῆς οὐσης καὶ τῶν ^{ἐργασιμῶν} ἐργασομένων ἐνόντων· εἴτα δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιτο βασιλεία κακῶς ποιεῖν. 23. Μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὁμοῦς φυλακὴν ἔπεμψαν. Καὶ οὔτε ἐπέθετο οὐδείς οὐδαμῶθεν οὔτε πρὸς τὴν γέφυραν οὐδείς ἦλθε τῶν πολεμίων, ὥς οἱ φυλάττοντες ἀπήγγελλον. 24. Ἐπειδὴ δὲ ἕως ἐγένετο, διέβαινον τὴν γέφυραν, ἐξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ, ὥς οἷον τε μάλιστα πεφυλαγμένος· ἐξήγγελλον γάρ τινες παρὰ Τισσαφέρους Ἑλλήνων ὥς διαβαινόντων μέλλοιεν ἐπιθήσασθαι. Ἀλλὰ ταῦτα μὲν ψευδῆ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν εἰ διαβαίνουσιν τὸν ποταμόν· ἐπεὶ δὲ εἶδεν, ὄχρητο ἀπελαύνων.

25. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμούς τέτταρας παρασάγγας εἴκοσι ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλεθρὸν· ἐπὶ δὲ γέφυρα. Καὶ ἐνταῦθα ἦκετο πόλις μεγάλη, ἣ ὄνομα Ὠπις· πρὸς ἣν ἀπῆλθε τοῖς Ἑλλήσιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφός, ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιῶν πολλὴν ἄγων ὥς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἐαυτοῦ στρατεύμα παρεχομένων τοὺς Ἕλληνας ἐθεώρει. 26. Ὁ δὲ Κλέαρχος ἤγειτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐπιστάμενος. Ὅσον δ' [ἀν] χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπιστάσιν· ὥστε τὸ στρατεύμα καὶ αὐτοῖς τοῖς Ἑλλήσι δόξαι πάμπολυ εἶναι καὶ τὸν Πέρσῃν ἐκπεπληχθαι θεωροῦντα. 27. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμούς ἐρήμους εἰς παρασάγγας τριάκοντα εἰς τὰς Παρνατίδος κάμας τῆς Κύρου καὶ βασιλέως μητρός. Ταύτας Τισσαφέρους Κύρου ἐπεγγελὼν διαρπάσαι τοῖς Ἑλλήσιν ἐπέτρεψε πλὴν ἀνδραπόδων. Ἐνὴν δὲ οὔτος πολὺς καὶ πρόβατα καὶ ἄλλα χρήματα. 28. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς ἐρήμους τέτταρας παρασάγγας εἴκοσι τὸν Τίγρητα ποταμόν ἐν ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ἦκετο μεγάλη καὶ ^{ποδαμῶν} ὄνομα Καινὰι, ἐξ ἧς οἱ βάρβαροι διήγον ἐπὶ σχεδίαῖς διφθερίαις ἄρτους, τυρόν, οἶνον.

CAP. V.

Μετὰ ταῦτα ἀφικνούνται ἐπὶ τὸν Ζάβατον ποταμὸν, τὸ εὖρος τετάρων πλέθρων. Καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς. Ἐν δὲ ταύταις ὑποψίαί μὲν ἦσαν, φανερά δ' οὐδεμία ἐφαίνετο ἐπιβουλῇ. 2. Ἔδοξεν οὖν τῷ Κλεάρχῳ συγγενέσθαι τῷ Τισσαφέρνῃ καὶ, εἰ πως δύναιτο, παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἐπεμψέ τινα ἐρῶντα ὅτι συγγενέσθαι αὐτῷ χρήζοι. Ὁ δὲ ἐτοίμως ἐκέλευσεν ἤκειν. 3. Ἐπειδὴ δὲ συνῆλθον, λέγει ὁ Κλεάρχος τάδε· Ἐγὼ, ὦ Τισσαφέρην, οἶδα μὲν ἡμῖν ὄρκους γεγεννημένους καὶ δεξιὰς δεδομένας μὴ ἀδικήσῃν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὁρῶ ὡς πολεμίους ἡμᾶς· καὶ ἡμεῖς ὁρῶντες ταῦτα ἀντιφυλαττόμεθα. 4. Ἐπεὶ δὲ σκοπῶν οὐδὲν δύναμαι οὔτε σὲ αἰσθῆσθαι περῶμενον ἡμᾶς κακῶς ποιεῖν, ἐγὼ τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν τοιοῦτον οὐδὲν, ἔδοξέ μοι εἰς λόγους σοὶ ἐλθεῖν, ὅπως εἰ δυναίμεθα ἐξέλκομεν ἀλλήλων τὴν ἀπιστίαν. 5. Καὶ γὰρ οἶδα ἤδη ἀνθρώπους, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνηκεστα κακὰ τοὺς οὔτε μέλλοντας οὐδ' αὖ βουλομένους τοιοῦτον οὐδέν. 6. Τὰς οὖν τοιαύτας ἀγχομοσύνας νομίζω συνουσίαις μάλιστα ἀν παύεσθαι, ἤκω καὶ διδάσκειν σε βούλομαι ὡς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς. 7. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ὄρκοι ἡμᾶς κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκῶς, τούτον ἐγὼ οὔ ποτ' ἀν εὐδαμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὐτ' ἀπὸ ποίου ἀν ἐχθρὸς φεύγων τις ἀπαρῆγοι, οὔτ' εἰς ποῖον ἀν σκότος ἀποδραίῃ, οὔθ' ὅπως ἀν εἰς ἐχρὸν χωρίον ἀποσταίῃ. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα καὶ πανταχὴ πάντων ἴσον οἱ θεοὶ κρατοῦσι. 8. Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὄρκων οὕτω γινώσκω, παρ' οἷς ἡμεῖς τὴν φιλίαν συνθέντες κατεστάμεθα· τῶν δὲ ἀνθρωπίνων σὲ ἔγωγς ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. 9. Σὺν μὲν γὰρ σοὶ πᾶσα μὲν ἡμῖν ὁδὸς εὐπορος, πᾶς δὲ ποταμὸς διαβατός, τῶν δ' ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἡ ὁδός· οὐδὲν γὰρ ἀντὶς ἐπιστάμεθα· πᾶς δὲ ποταμὸς δύνπορος, πᾶς δ' ὁχλος φοβερός· φοβερώτατον δ' ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν. 10. Εἰ

δὲ δὴ καὶ μαρύντες σὲ κατακτείνουμεν, ἄλλο τι ἂν ἢ τὸν εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἐφεδρον ἀγωνιζόμεθα ; Ὅσων δὲ δὴ καὶ οἶων ἂν ἐλπίδων ἐμυτὸν στερῆσαιμι; εἰ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω. 11. Ἐγὼ γὰρ Κύρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων τῶν τότε ἱκανώτατον εἶναι εὖ ποιεῖν ὃν βούλοιτο. Σὲ δὲ νῦν ὁρῶ τὴν τε Κύρου δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σεαυτοῦ ἀρχὴν σῶζοντα, τὴν δὲ βασιλείᾳς δύναμιν, ἣ Κύρος πολεμίᾳ ἐχρῆτο, σοὶ ταύτην σύμμαχον οὖσαν. 12. Τούτων δὲ τοιούτων ὄντων, τίς οὕτω μαινεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι ; Ἀλλὰ μὴν, (ἐγὼ γὰρ καὶ ταῦτα ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι.) 13. οἶδα μὲν γὰρ ὑμῖν Μινυρὸς λυπηρὸς ὄντας, οὓς νομίζω ἂν σὺν τῇ παρούσῃ δυνάμει ἀπέχονός ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πεισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα αἰετῇ ὑμετέρα εὐδαιμονία. Αἰγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυρωμένους, οὐχ ὁρῶ, ποίᾳ δυνάμει συμμαχῶ χρησάμενοι μᾶλλον ἂν κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὕσης. 14. Ἀλλὰ μὴν ἔν γε τοῖς περίεξ οἰκοῦσι σὺ, εἰ μὲν βούλοίῃ φίλος εἶναι, ὥς μέγιστος ἂν εἴης, εἰ δὲ τίς σε λυποίῃ, ὥς δεσπότης ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρέτας, οἱ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. 15. Ἐμοὶ μὲν δὴ ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θανασιζόντων εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν ὥστε καὶ ἡδιστ' ἂν ἀκούσαιμι τοῦνομα τίς ἐστίν οὕτω δεινὸς λέγειν ὥστε σε πείσαι λέγων ὥς ἡμεῖς σοι ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τσαῦτα εἶπε· Τισσαφέρνης δὲ ὧδε ἀπημείβετο·

16. Ἀλλ' ἡδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμων λόγους ταῦτα γὰρ γιγνώσκων εἴ τι ἐμοὶ κακὸν βουλεύοις, ἅμα ἂν μοι δοκεῖς καὶ σαντῶ κακόνους εἶναι. Ὡς δ' ἂν μάθης ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. 17. Εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότρεά σοι δοκοῦμεν ἰππέων πληθύνους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως, ἐν ᾗ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἴημεν ἂν, ἀντιπάζειν δὲ οὐδεὶς κίνδυνος ; 18. Ἀλλὰ χωρίων ἐπιτηδεῖων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν ; Οὐ τσαῦτα μὲν πεδιά ἡμῖν φίλια ὄντα σὺν πολλῶ πόνῳ διαπορεύεσθε, τσαῦτα δὲ ὄρη ὑμῖν ὁράτε ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσθαι

ἄπορα ὑμῖν παρέχειν ; τοσοῦτοι δὲ εἰσι ποταμοί, ἐφ' ὧν ἔξεστιν ἡμῖν ταμεύεσθαι ὅποσους ἂν ὑμῶν βουλόμεθα μάχεσθαι ; Εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν. 19. Εἰ δὲ ἐν πᾶσι τούτοις ἡττώμεθα, ἀλλὰ τό γέ τοι πῦρ τοῦ καρποῦ κρεῖττόν ἐστιν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ὃ ὑμεῖς οὐδ' εἰ πάνν ἀγαθοὶ εἴητε μάχεσθαι ἂν δύνασθε. 20. Πῶς ἂν ῥὺν ἔχοντες τοσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τοῦτον ἂν τὸν τρόπον ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώπων αἰσχροῦς ; 21. Παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμυγχανῶν καὶ ἀνάγκῃ ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιτοκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. Οὐχ οὕτως ἡμεῖς, ὃ Κλέαρχε, οὔτε ἡλίθιοι οὔτε ἀλόγιστοι ἐσμέν. 22. Ἀλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι οὐκ ἐπὶ τούτῳ ἤλθομεν ; Εὖ ἴσθι ὅτι ὁ ἐμὸς ἔρως τούτου αἷτιος τοῦ τοῖς Ἑλλήσιν ἐμὰ πιστὸν γενέσθαι καὶ ὃ Κῦρος ἀνέβη ξενικῷ διὰ μισθοδοσίας πιστεύων, τούτῳ ἐμὰ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. 23. Ὅσα δέ μοι ὑμεῖς χρήσιμοι ἔσεσθε, τὰ μὲν καὶ σὺ εἶπες, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθῇν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπετῶς ἔγοι.

24. Ταῦτα εἰπὼν ἔδοξε τῷ Κλέαρχῳ ἀληθῆ λέγειν, καὶ εἶπεν· Οὐκοῦν, ἔφη, οἵτινες τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων πευρῶνται διαβάλλοντες ποιῆσαι πολεμίους ἡμᾶς, ἅξιοί εἰσι τὰ ἔσχατα παθεῖν ; 25. Καὶ ἐγὼ μὲν γε ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι οἱ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν ἐν τῷ ἐμφανεῖ, λέξω τοὺς πρὸς ἐμὲ λέγοντας ὥς σὺ ἐπιβουλεύεις ἐμοὶ τε καὶ τῇ σὺν ἐμοὶ στρατιῇ. 26. Ἐγὼ δ', ἔφη ὁ Κλέαρχος, ἄξω πάντας· καὶ σοὶ αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω. 27. Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδειπνον ἐποιήσατο· τῇ δ' ὑστεραίᾳ Κλέαρχος, ἐλθὼν ἐπὶ τὸ στρατόπεδον, δῆλός τε ἦν πάνν φιλικῶς οἰόμενος διακῆσθαι τῷ Τισσαφέρνει, καὶ ἃ ἔλεγεν ἐκεῖνος ἀπήγγελλεν· ἔφη τε χρῆναι ἰέναι παρὰ Τισσαφέρνῃ οὓς ἐκέλευσε, καὶ οἱ ἂν ἐξελεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὥς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλήσιν ὄντας τιμωρηθῆναι. 28. Ὑπώπτετε δὲ εἶναι τὸν διαβάλλοντα

Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγενημένον Τισσαφέρει μετὰ Ἀριαίου καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβὼν φίλος ἦ Τισσαφέρει. 29. Ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην καὶ τοὺς παραλυποῦντας ἐκποδᾶν εἶναι. Τῶν δὲ στρατιωτῶν ἀντέλεγόν τινες αὐτῷ μὴ ἰέναι πάντας τοὺς λοχαγούς καὶ στρατηγούς, μηδὲ πιστεῦειν Τισσαφέρει. 30. Ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἕστε διεπράξατο πέντε μὲν στρατηγούς ἰέναι, εἴκοσι δὲ λοχαγούς· συνηκολούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.

31. Ἐπεὶ δ' ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βοιωτίας, Μένων Θεσσαλός, Ἀρίας Ἀρκάς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιοί· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. 32. Οὐ πολλῷ δ' ὕστερον ἰπὸ τοῦ αὐτοῦ σημείου οἷ τε ἔνδον συνελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων, διὰ τοῦ πεδίου ἐλεύοντες, φῦνι ἐντυγχάνοιεν Ἑλλήνι ἢ δούλῳ ἢ ἑλευθέρῳ, πάντας ἔκτεινον. 33. Οἱ δὲ Ἕλληνες τὴν τε ἵππασίαν αὐτῶν ἐθαύμαζον, ἐκ τοῦ στρατοπέδου ὁρῶντες, καὶ ὃ τι ἐποιοῦν ἡμφιγνόουν, πρὶν Νίκαρχος Ἀρκάς ἦκε φεύγων, τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. 34. Ἐκ τούτου δὴ οἱ Ἕλληνες ἔθρον ἐπὶ τὰ ὅπλα πάντες ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἦξεν αὐτοὺς ἐπὶ τὸ στρατόπεδον. 35. Οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοζος καὶ Μιθριδάτης, οἱ ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἐρμηνεύς ἔφη καὶ τὸν Τισσαφέρους ἀδελφὸν σὺν αὐτοῖς ὁρᾶν καὶ γινώσκειν· συνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους. 36. Οὗτοι ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον εἴ τις εἷη τῶν Ἑλλήνων ἢ στρατηγὸς ἢ λοχαγός, ἵνα ἀπαγγείλωσι τὰ παρὰ βασιλείως. 37. Μετὰ ταῦτα ἐξῆλθον φυλαττόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένου· Χειρίσοφος δ' ἐτύγχανεν ἀπὼν ἐν κώμῃ τινὶ σὺν ἄλλοις ἐπισιτιζόμενος. 38. Ἐπεὶ δ' ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος τᾶδε· Κλέαρχος μὲν, ὃ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιπορκῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέθνηκε. Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ

τιμῇ εἰσιν· ὑμᾶς δὲ βασιλεὺς τὰ ὄπλα ἀπαιτεῖ· ἐαυτοῦ γὰρ εἶναι φησὶν, ἐπεὶπερ Κύρου ἦσαν τοῦ ἐκείνου δούλου.

39. Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, (ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος)· Ὡ κάκιστε ἀνθρώπων, Ἀριαῖε, καὶ οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτε ἀνθρώπους, οὔτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ τοὺς τε ἀνδρας αὐτοὺς οἷς ὤμνυτε ὡς ἀπολωλέκατε καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες σὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἐρχεσθε ; 40. Ὁ δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερός ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντῃ καὶ πᾶσιν ἡμῖν τοῖς σὺν τούτοις. 41. Ἐπὶ τούτοις δὲ Ξενοφῶν ἰάδε εἶπε· Κλέαρχος μὲν τοῖνυν, εἰ παρὰ τοὺς ὅρκους ἔλνε τὰς σπονδὰς, τὴν δίκην ἔχει· δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιορκούντας· Προξενος δὲ καὶ Μένων ἐπεὶπερ εἰδὼν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι φίλοι γε ὄντες ἀμφοτέροις πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα συμβουλεύειν. Πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπῆλθον οὐδὲν ἀποκρινάμενοι.

CAP. VI.

1. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτιμηθέντες τὰς κεφαλὰς ἐτελεύτησαν· εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρους αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. 2. Καὶ γὰρ δὴ ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους παρέμεινεν· ἐπεὶ δ' εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν ὡς οἱ Θοράκες ἀδικοῦσι τοὺς Ἕλληνας καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν Ἐφόρων ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρόνησον καὶ Πειρίνθου Θοραξίν. 3. Ἐπεὶ δὲ μεταγρόντες πως οἱ Ἐφοροὶ ἦδη ἔξω ὄντος αὐτοῦ ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἴσθμου, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὤχετο πλέων εἰς Ἑλλήσποντον. 4. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελεῶν ὡς ἀπειθῶν. Ἦδη δὲ φηγὰς ὧν ἐρχεται πρὸς Κύρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κύρον ἄλλη γέγραπται· δίδωσι δ'

αὐτῷ Κύρος μυρίους δαρεικούς· 5. ὁ δὲ λαὸν, οὐκ ἐπὶ ῥαθυμίας ἐτάπητο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στρατεύματα ἐπολέμει τοῖς Θραξί· καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερα καὶ ἦγεν αὐτούς· καὶ πολεμῶν διεγένετο, μέχρι Κύρος ἐδεήθη τοῦ στρατεύματος· τότε δ' ἀπῆλθεν ὡς σὺν ἐκείνῳ αὐτὸν πολεμήσαν.

6. Ταῦτα σὺν φιλοπολέμον μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις, ἔξδ' ὃν μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης, αἰρεῖται πολεμεῖν· ἔξδ' ὃν δὲ ῥαθυμεῖν, βούλεται πολεμεῖν ὥστε πολεμεῖν· ἔξδ' ὃν δὲ χρήματα ἔχειν ἀκινδύνως, αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν. Ἐκείνος δὲ ὥσπερ εἰς παιδικὰ ἢ εἰς ἄλλην τινὰ ἡδονὴν ἢ θελε δαπανᾶν εἰς πόλεμον. Οὕτω μὲν φιλοπόλεμος ἦν. 7. Πολεμικὸς δὲ αὐτὴν ἐδόκει εἶναι ὅτι φιλοκίνδυνός τε ἦν, καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὁμολόγουν. 8. Καὶ ἀρχικὸς δὲ ἐλέγετο εἶναι ὡς δυνατόν ἐκ τοῦ τοιούτου τρόπου οἶον καὶ ἐκείνος εἶχεν. Ἰκανὸς μὲν γὰρ ὥς τις καὶ ἄλλος φροντίζειν ἦν ὅπως ἔξει ἡ στρατιὰ αὐτοῦ τὰ ἐπιτήδεια καὶ παρασκευάζειν ταῦτα· ἰκανὸς δὲ καὶ ἐμποῖσθαι τοῖς παροῦσιν ὡς πειστέον εἴη Κλεάρχῳ. 9. Τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι. Καὶ γὰρ ὀρεᾶν στυγνὸς ἦν καὶ τῇ φωνῇ τραχύς· ἐκόλαζέ τε αἰεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε, ὥστε καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. Καὶ γνώμη δὲ ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγεῖτο ὄφελος εἶναι. 10. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἀρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν ἢ φίλων ἀφ᾽ ἑξέσθαι ἢ ἀπροφασίστως ἵεναι πρὸς τοὺς πολεμίους. 11. Ἐν μὲν οὖν τοῖς δεινοῖς ἠθέλον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἡρῶντο οἱ στρατιῶται. Καὶ γὰρ τὸ στυγνὸν τότε παιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαίνεσθαι καὶ τὸ χαλεπὸν ἐρήφωμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὥστε σωτήριον καὶ οὐκ ἐπὶ χαλεπὸν ἐφαίνετο. 12. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο καὶ ἐξείη πρὸς ἄλλους ἀρχομένους ἀπίνειν, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλὰ αἰεὶ χαλεπὸς ἦν καὶ ὠμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὥσπερ παῖδες πρὸς διδάσκαλον. 13. Καὶ γὰρ σὺν φιλίᾳ μὲν καὶ εὐνοίᾳ ἐπομένους οὐδέποτε εἶχεν· οὔτινες δὲ ἢ ὑπὸ τὸλεως τεταγμένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεγόμενοι παρείσαν αὐτῷ, σφόδρα πειθόμενοις ἐχρήτο. 14. Ἐπειδὴ δὲ

καὶ ἤρξαντο νικᾶν σὺν αὐτῷ τοὺς πολεμίους, ἥδη μεγάλη ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας· τὸ τε γὰρ πρὸς τοὺς πολεμίους θαρράλειως ἔχειν παρῆν καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐάκτους ἐποίει. 15. Τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δ' ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. Ἦν δέ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη.

16. Πρόξενος δὲ ὁ Βοιωτίος εὐθύς μὲν μειράκιον ὦν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίῳ. 17. Ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς νομίσας ἥδη εἶναι καὶ ἄρχειν καὶ φίλος ὦν τοῖς πρώτοις μὴ ἡττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κίρῳ πράξεις· καὶ ᾔετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλά. 18. Τοσούτων δ' ἐπιθυμῶν σφόδρα ἐνδύλον αὐτῷ καὶ τοῦτο εἶχεν ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾔετο δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μὴ. 19. Ἀρχεῖν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποῖησαι, ἀλλὰ καὶ ἡσχύνετο μᾶλλον τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκείνῳ· καὶ φοβούμενος μᾶλλον ἦν φανερόν τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. 20. ᾔετο δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ εὐχεῖν τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. Τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε ἀγαθοὶ τῶν συνόντων εὔνοι ἦσαν, οἱ δ' ἀδικοὶ ἐπεβούλευον ὥς εὐμεταχειρίστῳ ᾔντι. Ὅτε δὲ ἀπέθνησκεν, ἦν ἑτῶν ὡς τριάκοντα.

21. Μίτων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι· ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τ' ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην. 22. Ἐπὶ δὲ τὸ κατεργάζεσθαι ὦν ἐπιθυμοίῃ συντομωτάτην ᾔετο ὁδὸν εἶναι διὰ τοῦ ἐπιπορεύεσθαι τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν· τὸ δὲ ἀπλοῦν καὶ τὸ ἀληθές ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. 23. Στέργων δὲ φανερόν μὲν ἦν οὐδένα, ὅτῳ δὲ φαίῃ φίλος εἶναι, τούτῳ ἐνδύλος ἐγγίγνετο ἐπιβουλεύων. Καὶ πολεμίῳ μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων ὥς καταγελῶν αἰεὶ διελέγετο. 24. Καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾔετο εἶναι τὰ

τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἶδέναι ῥᾶστον ὃν ἀφύλακτα λαμβάνειν. 25. Καὶ ὅσους μὲν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους, ὡς εἴ ὀπλισμένους ἐφοβεῖτο· τοῖς δ' ὁσίοις καὶ ἀλήθειαν ἀσκοῦσιν ὡς ἀνάνδρους ἐπειρᾶτο χοῦσθαι. 26. Ὡς περ δὲ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνῃ, οὕτω Μένων ἡγάλλετο τῷ ἐξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῇ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανούργον τῶν ἀπαιδευτῶν αἰεὶ ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φιλία, διαβάλλων τοὺς πρώτους, τούτους ᾤετο δεῖν κτήσασθαι. 27. Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμχανάτο. Τιμᾶσθαι δὲ καὶ θεράπευσθαι ἡξίου ἐπιδεικνύμενος ὅτι πλείστα δύναιτο καὶ ἐθελῶν ἂν ἀδικεῖν. Εὐεργεσίαν δὲ κατέλεγεν, ὁπότε τις αὐτοῦ ἀρίσταιτο, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. 28. Καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεῦδεσθαι· ἃ δὲ πάντες ἴσασι, τὰδ' ἐστί. Παρὰ Ἀριστίππῳ μὲν ἔτι ὥραϊος ὢν στρατηγεῖν διεπράξατο τῶν ξένων· Ἀρκαίῳ δὲ βαρβάρῳ ὄντι, ὅτι μειρακίους καλοῖς ἦδετο, οἰκειότατος ἔτι ὥραϊος ὢν ἐγένετο· αὐτὸς δὲ παιδικὰ εἶχε Θαρύπαν, ἀγένειος ὢν γενειῶντα. 29. Ἀποθνησκόντων δὲ τῶν συστρατηγῶν, ὅτι ἐστράτευσαν ἐπὶ βασιλέα σὺν Κύρῳ, ταῦτά πεποικηκὸς οὐκ ἀπέθανε· μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν, τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὥς περ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς, ὥς περ τάχιςτος θάνατος δοκεῖ εἶναι, ἀλλὰ ζῶν αἰκισθεὶς ἐνιαντὸν ὡς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.


30. Ἀγίας δὲ ὁ Ἀρκᾶς καὶ Σωκράτης ὁ Ἀχαιοὺς καὶ τοῦτω ἀπεθανέτην. Τούτων δὲ οὐδεὶς οὐθ' ὥς ἐν πολέμῳ κακῶν κατεγέλα οὐτ' ἐς φιλίαν αὐτοὺς ἐμέμφετο· ἥστην τε ἄμφω ἀμφὶ τετραράκοντα ἔτη ἀπὸ γενεᾶς.

ΞΕΝΟΦΩΝΤΟΣ

ΚΤΡΟΤ ΑΝΑΒΑΣΕΩΣ Γ'.

CAP. I.

1. ὍΣΑ μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ Ἕλληνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κῦρος ἐτελεύτησεν ἐγένετο, ἀπιόντων τῶν Ἑλλήνων σὺν Τισσαφέρνηι, ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐπεὶ δὲ οἱ τε στρατηγοὶ συνειλημμένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμμενοι ἀπολώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐνθυμούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δ' αὐτοῖς πάντῃ πολλὰ καὶ ἔθνη καὶ πόλεις πολέμια ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρῆξειν ἔμελλεν, ἀπειχον δὲ τῆς Ἑλλάδος πλέον ἢ μύρια στάδια, ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διεῖργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προῦδεδώκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλειμμένοι ἦσαν οὐδὲ ἰππεῖα οὐδὲνα σύμμαχον ἔχοντες· ὥστ' εὐδὴλον ἦν ὅτι νικῶντες μὲν οὐδ' ἂν ἓνα κατακαίνοιεν, ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἂν λειφθεῖη. 3. Ταῦτα ἐννοοῦμενοι καὶ ἀθύμως ἔχοντες ὀλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέκανσαν, ἐπὶ δὲ τὰ ὄπλα πολλοὶ οὐκ ἤλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δὲ ὅπου ἐτίγχανεν ἕκαστος, οὐ δυνάμενοι καθεῦδειν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παιδων, οὓς οὐποτε ἐνόμιζον ἔτι ὀψεσθαι. Οὕτω μὲν δὴ διακείμενοι πάντες ἀνεπαύοντο.

4. Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγός, οὔτε λοχαγός οὔτε στρατιώτης ὢν συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἰκοθεν, ξένος ὢν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον Κῦρος ποιήσειν· ὃν αὐτὸς ἐφη κρεῖττω· αὐτῷ νομίζειν τῆς πατρίδος. 5. Ὁ μὲντοι Ξενοφῶν, ἀπαγνούς  ἐπιστολῇ, ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ

περὶ τῆς πορείας Καὶ ὁ Σωκράτης, ὑποπτεύσας μὴ τι πρὸς τῆς πώλεως οἱ ὑπαίτιον εἶη Κύρῳ φίλον γενέσθαι, (ὅτι ἐδόκει ὁ Κῆρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι,) συμβουλεύει τῷ Ξενοφῶντι ἐλθόντα εἰς Δελφοὺς ἀνακοινῶσαι τῷ θεῷ περὶ τῆς πορείας. 6. Ἐλθὼν δὲ ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλλων τίς ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστα καὶ ἄριστα εἶθαι τὴν ὁδὸν ἣν ἐπινοεῖ καὶ καλῶς πράξας σωθεῖν. Καὶ ἀνείλεν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς εἶδει θύειν. 7. Ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαρτίαν τῷ Σωκράτει. Ὁ δ' ἀκούσας ἠτιάτο αὐτὸν ὅτι οὐ τοῦτο πρῶτον ἠρώτα, πότερον λῶν εἴη αὐτῷ πορεύεσθαι ἢ μένειν, ἀλλ' αὐτὸς χρεὶς ἦέναι τοῦτο ἐπινυθάνετο, ὅπως ἂν κάλλιστα πορευθῇ. Ἐπεὶ μέντοι οὕτως ἤρουν, ταῦτ', ἔφη, χρὴ ποιῆν ὅσα ὁ θεὸς ἐκέλευσεν. 8. Ὁ μὲν δὴ Ξενοφῶν οὕτω φησάμενος οἷς ἀνείλεν ὁ θεὸς ἐξέπλει, καὶ καταλαμβάνει ἐν Σαρδέσι Προξένον καὶ Κύρον μιλόντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν· καὶ συνεστάθη Κύρῳ. 9. Προθυμονμένον δὲ τοῦ Προξένου καὶ ὁ Κῆρος συμπροϋθυμεῖτο μείναι αὐτόν· εἶπε δὲ ὅτι ἐπειδὰν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψει αὐτόν. Ἐλέγεται δὲ ὁ στόλος εἶναι εἰς Πεισίδας.

10. Ἐστρατεύετο μὲν δὴ οὕτως ἐξαπατηθεὶς οὐχ ὑπὸ τοῦ Προξένου· οὐ γὰρ ᾔδει τὴν ἐπὶ βασιλείᾳ ὁρμὴν, οὐδ' ἄλλος οὐδεὶς τῶν Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς Κιλικίαν ἦλθον, σαφὲς πᾶσιν ᾔδει ἐδόκει εἶναι ὅτι ὁ στόλος εἴη ἐπὶ βασιλείᾳ. Φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκοντες ὁμως οἱ πολλοὶ δι' αἰσχύνῃν καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν· ὧν εἷς καὶ Ξενοφῶν ἦν. 11. Ἐπεὶ δ' ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ ἐδύνατο καθεύδειν· μικρὸν δὲ ὑπνου λαχὼν εἶδεν ὄναρ. Ἔδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς τὴν πατρῴαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν. 12. Περίφοβος δ' εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ πῇ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὧν καὶ κινδύνοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· πῇ δὲ καὶ ἐφοβεῖτο, ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλῳ δ' ἐδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλείας, ἀλλ' εἰργαίτο πάντοθεν ὑπὸ τινασιν ἰσχυρίων.

13. Ὅποιόν τι μέντοι ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. Γίνεται γὰρ τάδε·

Εὐθὺς ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει· Τι κατακείμαι; ἡ δὲ νύξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰδὸς τοὺς πολέμιους ἦξεν. Εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότερα παθόντας ὑβρίζομένους ἀποθανεῖν; 14. Ὅπως δὲ ἀμυνόμεθα οἵδεῖς παρασκευάζεται οὐδ' ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὥσπερ ἐξὸν ἡσυχίαν ἄγειν. Ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν πρὸς δόκω ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαντῶ ἔλθειν ἀναμένω; οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, ἐὰν τήμερον προδῶ ἐμαντὸν τοῖς πολέμοις. 15. Ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου πρῶτον λοχαγούς. Ἐπεὶ δὲ συνῆλθον, ἔλεξεν· Ἐγὼ, ὧ ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι, ὥσπερ οἶμαι οὐδ' ὑμεῖς, οὔτε κατακεῖσθαι ἔτι, ὁρῶν ἐν οἰοῖς ἔσμεν. 16. Οἱ μὲν γὰρ δὴ πολέμοι δῆλον ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν πρὶν ἐνόμισαν καλῶς τὰ ἑαυτῶν παρασκευάσθαι· ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμελεῖται ὅπως ὡς κállιστα ἀγωνιούμεθα. 17. Καὶ ῥῆν εἰ ὑψησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἴομεθα πάσσοθαι; ὅς καὶ τοῦ ὁμομητρίου καὶ ὁμοπατρίου ἀδελφοῦ καὶ τεθνηκότος ἡδὴ ἀποτεμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεστάσῃρασεν· ἡμᾶς δὲ, οἷς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δ' ἐπ' αὐτὸν ὡς δοῦλον ἀντὶ βασιλέως ποιήσοντες καὶ ἀποκτενοῦντες, εἰ δυνάμεθα, τί ἂν οἴομεθα παθεῖν; 18. Ἄρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι, ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμενος πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεῦσαι ποτε ἐπ' αὐτόν; Ἄλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα, πάντα ποιητέον. 19. Ἐγὼ μὲν μὲν, ἔστε μὲν αἱ σπονδαὶ ἦσαν, οὐποτε ἐπανόμην ἡμᾶς μὲν οἰκτεῖραν, βασιλεία δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζον, διαθεώμενος αὐτῶν ἔσσην μὲν χώραν καὶ οἶαν ἔχοιεν, ὡς δὲ ἀφ' ὅνα τὰ ἐπιτήδεια, ὅσους δὲ θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δὲ, ἐσθῆτα δέ· 20. τὰ δ' αὖ τῶν στρατιωτῶν ὁπότε ἐνθυμοίμην, ὅτι τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετεῖη, εἰ μὴ πριαίμεθα, ὅτου δὲ ὀνησόμεθα ἦδειν ἔτι ὀλίγους ἔχοντας, ἄλλως δὲ πῶς πορίζεσθαι τὰ ἐπιτήδεια ἢ ὠνομενους ὄρκους ἡδὴ κατέχοντας ἡμᾶς· ταῦτ' οὖν λογιζόμενος, ἐπίσπε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἢ τὴν τὸν πόλεμον. 21. Ἐπεὶ μέντοι ἐκείνοι ἔλυσαν τὰς σπονδὰς, λελῦσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία. Ἐν

μίσω γὰρ ἥδη κείται ταῦτα τὰ ἀγαθὰ ἄθλα, ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνονες ὦσιν· ἀγωνοθέται δ' οἱ θεοὶ εἰσιν, οἳ σὺν ἡμῖν ὡς τὸ εἰκὸς, ἔσονται. 22. Οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρῆκασι· ἡμεῖς δὲ, πολλὰ ὀρῶντες ἀγαθὰ, στεῆρόως αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν θεῶν ὄρκους· ὥστε ἐξεῖναι μοι δοκεῖ ἵνα ἐπὶ τὸν ἀγῶνα πολὺν σὺν φρονήματι μείζονι ἢ τούτοις. 23. Ἔτι δὲ ἔχομεν σώματα ἱκανώτερα τούτων καὶ ψύχη καὶ θάλαπη καὶ πόρους φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνοτας· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἢ οἱ θεοὶ ὥσπερ τὸ πρόσθεν νίκην ἡμῖν διδῶσιν. 24. Ἀλλ' ὥσως γὰρ καὶ ἄλλοι ταῦτ' ἐνθυμούνται, πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν. Φάνητε τῶν λοχαγῶν ἀριστοὶ καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. 25. Καγὼ δὲ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπεσθαι ὑμῖν βούλομαι· εἰ δὲ ὑμεῖς τάττεσθε με ἡγεῖσθαι, οὐδὲν προσασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζων ἡγούμαι ἐρύκειν ἀπ' ἑμαντοῦ τὰ κακά.

26. Ὁ μὲν ταῦτα ἔλεξεν, οἱ δὲ λοχαγοὶ, ἀκούσαντες ταῦτα ἡγεῖσθαι ἐκέλευον ἅπαντες. Πλὴν Ἀπολλωνίδης τις ἦν βωιωτιάζων τῇ φωνῇ· οὗτος δ' εἶπεν ὅτι φλυαροῖη ὅστις λέγοι ἄλλως πως σωτηρίας ἂν τευχεῖν ἢ βασιλεία πείσας, εἰ δύναιτο· καὶ ἅμα ἤρχετο λέγειν τὰς ἀπορίας. 27. Ὁ μὲντοι Ξενοφῶν μεταξὺ ὑπολαβὼν ἔλεξεν ὥδε· Ὡ θανυμασιώτατε ἀνθρῶπε, σὺ γε οὐδ' ὀρῶν γιγνώσκεις οὐδ' ἀκούων μέμνησαι. Ἐν ταύτῳ γε μέντοι ἦσθα τούτοις ὅτε βασιλεὺς, ἐπεὶ Κύρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ πέμπων ἐκέλευε παραδιδόναι τὰ ὄπλα. 28. Ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξαπλισμένοι ἐλθόντες παρεσκηρήσαμεν αὐτῷ, τί οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν καὶ παρέχων τὰ ἐπιτηδεύματα, ἔστε σπονδῶν ἔτυχε; 29. Ἐπεὶ δ' αὖ στρατηγοὶ καὶ λοχαγοὶ, ὥσπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἀνευ ὧρων ἤλθον πιστευσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκεῖνοι πάσῳμένοι, λεντούμενοί, ἐβριζόμενοι, οὐδ' ἀποθανεῖν οἱ τλήμονες δύνανται; καὶ μάλ' ὅλοι ἐρῶντες τούτον· ἂ σὺ πάντα εἰδὼς τοὺς μὲν ἑμύνεσθαι κελευόντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν κελεύεις ἰόντας. 30. Ἐμοὶ δὲ, ὦ ἄνδρες, δοκεῖ τὸν ἀνθρώπον τούτον μήτε προσέεσθαι εἰς ταῦτ' ἡμῖν αὐτοῖς ἀφε-

λομένους τε τὴν ^{καὶ τὴν} λοχαγίαν σκευὴ ἀναθέντας ὡς τοιοῦτω χρῆσθαι. Οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλληνας ὦν τοιοῦτός ἐστιν.

31. Ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· Ἄλλα τούτω γε οὔτε τῆς Βοιωτίας ^{πρὸς ἡμᾶς} προσήκει οὐδὲν οὔτε τῆς Ἑλλάδος παντάπασιν· ἐπεὶ ἐγὼ αὐτὸν εἶδον ὥσπερ Ἀνδρὸν ἀμφοτέρω τὰ ὦτα τετραπλημένον. 32. Καὶ εἶχεν οὕτως. Τούτον μὲν οὖν ἀπήλασαν· οἱ δ' ἄλλοι παρὰ τὰς τάξεις ἰόντες ὅπου μὲν στρατηγὸς σῶος εἴη, τὸν στρατηγὸν ^{ἐν ἡμέτρῳ} παρεκάλουν· ὁπόθεν δὲ οἴχοιτο τὸν ὑποστρατηγόν· ὅπου δ' αὖ λοχαγὸς σῶος εἴη τὸν λοχαγόν. 33. Ἐπεὶ δὲ πάντες συνῆλθον, εἰς τὸ πρόσθεν τῶν ὅπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν. Ὅτε δὲ ταῦτα ἦν σχεδὸν μέσαι ἦσαν νύκτες. 34. Ἐνταῦθα Ἰερώνυμος Ἥλειος πρεσβύτατος ὢν τῶν Προξένου λοχαγῶν ἤρχετο λέγειν ὧδε· Ἡμῖν, ^{οἱ} ἄνδρες στρατηγοὶ καὶ λοχαγοί, ὁρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς ^{αὐτοῖς} συνελθεῖν· καὶ ὑμᾶς παρακαλεῖσαι, ὅπως βουλευσαίμεθα εἴ τι δυναίμεθα ἀγαθόν. Λέξον δ', ἔφη, καὶ σὺ, ὦ Ξενοφῶν, ἅπερ καὶ πρὸς ἡμᾶς.

35. Ἐκ τούτου λέγει ταῦδε Ξενοφῶν· Ἄλλα ταῦτα μὲν δὴ πάντες ἐπιστάμεθα ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν ἐδυνήθησαν συνελήφασιν ἡμῶν· τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβουλεύουσιν, ὥς ἦν δύνωνται ἀπολέσωσιν. Ἡμῖν δέ γ' οἶμαι πάντα ποιητέα ὥς μή ποτ' ἐπὶ τοῖς βαρβάροις γεγόμεθα, ἀλλὰ μᾶλλον ἦν δυνάμεθα ἐκείνοι ἐφ' ἡμῖν. 36. Εὐ τοίνυν ἐπίστασθε ὅτι ὑμεῖς τοσοῦτοι ὄντες ὅσοι νῦν συνελήλυθατε μέγιστον ἔχετε καιρόν. Οἱ γὰρ στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς ἀποβλέπονσι· καὶ μὲν ὑμᾶς ὁρῶσιν ἀθυμοῦντας, πάντες κακοὶ ἔσονται· ἦν δὲ ὑμεῖς αὐτοί τε παρασκευαζόμενοι φανεροὶ ἦτε ἐπὶ τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλῆτε, εὐ ἴστε ὅτι ἔφονται ὑμῖν καὶ πειράσσονται μιμεῖσθαι. 37. Ἰσως δέ τοι καὶ δικάϊον ἐστὶν ὑμᾶς διαφέρειν τι τούτων. Τμείς γάρ ἐστε στρατηγοὶ, ὑμεῖς ταξίαρχοι καὶ λοχαγοί· καὶ ὅτε εἰρήνῃ ἦν ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων ἐπλεονέκτεϊτε· καὶ νῦν τοίνυν, ἐπεὶ πόλεμός ἐστιν, ^{ἐπὶ τούτῳ} δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους εἶναι καὶ προβουλεύειν τούτων καὶ προπονεῖν, ἥν ποιν δέη. 38. Καὶ νῦν πρῶτον μὲν οἶομαι ἂν ὑμᾶς μέγα ὀνῆσαι τὸ στρατεύμα, εἰ ἐπιμεληθῆιτε ὅπως ἀντὶ τῶν ἀπολωλότων ὥς τάχιστα στρατη-

καὶ λοχαγοὶ ἀντικατασταθῶσιν. Ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὕτω καλὸν οὔτε ἀγαθὸν γένοιτο, ὥς μὲν συνέβημι εἰπεῖν, οὐδαμοῦ· ἐὶ δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. Ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν. 39. Ἐπειδὴν δὲ καταστήσῃσθε τοὺς ἀρχοντας ὅσους δεῖ, ἦν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε καὶ παραθαβήνητε, οἶμαι ἂν ὑμᾶς πάντ' ἐν καιρῷ ποιῆσαι. 40. Νῦν μὲν γὰρ ἴσως καὶ ὑμεῖς προστάτεσθε ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὄπλα, ἀθύμως δὲ πρὸς τὰς φυλακὰς· ὥστε οὕτω γε ἐχόντων οὐκ οἶδα ὅ τι ἂν τις χρῆσαιτο αὐτοῖς εἴτε νυχθὺς δέμῃ τι εἴτε καὶ ἡμέρας. 41. Ἦν δέ τις αὐτῶν τρέψῃ τὰς γνώμας, ὥς μὴ τοῦτο μόνον ἐννοῶνται τί πείσονται ἀλλὰ καὶ τί ποιήσονται, πολὺ εὐθυμότεροι ἔσονται. 42. Ἐπίστασθε γὰρ δήποι ὅτι οὔτε πληθὸς ἐστὶν οὔτε ἰσχύς ἢ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα· ἀλλ' ὁποῖοι ἂν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρωμενεστέροι ᾖωσιν ἐπὶ τοὺς πολεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἐναντίοι οὐ δέχονται. 43. Ἐντεθύμημαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο ὅτι ὅποσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὗτο μὲν κακῶς τε καὶ αἰσχροῶς ὡς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν· ὅποσοι δὲ τὸν μὲν θάνατον ἐγνώκασιν πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους ὁρῶ μᾶλλον ἢ εἰς τὸ γῆρας ἀφικνουμένους, καὶ, ἔως ἂν ζῶσιν, εὐδαιμονέστερον διάγοντας. 44. Ἄ καὶ ἡμᾶς δεῖ νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καιρῷ ἐσμέν, αὐτοὺς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλλους παρακαλεῖν. Ὁ μὲν ταῦτ' εἰπὼν ἐπανάστα.

45. Μετὰ δὲ τοῦτον εἶπε Χειρίσοφος· Ἀλλὰ πρόσθεν μὲν, ὦ Ξενοφῶν, τοσοῦτον μόνον σε ἐγίνωσκον ὅσον ἤκουον Ἀθηναίων εἶναι· νῦν δὲ καὶ γινώσκω σε, ἐπ' οἷς λέγεις τε καὶ πράττεις καὶ βουλομένη ἂν ὅτι πλείστον εἶναι τοιούτους· κοινὸν γὰρ ἂν εἴη τὸ ἀγαθόν. 46. Καὶ νῦν, ἔφη, μὴ μέλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη αἰρεῖσθε οἱ θεόμενοι ἀρχοντας, καὶ ἐλόμενοι ἦκετε εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτα ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας· παρέστω δ' ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κήρυξ. 47. Καὶ ἅμα ταῦτα εἰπὼν ἀνέστη, ὥς μὴ μέλλοιτο ἀλλὰ περαινέσθαι τὰ δέοντα. Ἐκ τούτου ἡρέθησαν ἀρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίῳ Λαρδανεὺς, ἀντὶ δὲ Σωκράτους Ξανθικῆς Ἀχαιὺς, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ἀρκὰς,

ἀντί δὲ Μένωνος Φιλήσιος Ἀχαιοὺς, ἀντί δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

CAP. II.

1. Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε καὶ εἰς τὸ μέσον ἦκον οἱ ἄρχοντες, καὶ ἔδοξεν αὐτοῖς προφύλακας καταστήσαντας συγκαλεῖν τοὺς στρατιώτας. Ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνήλθον, ἀνέστη πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν ὧδε· 2. ὦ ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, ὅποτε ἀνδρῶν στρατηγῶν τοιούτων ὀτρυνόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν πρὸς ὃ ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον οἱ πρόσθεν σύμμαχοι ὄντες προδεδώκασιν ἡμᾶς. 3. Ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἀνδρας ἀγαθοὺς τε ἔλθεῖν καὶ μὴ ὑφίεσθαι, ἀλλὰ πειρᾶσθαι ὅπως ἦν μὲν δυνάμεθα καλῶς νικῶντες σωζόμεθα· εἰ δὲ μὴ, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριοι δὲ μήποτε γενώμεθα ζῶντες τοῖς πολεμίοις. Οἶομαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν.

4. Ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε· Ἀλλ' ὁρᾶτε μὲν, ὦ ἄνδρες, τὴν βασιλέως ἐπιτοκίαν καὶ ἀσέβειαν· ὁρᾶτε δὲ τὴν Τισσαφέρνους ἀπιστίαν, ὅστις λέγων ὡς γείτων τε εἰς τῆς Ἑλλάδος καὶ περὶ πλείστον ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις αὐτὸς βρόσκει ἡμῖν, αὐτὸς δεξιὰς δοὺς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία Ξένιον ὑδέσθη, ἀλλὰ, Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἀνδρας, ἀπολώλεκεν. 5. Ἀριαῖος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθίστασθαι, καὶ ἔδωκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδοῦναι ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δέσας οὔτε Κύρον τὸν τεθνηκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστάς ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειρᾶται. 6. Ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσσαντο· ἡμᾶς δὲ δεῖ ταῦτα ὁρῶντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνάμεθα κράτιστα τοῦτο ὃ τι ἂν δοκῇ τοῖς θεοῖς πάσχειν.

7. Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλεμον ὡς

ἐδύνατο κάλλιστα· νομίζων, εἴτε νίκην διδοῖεν οἱ θεοὶ, τὸν κάλλι-
στον κόσμον τῷ νικᾶν πρέπειν· εἴτε τελευτᾶν δέοι, ὀρθῶς ἔχειν τῶν
καλλίστων ἑαυτὸν ἀξιώσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν·
τοῦ λόγου δὲ ἤρχετο ὧδε· 8. Τὴν μὲν τῶν βαρβάρων ἐπιτορκίαν τε
καὶ ἀπιστίαν λέγει Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς οἶμαι. Εἰ
μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἵεναι, ἀνάγκη ἡμᾶς
πολλὴν ἀθυμίαν ἔχειν, ὀρῶντας καὶ τοὺς στρατηγούς, οἱ διὰ πίστεως
αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν· εἰ μὲντοι διατροσούμεθα
σὺν τοῖς ὅπλοις ὧν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ
λοιπὸν διὰ παντός πολέμου αὐτοῖς ἵεναι, σὺν τοῖς θεοῖς πολλὰ
ἡμῖν καὶ καλὰ ἐλπίδες εἰσὶ σωτηρίας. 9. Τοῦτο δὲ λέγοντος
αὐτοῦ πτόρνύται τις· ἀκούσαντες δὲ οἱ στρατιῶται πάντες· μὴ
ὀρμὴ προδεκύνησαν τὸν θεόν. Καὶ Ξενοφῶν εἶπε· Δοκεῖ μοι, ὦ
ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων οἰωνὸς τοῦ Διὸς τοῦ
Σωτήρος ἐφάνη, εὐξάσθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν
πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα· συνεπνεύξασθαι δὲ καὶ τοῖς
ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. Καὶ ὅτῳ δοκεῖ ταῦτ', ἔφη,
ἀνατενύστω τὴν χεῖρα. Καὶ ἀνέτειναν ἅπαντες. Ἐκ τούτου
εὐξάντο καὶ ἐπαιώνισαν. Ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν,
ἤρχετο πάλιν ὧδε·

10. Ἐτύγχανον λέγων, ὅτι πολλὰ καὶ καλὰ ἐλπίδες ἡμῖν εἰναι
σωτηρίας. Πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν
ὄρκους, οἱ δὲ πολέμοι ἐπιωρκήκασι τε καὶ τὰς σπονδὰς καὶ τοὺς
ὄρκους λελύκασιν. Οὕτω δ' ἐχόντων εἰκὸς τοῖς μὲν πολεμίοις ἑνα-
τίους εἶναι τοὺς θεοὺς, ἡμῖν δὲ συμμάχους, οἷα καὶ ἱκανοὶ εἰσὶ καὶ
τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς μικροὺς καὶ ἐν δεινοῖς
ᾧσι, σώζειν εὐπετῶς, ὅταν βούλωνται. 11. Ἐπειτα δὲ, (ἀναμνήσω
γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, ἵνα
εἰδῇτε ὡς ἀγαθοῖς τε ὑμῖν προσήκει εἶναι σώζονται τε σὺν τοῖς
θεοῖς καὶ ἐκ πάντων δεινῶν οἱ ἀγαθοί·) ἐλθόντων μὲν γὰρ Περσῶν καὶ
τῶν σὺν αὐτοῖς παμπληθεῖ στόλῳ ὡς ἀφανιούντων ἀθίς τὰς Ἀθή-
νας, ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτούς.
12. Καὶ εὐξάμενοι τῇ Ἀρτέμιδι ὁπόσους ἂν κατακάνοιεν τῶν
πολεμίων τοσαύτας χιμαίρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον
ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν· καὶ
ἔτι καὶ νῦν ἀποθύουσιν. 13 Ἐπειτα ὅτε Ξέρξης ὕστερον ἀγείρας

τὴν ἀναριθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμετεροὶ τοὺς τούτων προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ὡς ἔστι μὲν τεκμήρια ὁρᾶν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία τῶν πόλεων ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἀνθρωπον δεσπότην ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. Τοιοῦτων μὲν ἐστε προγόνων. 14. Οὐ μὲν δὴ τοῦτό γε ἔρω ὥς ὑμεῖς καταισχύnete αὐτούς· ἀλλ' οὕτω πολλαὶ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι τούτοις τοῖς ἐκείνων ἐκγόνοις πολλαπλασίους ὑμῶν αὐτῶν ἐνίκατε σὺν τοῖς θεοῖς. 15. Καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ' ὁπότε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἄγων ἔστι πολὺν δήπον ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμότερους εἶναι. 16. Ἀλλὰ μὴν καὶ θαρρύλατωτέρους γῶν πρέπει εἶναι, πρὸς τοὺς πολεμίους. Τότε μὲν γὰρ ἀπείροι οὔτε αὐτῶν τό τε πλῆθος ἄμετρον ὁρῶντες, ὅμως ἐτολμήσατε σὺν τῷ πατρίῳ φρονήματι ἵεναι εἰς αὐτούς· νῦν δ', ὁπότε καὶ πείραν ἤδη ἔχετε αὐτῶν ὅτι θέλουσι καὶ πολλαπλάσιοι ἄντες μὴ δέχεσθαι ὑμᾶς, τί ἐτι ὑμῖν προσήκει τούτους φοβεῖσθαι; 17. Μηδὲ μέντοι τοῦτο μεῖον δόξητε ἔχειν εἰ οἱ Κυρεῖοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφρεσθήκασιν· ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ' ἡμῶν ἡττημένων· ἔφευγον γοῦν πρὸς ἐκείνους καταλιπόντες ἡμᾶς. Τοὺς δὲ ἐθέλοντας φυχῆς ἄρχειν πολὺν κρεῖττον σὺν τοῖς πολεμίοις ταττομένους ἢ ἐν τῇ ὑμετέρᾳ τάξει ὁρᾶν. 18. Εἰ δέ τις αὖ ὑμῶν ἀθυμεῖ ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἵππεις, τοῖς δὲ πολεμίοις πολλοὶ πάρευσιν, ἐνθυμήθητε ὅτι οἱ μύριοι ἵππεις οὐδὲν ἄλλο ἢ μύριοι εἰσιν ἀνθρωποι· ὑπὸ μὲν γὰρ ἵππων ἐν μάχῃ οὐδεὶς πώποτε οὔτε δυχθεὶς οὔτε λακτισθεὶς ἀπέθανεν· οἱ δ' ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ τι ἂν ἐν ταῖς μάχαις γίγηται. 19. Οὐκοῦν τῶν γε ἵππέων πολὺν ἡμεῖς ἐπ' ἀσφαλέστερον ὄχηματός ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμονται φοβούμενοι οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσεῖν, ἡμεῖς δ' ἐπὶ τῆς γῆς βεβηκότες πολὺ μὲν ἰσχυρότερον παίσομεν ἢ τις προσή, πολὺ δ' ἐτι μᾶλλον ὅτου ἂν βουλώμεθα τευξόμεθα. Ἐνὶ μόνῳ προέχουσιν οἱ ἵππεις ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν. 20. Εἰ δὲ δὴ τὰς μὲν μάχας θαρρόεϊτε, ὅτι δ' οὐκέτι ἡμῖν Τισσαφέρνης ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν παρῆξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φανερός ἐστιν, ἢ οὗς ἂν ἡμεῖς ἄνδρας λαβόντες

ἡγεῖσθαι κελεύωμεν· οἱ εἰσονται ὅτι ἦν τι περὶ ἡμᾶς ἀμαρτάνωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ τὰ σώματα ἀμαρτάνουσι. 21. Τὰ δ' ἐπιτήδεια πότερον ὠνεῖσθαι κρεῖττον ἐκ τῆς ἀγορᾶς ἢς οὗτοι παρῆχον μικρὰ μέτρα πολλοῦ ἀργυρίου, μὴδὲ τοῦτο εἶτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἥνπερ κρατῶμεν, μέτρον χρωμένους ὁπόσῃ ἂν ἕκαστος βούληται; 22. Εἰ δὲ ταῦτα μὲν γινώσκετε ὅτι κρεῖττονα, τοὺς δὲ ποταμούς ἀπορον νομίζετε εἶναι καὶ μεγάλως ἡγεῖσθε ἐξαπατηθῆναι διαβάντες, σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ βάρβαροι. Πάντες μὲν γὰρ οἱ ποταμοὶ, ἦν καὶ πρόσω τῶν πηγῶν ἀποροι ὧσι, προϊοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίγνεται οὐδὲ τὸ γόνυ βρέχοντες. 23. Εἰ δὲ μήθ' οἱ ποταμοὶ ^{ἡφίστουσιν ἡγεμῶν} ~~ἡφίστουσιν ἡγεμῶν~~ τε μηδεὶς ἡμῖν φανεῖται, οὐδ' ὥς ἡμῖν ἡ ἀθνητεῖον. Ἐπιστάμεθα γὰρ Μυσοὺς, οὗς οὐκ ἂν ἡμῶν φαίμεν βελτίους εἶναι, οἱ βασιλέως ἄκοντος ἐν τῇ βασιλείῳ χώρᾳ πολλὰς τε καὶ μεγάλας καὶ εὐδαίμονας πόλεις οἰκοῦσιν· ἐπιστάμεθα δὲ Πεισίδας ὡς αὐτῶς· Ἀνκάονας δὲ καὶ αὐτοὶ εἶδομεν ὅτι, ἐν τοῖς πεδίοις ^{καὶ ἐν τῇ} ~~καὶ ἐν τῇ~~ καταλαβόντες τὴν τούτου χώραν καρποῦνται. 24. Καὶ ἡμᾶς δ' ἂν φαίην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἴκαδε ὠρμημένους, ἀλλὰ κατασκευάζεσθαι ὡς αὐτοῦ πονοῦσιν οἰκήσοντας. Οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίῃ, πολλοὺς δ' ἂν ὀμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσειε γ' ἂν αὐτοῖς καὶ εἰ σὺν θεορίπποις βούλονται ἀπιεῖναι. Καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρισάσμενος ταῦτα/ἐποίει, εἰ εὖρα ἡμᾶς μένειν παρασκευαζομένους. 25. Ἀλλὰ γὰρ ^ἡ ~~ἡ~~δοῖκα μὴ ἂν ἅπαξ μάθωμεν ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτεῖναι, καὶ Μήδων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὀμιλεῖν, μὴ ὥσπερ οἱ λωτοφάγοι ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. 26. Δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους περᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδείξει τοῖς Ἕλλησιν ὅτι ἐκόντες ^{ἀλλ' ἵππερ} ~~ἐκόντες~~ περᾶται, ^{ἡ δὲ} ~~ἐξ~~ αὐτοῖς τοὺς νῦν οἰκοὺς ^{ἡ δὲ} ~~ἐκ~~ κληρούς πολιτεύοντας ἐνθάδε ^{ἡ δὲ} ~~κ~~κτισσάμενους πλουσίους ὄρεν. Ἀλλὰ γὰρ, ὦ ἄνδρες, πάντα ταῦτα τὰ γὰθὰ δῆλον ὅτι τῶν κρατούντων ἐστὶ. 27. Τοῦτο δὴ δεῖ λέγειν πῶς ἂν πορευοίμεθα τε ὡς ἀσφαλέστατα καὶ, εἰ μάχεσθαι δεῖοι, ὡς κράτιστα μαχοίμεθα. Πρῶτον μὲν τοῖνυν, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἃς ἔχομεν· ἵνα μὴ τὰ ζεύγη ἡμῶν ~~στρατηγῶν~~ ^{στρατηγῶν} ἀλλὰ πορευοίμεθα ὅπῃ ἂν τῇ στρατῷ συμφέρῃ· ἔπειτα καὶ τὰς σκηνὰς σγκατακαῦσαι. Αὐταὶ

γὰρ αὐτὸν ὄχλον μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δὲ οὐδὲν οὕτως εἰς τὸ μάχεσθαι οὐτ' εἰς τὸ ἐπιτήδεια ἔχειν. 28. Ἐτι δὲ καὶ τῶν ἄλλων σκευῶν τὰ ^{ἡμεῖς}περισσότερα ἀπαλλάξωμεν πλὴν ὅσα πολέμου ἐνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν· ἵνα ὡς πλεῖστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ᾴσιν, ὡς ἐλαττοῖστοι δὲ σκευοφορῶσι. Κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλοτρία· ἣν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν. 29. Λοιπὸν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. Ὅρατε γὰρ καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἐξεργασθὲν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγούς ἡμῶν συνελθόντες, νομίζοντες ὅτι μὲν τῶν ἀρχόντων καὶ ἡμῶν πειθομένων ἱκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ· λαβόντες δὲ τοὺς ἀρχοντας ἀναρχία ἂν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. 30. Δεῖ οὖν πολὺ μὲν τοὺς ἀρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πειθομένους μᾶλλον τοῖς ἀρχουσι νῦν ἢ πρόσθεν. 31. Ἦν δέ τις ἀπειθῇ, ἣν ψηφίσασθε τὸν αἰὲ ὑμῶν ἐντυγχάνοντα σὺν τῷ ἀρχοντι κολάζειν, οὕτως οἱ πολέμοι πλεῖστον ἐνευσμένοι ἔσονται· τῇδε γὰρ τῇ ἡμέρᾳ μυρίους ὄφονται ἀνθ' ἐνὸς Κλεάρχους τοὺς οὐδ' ἐνὶ ἐπιτρέποντας κακῶ εἶναι. 32. Ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὥρα· ἴσως γὰρ οἱ πολέμοι ἀντίκα παρίσονται. Ὅτε οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ περαίνηται. Εἰ δέ τι ἄλλο βέλτιον ἢ ταύτη, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

33. Μετὰ ταῦτα Χειρίσοφος εἶπεν· Ἀλλ' εἰ μὲν τινας ἄλλον δεῖ πρὸς τούτοις οἷς εἶπε Ξενοφῶν, καὶ ἀντίκα ἐξέσται ποιεῖν· ἂν δὲ νῦν εἰρηνικὴ δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἀριστον εἶναι· καὶ ὅτε δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες. 34. Ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν· Ὁ ἄνδρες ἀκούσατε ὧν προσδεῖν δοκεῖ μοι. Ἀἴθλον ὅτι πορευέσθαι ἡμᾶς δεῖ ὅπου ἔχομεν τὰ ἐπιτήδεια. Ἀκούω δὲ, κώμας εἶναι καλὰς οὐ πλεῖον εἰκοσι σταδίων ἀπεχούσας. 35. Οὐκ ἂν οὖν θαναμάζοιμι εἰ οἱ πρῶτοι, ὥσπερ οἱ δειλοὶ κύβες τοὺς μὲν παριόντας διώκονσι τε καὶ δακνόντων ἣν δύναται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ οὗτοι ἡμῖν ἐπιούσιν ἐπακόλουθοιεν. 36. Ἰσως οὖν ἀσφαλέστερον ἡμῖν πορευέσθαι ἡλίσιον ποιησαμένους τῶν ὅπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρῳ ᾗ. Εἰ οὖν νῦν ἀποδεχθῇ τις

ρηγή ἡγεῖσθαι τοῦ πλυσίου καὶ τὰ πρόσθεν κημεῖν καὶ ^{ῥηγίστη} τινὰς ἐπι
 τῶν ἡλευρόν ἐκατέρων εἶναι τινὰς δ' ὀπισθοφυλακεῖν, οὐκ ἂν
 ὁπότε οἱ πολέμιοι ἔλθοιεν βουλευέσθαι ἡμᾶς δέοι, ἀλλὰ χρομέθ'
 ἂν εὐθὺς τοῖς τεταγμένοις. 37. Εἰ μὲν οὖν ἄλλος τις βέλτιον ὁρᾷ,
 ἄλλως ἐχέτω· εἰ δὲ μὴ, Χειρίσοφος μὲν ἡγοῖτο ἐπειδὴ καὶ Λακα-
 δαιμόνιος ἐστὶ· τῶν δὲ πλευρῶν ἐκατέρων δύο τῶν πρεσβυτάτων
 στρατηγῶ ἐπιμελοίσθην· ὀπισθοφυλακῶμεν δὲ ἡμεῖς, οἱ νεώτατοι
 ἐγὼ τε καὶ Τιμασίω ^{ἐδ' ἔνν' εἶναι.} 38. Τὸ δὲ λοιπὸν πειρώμενοι
 ταύτης τῆς τάξεως, βουλευσόμεθα ὃ τι ἂν αἰ κράτιστον δοκοίη
 εἶναι. Εἰ δὲ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω. Ἐπεὶ δὲ οὐδεὶς ἀν-
 τέλεγεν, εἶπεν· Ὅτιν δοκεῖ ταῦτα, ἀνατετατάτω τὴν χεῖρα. 39. Ἐ-
 δοξε ταῦτα. Νῦν τοίνυν, ἔφη, ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα· καὶ
 ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς
 εἶναι· οὐ γὰρ ἐστὶν ἄλλως τούτου τυχεῖν· ὅστις τε ζῆν ἐπιθυμεῖ,
 πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ κατὰκταίνειν, τῶν δὲ
 ἡττωμένων τὸ ἀποθνήσκειν ἐστί. Καὶ εἴ τις δὲ χρημάτων ἐπιθυ-
 μεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστὶ καὶ τὰ ἐαντῶν
 σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν.

CAP. III.

1. Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέκαιον
 τὰς ἀμάξας καὶ τὰς σκηνάς· τῶν δὲ περιττῶν ὅτου μὲν δέοιτο τις
 μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρήϊπον. Ταῦτα
 ποιήσαντες ἡρικοποιούντο. Ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται
 Μιθριδάτης σὺν ἱππεῦσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς
 στρατηγούς εἰς ἐπήκοον λέγει ὧδε· 2. Ἐγὼ, ὃ ἄνδρες Ἕλληνες, καὶ
 Κύρῳ πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὖρους· καὶ
 ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διάγων. Εἰ οὖν ὁράην ὑμᾶς σωτή-
 ριον τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς καὶ τοὺς θεράποντας
 πάντας ἔχων. Λέξατε οὖν πρὸς με τί ἐν νῶ ἔχετε ὡς πρὸς
 φίλον τε καὶ εὖνον καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στόλον
 ποιεῖσθαι. 3. Βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρινᾶ-
 σθαι τάδε· (καὶ ἔλεγε Χειρίσοφος·) Ἡμῖν δοκεῖ, εἰ μὲν τις ἐκ ἡμᾶς
 ἀπιεῖναι οἶκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν δινώμεθα ἀσινέ-
 στατα· ἦν δὲ τις ἡμᾶς τῆς ὁδοῦ ἀποκόλλῃ, διαπολεμῇν τούτῳ ὡς

ἀν δυνάμεθα κράτιστα. 4. Ἐκ τούτου ἐπειράτο Μιθριδάτης διδάσκειν ὡς ἀπὸρον εἶη βασιλέως ἀκοντος σωθῆναι. Ἐνθα δὴ ἐξηρώσκετο ὅτι ὑπόπεμπτος εἶη· καὶ γὰρ τῶν Τισσαφέρνηους τις οἰκείων παρηκολούθει πίστεως ἔνεκα. 5. Καὶ ἐκ τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι ἔστε ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἓνα γε λοχαγὸν διέφθειραν Νίκαρχον Ἀρκάδα· καὶ ὄψετο ἀπὼν νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.

6. Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζάβατον ποταμὸν ἐπορεύοντο τεταγμένοι τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. Οὐ πολὺ δὲ προεληλυθότων αὐτῶν ἐπιφαίνεται πάλιν ὁ Μιθριδάτης, ἱππέας ἔχων ὡς διακοσίους καὶ τοξότας καὶ σφενδομήτας ὡς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνους. 7. Καὶ προσήει μὲν ὡς φίλος ὦν πρὸς τοὺς Ἕλληνας· ἐπεὶ δὲ ἐγγὺς ἐγένετο, ἐξαπίνης οἱ μὲν αὐτῶν ἐτόξευον καὶ ἱππεῖς καὶ πεζοὶ, οἱ δ' ἐσφενδόων καὶ ἐτίρωσκον. Οἱ δ' ὀπισθοφυλάκες τῶν Ἑλλήνων ἐπασχον μὲν κακῶς, ἀντεποιοῦν δὲ οὐδέν· οἱ τε γὰρ Κρήτες βραχύτερα τῶν Περσῶν ἐτόξευον καὶ ἅμα φιλοὶ ὄντες εἶσω τῶν ὅπλων κατεκίχλειντο· οἱ τε ἀκοντισταὶ βραχύτερα ἠκόντιζον, ἢ ὡς ἐξικνίσθαι τῶν σφενδομητῶν. 8. Ἐκ τούτου Ξενοφῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν τε ὀπλιτῶν καὶ τῶν πελταστῶν οἱ ἔτυχον σὺν αὐτῷ ὀπισθοφυλακοῦντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν πολεμίων. 9. Οὕτε γὰρ ἱππεῖς ἦσαν τοῖς Ἕλλησιν οὔτε οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. 10. Οἱ δὲ βάρβαροι ἱππεῖς καὶ φεύγοντες ἅμα ἐτίρωσκον εἰς τοῦπισθεν τοξεύοντες ἀπὸ τῶν ἵππων· ὅποσον δὲ προδιώξειαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν μαχομένους εἶδε. 11. Ὡστε τῆς ἡμέρας ὅλης διῆλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δεῖλης ἀφίκοντο εἰς τὰς κόμας. Ἐνθα δὴ πάλιν ἀθυμία ἦν. Καὶ Χειρίστροφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα ἠτιώοντο ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος καὶ αὐτὸς τε ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύναντο βλάπτειν.

12. Ἀκούσας δὲ ὁ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς ἡτιῶντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖη. Ἀλλ' ἐγὼ, ἔφη, ἡραγκάσθη διώκειν, ἐπειδὴ ἰώρων ἡμᾶς ἐν τῷ μένειν κακῶς μὲν πάσχοντας, ἀντι-

ποιεῖν δ' οὐδὲν δυναμένους. 13. Ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πᾶν χαλεπῶς. 14. Τοῖς οὖν θεοῖς χάρις ὅτι οὐ σὺν πολλῇ βῶμῃ ἀλλὰ σὺν ὀλίγοις ἤλθον· ὥστε βλάψαι μὲν μὴ μεγάλα, δηλῶσαι δὲ, ὧν δεόμεθα. 15. Νῦν γὰρ οἱ μὲν πολέμιοι τοξεύουσι καὶ σφενδονῶσιν ὅσον οὔτε οἱ Κρηῖτες ἀντιτοξεύειν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι· ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἷόν τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδ' εἰ ταχὺς εἴη πεζὸς πεζὸν αὖ διώκων καταλάβοι ἐκ τόξου ὀνόματος. 16. Ἡμεῖς οὖν εἰ μέλλομεν τούτους εἶργειν ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς πορονομήνους, σφενδονητῶν τε τὴν ταχίστην δεῖ καὶ ἱππέων. Ἀκούω δ' εἶναι ἐν τῇ στρατεύματι ἡμῶν Ῥόδιους, ὧν τοὺς πολλοὺς φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλός αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. 17. Ἐκεῖναι γὰρ, διὰ τὸ χειροπληθέσι τοῖς λίθοις σφενδονᾶν ἐπὶ βραχὺ ἐξικνοῦνται· οἱ δὲ γε Ῥόδιοι καὶ ταῖς μάλυσθαι ἐπίστανται χρῆσθαι. 18. Ἦν οὖν αὐτῶν ἐπισκεψάμεθα τινες πέπανται σφενδόνας, καὶ τούτων τῇ μὲν δώμεν αὐτῶν ἀργύριον, τῇ δὲ ἄλλας πλέκειν ἐθέλοντι ἄλλο ἀργύριον τελῶμεν, καὶ τῇ σφενδονᾶν ἐντεταγμένη ἐθέλοντι ἄλλην τιὰ ἀτέλειαν εὐρίσκωμεν, ἴσως τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. 19. Ὅρῳ δὲ καὶ ἵππους ὄντας ἐν τῇ στρατεύματι, τοὺς μὲν τινὰς παρ' ἐμοί, τοὺς δὲ τῷ Κλεάρχῳ καταλελειμμένους· πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. Ἄν οὖν τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους εἰς ἱππείας κατασκευάσωμεν, ἴσως καὶ οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. 20. Ἐδοξε ταῦτα· καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἱππεῖς ἐδοκιμάσθησαν τῇ ὑστεραίᾳ εἰς πεντήκοντα, καὶ στόλαδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν· καὶ ἱππαρχος δὲ ἐπεστάθη Λύκιος ὁ Πολυστράτων Ἀθηναῖος.

CAP. IV.

1. Μερίαντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύοντο προ-
 αἰτίφρον ἀναστάντες· χαράδραν γὰρ αὐτοὺς ἔδει διαβῆναι ἐφ' ἣ
 ἐφοβοῦντο μὴ ἐπιθόιντο αὐτοῖς διαβαίνουσιν οἱ πολέμιοι. 2. Δια-

βεβηκόσι δὲ αὐτοῖς· πάλιν φαίνεται ὁ Μιθριδάτης, ἔχων ἱππίας χιλιούς, τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· τοσοῦτους γὰρ ἤτησε Τισσαφέρην καὶ ἔλαβεν, ὑποσχόμενος ἂν τούτους λάβῃ παραδώσειν αὐτῷ τοὺς Ἕλληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προςβολῇ ὀλίγους ἔχων ἐπαθε μὲν οὐδὲν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. 3. Ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες ἀπεῖχον τῆς χαράδρας ὅσον ὀκτὼ σταδίους, διέβαινε καὶ ὁ Μιθριδάτης ἔχων τὴν δύναμιν. Παρήγγελο δὲ τῶν τε πελταστῶν οὗς ἔδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἱππεῦσιν εἶρητο θαρρόνους διώκειν, ὥς ἐφευραμένης ἱκανῆς δυνάμεως. 4. Ἐπεὶ δὲ ὁ Μιθριδάτης κατέκλιψαι, καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξικνούοντο, ἐσήμηνε τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθὺς ἔθεον ὁμόσε οἷς εἶρητο καὶ οἱ ἱππεῖς ἤλαυνον· οἱ δὲ οὐκ ἔδεξαντο, ἀλλ' ἐφειγον ἐπὶ τὴν χαράδραν. 5. Ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἱππέων ἐν τῇ χαράδρᾳ ζῶσι ἐλήφθησαν εἰς ὀκτωκαίδεκα· τοὺς δ' ἀποθανόντας αὐτοκτελεύστωι οἱ Ἕλληνες ἤκισαντο, ὥς ὅτι φοβερώτατον τοῖς πολεμίοις εἶη ὄρᾱν.

6. Καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον· οἱ δ' Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας, ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. 7. Ἐνταῦθα πόλις ἦν ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισα· ὤκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι· τοῦ δὲ τεύχους ἦν αὐτῆς τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ὤκοδόμητο δὲ πλίνθοις κεραμίαις· κρητὶς δὲ ὑπὲρ λιθίνῃ, τὸ ὕψος εἴκοσι ποδῶν. 8. Ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο εἰεῖν· ἥλιον δὲ νεφέλῃ προκαλύψασα ἠφάνισε, μέχρις ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως εἶλω. 9. Παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνῃ, τὸ μὲν εὖρος ἐνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. Ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν, ἐκ τῶν πλησίον κωμῶν ἀποπεφρογότες.

10. Ἐντεῦθεν ἐπορεύθησαν σταθμὸν ἓνα παρασάγγας εἰς πρὸς τεῖχος ἔρημον, μέγα, πρὸς τῇ πόλει κείμενον· ὄνομα δ' ἦν τῇ πόλει Μέσιπτα· Μῆδοι δ' αὐτὴν ποτε ὤκουν. Ἦν δὲ ἡ μὲν κρητὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. 11. Ἐπὶ δὲ ταύτῃ ἐφωκοδόμητο πλίνθινον

τείχος, τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος ἕξ παρασάγγαι. Ἐταῦθα ἐλέγετο Μηδία γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μηδοί. 12. Ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνάτο οὔτε χρόνῳ εἰλεῖν οὔτε βίᾳ· Ζεὺς δ' ἐμβροτητοὺς ποιεῖ τοὺς ἐνοικοῦντας, καὶ οὕτως εἴλω.

13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα παρασάγγας τέτταρας. Εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, οὗς τε αὐτὸς ἱππείας ἦλθεν ἔχων καὶ τὴν Ὀρόντου δύναμιν τοῦ τὴν βασιλείως θυγατέρα ἔχοντος καὶ οὗς Κῦρος ἔχων ἀνέβη βαρβάρους, καὶ οὗς ὁ βασιλεὺς ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτους ὅσους βασιλεὺς ἔδωκεν αὐτῷ· ὥστε τὸ στράτευμα πάμπαν ἐφάνη.

14. Ἐπεὶ δὲ ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων εἶχεν ὀπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβάλλειν μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο διακινδυνεύειν· σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. 15. Ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν καὶ οἱ Σκύθαι τοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμέρανεν ἀνδρὸς, οὐδὲ γὰρ εἰ πάνν προθυμοῖτο ῥάδιον ἦν, καὶ ὁ Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν.

16. Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο· καὶ οὐκέτι εἰσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἱ τε Ῥόδιοι τῶν Περσῶν ἐσφενδόνων καὶ τῶν πλείστων τοξοτῶν. 17. Μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστιν· ὥστε χρήσιμα ἦν ὅποσα ἀλίσκοιτο τῶν τοξενμάτων τοῖς Κρησί· καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν. Εὗρίσκετο δὲ καὶ νῦρα πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας.

18. Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι, μῖον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τὴν δὲ ἐπισῶσαν ἡμέραν ἔμεναν οἱ Ἕλληνες καὶ ἐπρεσιτίσαντο· ἦν γὰρ πολὺς σίτος ἐν ταῖς κώμαις. Τῇ δ' ὑστεραία ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος. 19. Ἐνθα δὲ οἱ Ἕλληνες ἔγνωσαν ὅτι πλαισίον ἰσόπλευρον πονηρὰ τάξις εἴη πολεμίων ἐπαμένων. Ἀνάγκη γὰρ ἐστίν, ἦν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου ἢ ὁδοῦ στενωτέρας

οὔσης, ἡ ὁρέων ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλίτας καὶ πορνεύεσθαι πονήρως, ἅμα μὲν πιεζομένους, ἅμα δὲ καὶ ταράττομένους· ὥστε δυσχρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας.

20. Ὅταν δ' αὖ διασχῇ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους καὶ κεφὸν γίνεσθαι τὸ μέσον τῶν κεράτων καὶ ἀθρυμῆν τοὺς ταῦτα πᾶσχοντας τῶν πολεμίων ἐπομένῳ. Καὶ ὁπότε δέοι γέφυραν διαβαίνειν ἢ ἄλλην τινὰ διάβασιν, ἐσπεύδεν ἕκαστος βουλόμενος φθάσαι πρῶτος· καὶ ἐνεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις. 21. Ἐπεὶ δὲ ταῦτα ἔγνωσαν οἱ στρατηγοὶ, ἐποίησαντο ἕξ λόγους ἀνὰ ἑκατὸν ἄνδρας καὶ λοχαγοὺς ἐπέστησαν καὶ ἄλλους πεντηκοντῆρας καὶ ἄλλους ἐνωμοτάρχας. Οὗτοι δὲ πορευόμενοι οἱ λοχαγοὶ, ὁπότε μὲν συγκύπτει τὰ κέρατα, ὑπέμενον ὕστεροι, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι· τότε δὲ παρήγον ἐξώθεν τῶν κεράτων. 22. Ὅπότε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἀνέξεπιμπλασαν, εἰ μὲν στενωτέρον εἴη τὸ διέχον, κατὰ λόγους· εἰ δὲ πλατύτερον, κατὰ πεντηκροστῆς· εἰ δὲ πᾶν πλατὺ, κατ' ἐνωμοτίας· ὥστε αἰεὶ ἐκπλεων εἶναι τὸ μέσον. 23. Εἰ δὲ καὶ διαβαίνειν τινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἰ που δέοι τι τῆς φάλαγγος, ἐπιπαρῶσαν οὗτοι. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμούς τέτταρας.

24. Ἡνίκα δὲ τὸν πέμπτον ἐπορεύοντο εἶδον βασιλείον τι καὶ περὶ αὐτὸ κώμας πολλὰς· τὴν τε ὁδὸν πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οἱ καθήκον ἀπὸ τοῦ ὄρους, ὑφ' ᾧ ἦν κώμη. Καὶ εἶδον μὲν τοὺς γηλόφους ἄσμενοι οἱ Ἕλληνες, ὡς εἰκός, τῶν πολεμίων ὄντων ἰσπέων. 25. Ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γηλόφον καὶ κατέβαινον, ὡς ἐπὶ τὸν ἕτερον ἀναβαίεν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρᾶν ἐβαλλον, ἐσφενδόων, ἐτόξεον ὑπὸ μαστίγων· 26. καὶ πολλοὺς κατετίρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων γυνήτων καὶ κατέκλεισαν αὐτοὺς εἰς τῶν ὄπλων· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοί ἦσαν ἐν τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται καὶ οἱ τοξῷται. 27. Ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχειρήσαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται ὀπλῖται ὄντες· οἱ δὲ πολέμοι ταχὺ ἀνεπήδων. 28. Πάλιν δὲ ὁπότε ἀπίοιεν πρὸς τὸ ἄλλο στρατεύμα, ταῦτα ἔπασχον· καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτα ἐγίγνετο· ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ

κινεῖν τοῖς στρατιώταις· πλὴν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνῆγαγον πελταστὰς πρὸς τὸ ὄρος. 29. Ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμοι τοῖς καταβαίνουσι, δεδοκότες μὴ ἀποτμηθῆσαν καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ πολέμοι. 30. Οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κόμας, καὶ ἰατροὺς κατέστησαν ὅκτω· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

31. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἕνεκα καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθὰς ἵπποις συμβεβλημένας πολλὰς. Ταῦτα δὲ συνηγμένα ἦν τῷ σατραπένοντι τῆς χώρας. Τετάρτῃ δ' ἡμέρᾳ καταβαίνουσιν εἰς τὸ πεδίον. 32. Ἐπεὶ δὲ κατέλαβεν αὐτοὺς Τισσαφέρης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἢ ἀνάγκῃ κατασκηρῆσαι οὐ πρῶτον εἶδον κόμην καὶ μὴ πορεύεσθαι ἐν μαχομένοις· πολλοὶ γὰρ ἦσαν ἀπόμαχοι οἱ τετρωμένοι, καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ ὅπλα δεξάμενοι. 33. Ἐπεὶ δὲ κατεσκήνησαν καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κόμην προσιόντες, πολλὴ περιῆσαν οἱ Ἕλληνες· πολλὴ γὰρ διέφερον ἐκ χώρας ὁρμῶντες ἀλέξασθαι ἢ πορευόμενοι ἐπιούσι τοῖς πολεμίοις μάχεσθαι. 34. Ἡνίκα δ' ἦν ἡδὴ δεῖλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὐποτε γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς. 35. Πονηρὸν γὰρ νυκτὸς ἐστὶ στρατεύμα ^ἡ Προσιόντων. Οἱ τε γὰρ ἵπποι αὐτοῖς δέδονται καὶ ὥς ἐπὶ τὸ πολὺ πέπρωμένοι εἰς τοῦ μὴ φεγγεῖν ἕνεκα εἰ λυθῆισαν· εἰάν τις θορύβος γίγηται, δεῖ ἐπιστάξαι τὸν ἵππον Πέρσῃ ἀνδρὶ, καὶ χαλινῶσαι δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. Ταῦτα δὲ πάντα χαλεπὰ ποιεῖν νύκτωρ καὶ θορύβου ὄντος. Τούτου ἕνεκα πόρρω ἀπεσκήνουν τῶν Ἑλλήνων.

36. Ἐπεὶ δὲ ἐγίνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκέρυξε τοῖς Ἑλλήσι συσκευάζεσθαι ἀκουόντων τῶν πολεμίων. Καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ ὅψε ἐγίγνετο, ἀπήεσαν· οὐ γὰρ ἐδόκει λύνειν αὐτοῖς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. 37. Ἐπειδὴ δὲ σαφῶς ἀπιόντας ἦδη εἰώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναλεύξαντες, καὶ διῆλθον ὅσον ἐξήκοντα

σταδίου· καὶ γιγνεται τοσοῦτον μεταξύ τῶν στρατευμάτων ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμοι οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδῆξιον οἱ βάρβαροι, ἣ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον. 38. Ἐπειδὴ δὲ εἶδρα Χειρίσοφος προκατεिल्μημένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐρας καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν. 39. Ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγεν· ἐπιφαινόμενον γὰρ εἶδρα Τισσαφέρνην καὶ τὸ στράτευμα πᾶν· αὐτὸς δὲ προσελάσας ἠρώτα· Τί καλεῖς; Ὁ δὲ λέγει αὐτῷ· Ἐξέστιν ὁρᾶν· προκατεिल्πεται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, εἰ μὴ τούτους ἀποκόφομεν. Ἀλλὰ τί οὐκ ἤγες τοὺς πελταστὰς; 40. Ὁ δὲ λέγει ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν πολεμίων ἐπιφαινόμενων. Ἀλλὰ μὴν ὦρα γ', ἔφη, βουλεύεσθαι πῶς τις τοὺς ἄνδρας ἀπελῇ ἀπὸ τοῦ λόφου. 41. Ἐνταῦθα Ξενοφῶν ὁρᾷ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαντῶν στρατεύματος οὐσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον ἔνθα ἦσαν οἱ πολέμοι, καὶ λέγει· Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἴσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. Ἀλλ', εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι· ἐγὼ δὲ ἐθέλω πορεύεσθαι· εἰ δὲ χρήσεις, πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. 42. Ἀλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὁπότερον βούλει, ἐλέσθαι. Εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερός ἐστιν, αἰρεῖται πορεύεσθαι· κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὰν γὰρ ἦν ἀπὸ τῆς οὐρας λαβεῖν. 43. Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστὰς· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. Συνέπεσθαι δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου.

44. Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύνατο τάχιστα. Οἱ δ' ἐπὶ τοῦ λόφου πολέμοι, ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθύς καὶ αὐτοὶ ὤρμησαν ἀμυλλᾶσθαι ἐπὶ τὸ ἄκρον. 45. Καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελενομένων τοῖς ἑαυτῶν· πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρνην τοῖς ἑαυτῶν διακελενομένων. 46. Ξενοφῶν δὲ παρελάνων ἐπὶ τοῦ ἵππου παρεκελεύετο· Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομῆτε

ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγοι ποτήσαντες ἀμαχεὶ τὴν λοιπὴν πορευσόμεθα. Σωτηρίδας δὲ ὁ Σικυνώσιος εἶπεν· 47. Οὐκ ἐξ ἴσου ^{ὡς Ξενοφῶν} εἰμεν· σὺ μὲν γὰρ ἐφ' ἵππον ὀχῇ, ἐγὼ δὲ χαλεπῶς ^{ἀλγίστως} καμῶ τὴν ἀσπίδα φέρων. 48. Καὶ ὃς ἀκούσας ταῦτα καταπηθήσας ἀπὸ τοῦ ἵππου, ὠθεῖται αὐτὸν ἐκ τῆς τάξεως καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τάχιστα, ἐπορεύετο. Ἐνύγχανε δὲ καὶ θώρακα ἔχων τὸν ἱππικόν· ὥστε ἐπιδύετο. Καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὀπίσθεν, παρῆναι, μόλις ἐπομένους. 49. Οἱ δ' ἄλλοι στρατιῶται παίονσι καὶ βάλλουσι καὶ λοιδοροῦσι τὸν Σωτηρίδα, ἔστε ἡγάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. Ὁ δὲ ἀναβὰς, ἕως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν· ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε πεζῇ. Καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γερόμενοι τοὺς πολεμίους.

CAP. V.

1. Ἐνθα δὴ οἱ μὲν βάρβαροι στραφέντες ἐφηνγον ἢ ἕκαστος ἐδύνατο· οἱ δ' Ἕλληνες εἶχον τὸ ἄκρον. Οἱ δὲ ἀμφὶ Τισσαφέρνην καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην ὁδὸν ὄχοντο· οἱ δὲ ἀμφὶ Χειρίσοφον, καταβάντες εἰς τὸ πεδίον, ἐστρατοπεδεύσαντο ἐν κώμῃ μεστῇ πολλῶν ἀγαθῶν. Ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν. 2. Ἡνίκα δ' ἦν δεῖλη, ἐξαπίνης οἱ πολέμοι ἐπιφαιάνται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψάν τινες τῶν ἐσκέδασμένων ἐν τῷ πεδίῳ, καθ' ὅππαιον· καὶ γὰρ νομαὶ πολλὰ βροχημάτων διαβιβαζόμενοι εἰς τὸ πέραν τοῦ ποταμοῦ ^{ἐκείθεν} κατέληφθησαν. 3. Ἐνταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. Καὶ τῶν Ἑλλήνων μάλα ἡθύμησάν τινες, ἐννοούμενοι μὴ τὰ ἐπιτήδεια, εἰ καίοιεν, οὐκ ἔχοιεν ὀπόθεν λαμβάνοιεν. 4. Καὶ οἱ μὲν ἀμφὶ Χειρίσοφον ἀπήεσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν ἐπεὶ κατέβη, παρελαυνὼν τὰς τάξεις ἡνίκα ἀπὸ τῆς βοηθείας ἀπήρτησαν οἱ Ἕλληνες ἔλεγεν· 5. Ὁράτε, ὦ ἄνδρες Ἕλληνες, ὑφ' ἡμῶν τῆς ^{ἐκείθεν} χώραν ἤδη ἡμετέραν εἶναι; ἃ γὰρ ὅτε ἐσπένδοντο διεπράττοντο, μὴ καίειν τὴν βασιλῆως χώραν, νῦν αὐτοὶ καίουσιν ὡς ἄλλοτρίαν.

Ἄλλὰ εἰάν ποιν καταλίπωσί γε αὐτοῖς τὰ ἐπιτήδεια, ὅψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. 6. Ἄλλ', ὦ Χειρίσοφε, ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καίοντας ὡς ὑπὲρ τῆς ἡμετέρας. Ὁ δὲ Χειρίσοφος εἶπεν· Οὐκὼν ἐμοίγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς, ἔφη, καίωμεν, καὶ οὕτω θᾶττον πάνσονται. L

7. Ἐπεὶ δ' ἐπὶ τὰς σκηνὰς ἀπῆλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆλθον. Καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. Ἐνθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἐνθεν δὲ ὁ ποταμὸς τοσοῦτος τὸ βάθος ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους. 8. Ἀπορῶνμένοις δὲ αὐτοῖς προσελθὼν τις ἀνὴρ Ῥόδιος εἶπεν· Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι ἡμᾶς κατὰ τετρακισχιλίους ὀπλίτας, ἂν ἐμοὶ ὦν δέομαι ὑπηρετήσῃτε καὶ τάλακτον μισθὸν πορίσῃτε. 9. Ἐρωτώμενος δὲ ὅτου δέοιτο, Ἀσκῶν, ἔφη, διςχιλίων δεησομαι· πολλὰ δὲ ὁρῶ ταῦτα πρόβατα καὶ αἰγας καὶ βούς καὶ ὄνους, ἃ ἀποδαρέντα καὶ φρονηθέντα ῥαδίως ἂν παρῆχοι τὴν διάβασιν. 10. Δεήσομαι δὲ καὶ τῶν δεσμῶν οἷς χρῆσθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας, τοὺς ἀσκούς πρὸς ἀλλήλους, ὀρμίσας ἕκαστον ἀσκὸν λίθους ἀρτίσας καὶ ἀφρεῖς ὥσπερ ἀγκύρας, εἰς τὸ ὕδωρ δὲ ἀγαγὼν καὶ ἀμφοτέρωθεν δῆσας, ἐπιβαλὼν ὕλην καὶ γῆν ἐπιφορήσω. 11. Ὅτι μὲν οὖν οὐ καταδύσεσθε ἀντίκα μάλα εἰσεσθε· πῶς γὰρ ἀσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι· ὥστε δὲ μὴ δλισθῆναι ἡ ὕλη καὶ ἡ γῆ σχήσει.

12. Ἀκούσας ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει εἶναι, τὸ δὲ ἔργον ἀδύνατον· ἦσαν γὰρ οἱ κωλύοντες πέραν πολλοὶ ἱππεῖς, οἱ εὐθύς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν. 13. Ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουν εἰς τοὺς παλιν [ἤ] πρὸς Βαβυλῶνα εἰς τὰς ἀκάνιστους κοίμας, κατακαύσαντες ἐνθεν ἐξήεσαν· ὥστε οἱ πολέμοι οὐ προσήλαντον, ἀλλὰ ἐθεώοντο καὶ ὁμοιοὶ ἦσαν θανμάζειν ὅποι ποτὲ τρέφονται οἱ Ἕλληνες καὶ τί ἐν νῆϊ ἔχουν. 14. Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτήδεια ἦσαν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνῆλθον, καὶ συναγαγόντες τοὺς αἰχμαλώτους ἤλεγον τὴν κύκλω πᾶσαν χώραν τίς ἐκάστη εἴη. 15. Οἱ δ' ἔλεγον ὅτι τὰ μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἴη καὶ Μηδίαν, δι' ἧς περ ἦκοιεν· ἡ δὲ πρὸς ἑὸ ἐπὶ Σοῦά τε καὶ Ἐκβάτανα φέροι, ἐνθα θερίξιν καὶ ἐαρίξιν λέγεται βασιλεύς· ἡ δὲ διαβάντι τὸν ποταμὸν πρὸς ἐσπέ-

ραν ἐπὶ ~~Λυδίας~~ ^{Μικασίας} καὶ Ἰωνίαν φέροι· ἡ δὲ διὰ τῶν ὁρέων καὶ πρὸς ἄρκτον ~~τετραμμένη~~ ^{τετραμμένη} ὅτι εἰς Καρδούχους ἄγοι. 16. Τούτους δ' ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς εἶναι καὶ βασιλέως οὐκ ἀκούειν· ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασιλικὴν στρατιάν, δώδεκα μυριάδας· τούτων δὲ οὐδένα ἀπονοσῆσαι διὰ τὴν δυσχωρίαν· ὅπρτε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείσαιντο, καὶ ἐπιμνηνῆναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς.

17. Ἀκρούσαντες δὲ ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἐκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιήσαντες ὅποι πορεύεσθαι ἔμελλον. Ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὁρέων εἰς Καρδούχους ἐμβάλλειν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἤξειν, ὅς Ὀρόντας ἔρχε πολλῆς καὶ εὐδαίμονος. Ἐντεῦθεν δὲ εὐπρόχρον ἔφασαν εἶναι ὅποι τις ἐθέλει πορεύεσθαι. 18. Ἐπὶ τούτοις ἐθύσαντο, ὅπως (ὀπηνίκα καὶ δοκοίη τῆς ὥρας) τὴν πορείαν ποιοῖντο· τὴν γὰρ ὑπερβολὴν τῶν ὁρέων ἔδεδοίκεσαν μὴ προκαταληφθεῖν· καὶ παρήγγειλαν, ἵπειδὴ δειπνήσειαν, συνεσκευασμένους πάντας ἀναπαύεσθαι, καὶ ἔπεσθαι ἡνίκά ^{αν τις παραγγείλῃ.}

(*to meet at a certain time*)

8. Ἐνθα δὴ οἱ μὲν Καρδοῦχοι ἐκλιπόντες τὰς οἰκίας ἔχοντες καὶ γυναικας καὶ παῖδας ἔφευγον ἐπὶ τὰ ὄρη· τὰ δ' ἐπιτήδεια πολλὰ ἦν λαμβάνειν, ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμένοι αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες· οὐδὲ τοὺς ἀνθρώπους ἐδίδωκον, ὑποφειδόμενοι, εἴ πως ἐθελήσειαν οἱ Καρδοῦχοι διέναι αὐτοὺς ὥς διὰ φιλίας τῆς χώρας, ἐπεὶ περ βασιλεῖ πολέμοι ἦσαν.

9. Τὰ μέντοι ἐπιτήδεια ὅσα τις ἐπιτυγχάνοι ἐλάμβανον· ἀνάγκη γὰρ ἦν. Οἱ δὲ Καρδοῦχοι οὔτε καλούντων ὑπάρχοντες οὔτε ἄλλο τι φιλικὸν οὐδὲν ἐποίουν. 10. Ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς τὰς κόμας ἀπὸ τοῦ ἄκρου ἤδη σκοταῖοι, (διὰ γὰρ τὸ στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν ἡμέραν ἢ ἀνάβασιν αὐτοῖς ἐγένετο καὶ κατάβασιν εἰς τὰς κόμας,) τότε δὴ συλλεγόντες τινὲς τῶν Καρδούχων τοῖς τελευταίοις ἐπέθεντο, καὶ ἀπέκτεινάν τινας καὶ λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι τινὲς ὄντες. Ἐξ ἀπρόσδοκῆτος γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν. 11. Εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος. Καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κόμαις ἠϋλίσθησαν· οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὁρέων καὶ συνεώρων ἀλλήλους.

12. Ἀμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λογαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώτατα παρεῖσθαι ἔχοντας, καταλιπόντας τὰ ἄλλα, καὶ ὅποσα ἦν νέωσι ἀγχιμάλωτα ἀνδράποδα ἐν τῇ στρατιῇ πάντα ἀφεῖναι. 13. Σχολίαν γὰρ ἐποίουν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζυγια καὶ τὰ αἰγμάλωτα· καὶ πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν· διπλάσιά τε τὰ ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων ὄντων. Δόξαν δὲ ταῦτα ἐκέρυξαν οὕτω τοιούτῳ.

14. Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστάντες ἐν στενῷ οἱ στρατηγοὶ εἴ τι εὐρίσκοιεν τῶν εἰρημένων μὴ ἀφιέμενον ἀφαιρῶντο· οἱ δ' ἐπείθοντο, πλὴν εἴ τίς τι ἔκλεψεν, οἷον ἢ παιδὸς ἐπιθυμίας ἢ γυναικὸς τῶν εὐπρεπῶν. Καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι τὰ δὲ καὶ ἀναπαινούμενοι. 15. Εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμὼν πολὺς, ἀναγκαῖον δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰ ἐπιτήδεια. Καὶ ἤγετο μὲν Χειρίσοφος, ὠπισθοφυλάκει δὲ Ξενοφῶν. 16. Καὶ οἱ πολέμοι ἰσχυρῶς ἐπετί-

θετο, καὶ στενῶν ὄντων τῶν χωρίων ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδόνων· ὥστε ἠναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες καὶ πάλιν ἀναγκάζοντες σχολῇ πορεύεσθαι· καὶ θαμὴν παρήγγελλον ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμοι ἰσχυρῶς ψικέοντο. 17. Ἐνθα ὁ Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγγῶτο ὑπέμενε, τότε δὲ οὐχ ὑπέμενε, ἀλλ' ἦγε ταχέως καὶ παρηγγύα ἐπεσθαι· ὥστε δῆλον ἦν ὅτι πρᾶγμα τι εἴη· σχολὴ δὲ οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυχῆς ἐγίνετο τοῖς ὀπισθοφύλαξι. 18. Καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς στολάδος εἰς τὰς πλευράς, καὶ Βασίης Ἀρκᾶς διαμπερές εἰς τὴν κεφαλὴν. 19. Ἐπεὶ δὲ ἀφίκοιτο ἐπὶ σταθμὸν, εὐθύς ὥσπερ εἶχεν ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον ἤϊάτο αὐτὸν ὅτι οὐχ ὑπέμενε, ἀλλ' ἠναγκάζοντο φεύγοντες ἅμα μάχεσθαι. Καὶ νῦν δύο καλῶ τε κάγαθῶ ἄνδρες τέθνατον καὶ οὔτε ἀνελέσθαι οὔτε θάψαι αὐτῶ ἔδυνάμεθα. 20. Ἀποκρίνεται πρὸς ταῦτα ὁ Χειρίσοφος· Βλέπον, ἔφη, πρὸς τὰ ὄρη καὶ ἴδε ὡς ἄβατα πάντα ἐστί. Μία δὲ αὕτη ὁδὸς ἦν ὁρᾶς ὁρθία· καὶ ἐπὶ ταύτῃ ἀνθρώπων ὁρᾶν ἔξεστί σοι ὄχλον τοσοῦτον, οἱ κατειληφότες φυλάττουσι τὴν ἔκβασιν. 21. Ταῦτα ἐγὼ ἔσπευδον καὶ διὰ τοῦτο σε οὐχ ὑπέμενον, εἴ πως δυναίμην φθάσαι πρὶν κατειληφθαι τὴν ὑπερβολήν· οἱ δὲ ἡγεμόνες οὓς ἔχομεν οὐ φασιν εἶναι ἄλλην ὁδόν. 22. Ὁ δὲ Ξενοφῶν λέγει· Ἀλλ' ἐγὼ ἔχω δύο ἄνδρας. Ἐπεὶ γὰρ ἡμῖν πρᾶγματα παρεῖχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς καὶ ἀναπνέυσαι ἐποίησε, καὶ ἀπεκτείνανέν τινες αὐτῶν, καὶ ζῶντας προθύμῃθημεν λαβεῖν αὐτοῦ τοῦτον ἕνεκεν ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρῆσαιμεθα.

23. Καὶ εὐθύς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον διαλαβόντες εἴ τινα εἰδείεν ἄλλην ὁδόν ἢ τὴν φανεράν. Ὁ μὲν οὖν ἕτερος οὐκ, ἔφη καὶ μᾶλα πολλῶν φόβων προσγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὁρῶντος τοῦ ἐτέρου κατεσφάγη. 24. Ὁ δὲ λοιπὸς ἔλεξεν ὅτι οὗτος μὲν οὐ φαίη διὰ ταῦτα εἰδέναι ὅτι αὐτῷ τυγχάνει θυγάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη ἡγήσεσθαι θανάτῳ καὶ ὑποζυγίοις πορεύεσθαι ὁδόν. 25. Ἐρωτώμενος δ' εἰ εἴη τι ἐν αὐτῇ δυσπάριστον χωρίον ἔφη εἶναι ἄκρον ὃ εἰ μὴ τις προκαταλήψοιτο ἀδύνατον ἔσεσθαι παρελθεῖν. 26. Ἐνταῦθα εἰδοὶ, συγκαλέσαντας λοχαγούς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν

λέγει· τε τὰ παρόντα καὶ ἐρωτᾷ· εἴ τις αὐτῶν ἐστὶν ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἂν γενέσθαι ἂν καὶ ὑποστάς ἐθειλοντὴς πορεύεσθαι. 27. Ὑπὸ τῶν τῶν μὲν ὀπλιτῶν Ἀριστῶννος Μεθυδριεὺς Ἀρκὰς καὶ Ἀγασίας Στυμφάλιος Ἀρκὰς, ἀντιστασιάζων δὲ αὐτοῖς Καλλιμαχος Παρράσιος Ἀρκὰς καὶ οὗτος ἔφη ἐθέλει πορεύεσθαι προσλαβὼν ἐθειλοντὰς ἐκ παντὸς τοῦ στρατεύματος. Ἐγὼ γάρ, ἔφη, οἶδα ὅτι ἔσονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένους. 28. Ἐκ τούτου ἐρωτῶσιν εἴ τις καὶ τῶν γυνήτων ταξιαρχῶν ἐθέλοι συμπορεύεσθαι. Ὑπὸ τῶν τῶν Ἀριστίας Χίος, ὃς πολλαχοῦ πολλοῦ ἀξίος τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

CAP. II.

1. Καὶ ἦν μὲν δεῖλη ἡδὴ, οἱ δ' ἐκέλευον αὐτοὺς ἐμπαρόντας πορεύεσθαι· καὶ πρὸν ἡγεμόνα δῆσαντες παραδιδόασιν αὐτοῖς· καὶ συντίθενται τὴν μὲν νύκτα, ἦν λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν· ἅμα δὲ τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω ὄντας ἰεῖναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν· ἐκβασιν· αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὡς ἂν δύνωνται τάχιστα. 2. Ταῦτα συνθέμενοι οἱ μὲν ἐπορεύοντο πλῆθος ὡς δις χίλιοι· καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ· Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφυλάκας ἡγεῖτο πρὸς τὴν φανεράν· ἐκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμοι προσέχοιεν τὸν νοῦν καὶ ὡς μάλιστα λάθοιεν περιυῖοντες. 3. Ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφυλάκες ἦν ἔδει διαβάστας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηλικαῦτα ἐκκλίνδον οἱ βάρβαροι ὀλοῖτροχοὺς ἀμαξιαίους καὶ μείζους καὶ ἐλάττους [λίθους], οἱ φερόμενοι πρὸς τὰς πέτρας πταίνοντες διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ πελάσαι οἷόν τ' ἦν τῇ εἰσόδῳ. 4. Ἐνιοὶ δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ δύναντο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο. Ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπύρτους, τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀτάρστοι ὄντες αὐτῶν οἱ ὀπισθοφυλακήσαντες. Οἱ μέντοι πολέμοι, φοβούμενοι δῆλον ὅτι οὐδ' ἐπαύσαντο δι' ὅλης τῆς νυκτὸς κυλινδούντες τοὺς λίθους· τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ. 5. Οἱ δὲ ἔχοντες τὸν ἡγεμόνα, κύκλῳ περιυῖοντες καταλαμβάνουσι τοὺς φυλάκας ἀμφὶ πύρ καθημένους· καὶ τοὺς μὲν κατακαίνοντες τοὺς δὲ καταδιώξαντες αὐτοὶ ἐταῦθα ἔμενον ὡς τὸ ἄκρον κατέχοντες. 6. Οἱ δ' οὐ κατεῖχον,

ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν παρ' ὃν ἦν ἡ στενὴ αὐτῇ ὁδὸς ἐφ' ἣ ἐκάθηντο οἱ φύλακες. Ἐφοδὸς μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν οἱ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκάθηντο.

7. Καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον. Ἐπεὶ δὲ ἡμέρα ὑπέφαινε^ν ἐπορεύοντο σιγῇ συνεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ γὰρ ὁμίχλη ἐγένετο, ὥστε ἔλαθον ἐγγὺς προσελθόντες. Ἐπεὶ δὲ εἶδον ἀλλήλους, ἣ τε σάλπιγξ ἐπεφθέγγατο καὶ ἀλαλάζαντες οἱ Ἕλληνες ἵεντο ἐπὶ τοὺς ἀνθρώπους· οἱ δ' οὐκ ἐδέξαντο, ἀλλὰ λιπύντες τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέθνησκον· εὔζωνοι γὰρ ἦσαν. 8. Οἱ δ' ἀμφὶ Χειρίσοφον ἀκούσαντες τῆς σάλπιγγος εὐθὺς ἵεντο ^{κατὰ} τὴν φανεράν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ^{φειδύμην} ὁδοὺς ἐπορεύοντο ἢ ἔτυχον ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς εὐνῶντο ἀνιμῶν ἀλλήλους τοῖς ὄρασιν. 9. Καὶ οὗτοι πρῶτοι συνέμιξαν τοῖς προκαταλαβοῦσι τὸ χωρίον. Ξενοφῶν δὲ, ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, ἐπορεύετο ἥπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐδοκιάτῃ γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δ' ἡμίσεις ὀπισθεν τῶν ὑποζυγίων ἔταξε. 10. Πορευόμενοι δ' ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατελκυσμένῳ ὑπὸ τῶν πολεμίων, οὗς ἡ ἀποκόπαι ἦν ἀνάγκη ἢ δῖ' ἐνδοχὰ ἀπὸ τῶν ἄλλων Ἑλλήνων. Καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν ἥπερ οἱ ἄλλοι· τὰ δ' ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτῃ ἐβῆναι. 11. Ἐνθα δὴ παρακελευσάμενοι ἀλλήλοις προσβάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς λόχοις, οὐ κύκλῳ ἀλλὰ κα-
^{κατα}σαλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ βούλονται φεύγειν. 12. Καὶ ^{κατὰ} τῶς μὲν αὐτοὺς ἀναβαίνοντας ὅπῃ εὐνῶντο ἕκαστος οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ φνιγῇ λείπουσιν τὸ χωρίον. Καὶ τοῦτόν τε παρεληλύθεσαν οἱ Ἕλληνες καὶ ἕτερον ὀρώσιν ἔμπροσθεν λόφον κατεχόμενον, ἐπὶ τοῦτον αὐθις ἐδόκει πορεύεσθαι. 13. Ἐννοήσας δ' ὁ Ξενοφῶν μὴ εἰ ἔρημον καταλείπει τὸν ἡλωκότα λόφον, καὶ πάλιν λαβάντες οἱ πολέμιοι ἐπιθοῖντο τοῖς ὑποζυγίοις παριούσιν, (ἐπὶ πολὺ δὲ ἦν τὰ ὑποζύγια ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα,) καταλείπει ἐπὶ τοῦ λόφου λοχαγούς Κηρισιδῶρον Κηρισοφῶντος Ἀθηναῖον καὶ Ἀμφικράτην Ἀμφιδήμον Ἀθηναῖον καὶ Ἀρχαγόραν Ἀργεῖον φνιγάδα· αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ ταύτην αἰροῦσιν. 14. Ἐτι δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν πολὺ ὀρθιότατος ὁ ὑπὲρ τῆς ἐπὶ τῷ πρυὶ καταληφθείσης φυλακῆς τῆς

νυκτὸς ὑπὸ τῶν ἐθελοντῶν. 15. Ἐπεὶ δ' ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουνσι οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν· ὥστε θανμαστόν πᾶσι γενέσθαι καὶ ὑπώπτενον δέισαντας αὐτοὺς μὴ κυκλωθέντες πολιορκοῖντο ἀπολιπεῖν. Οἱ δὲ ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὀπισθεν γιγνόμενα πάντες ἐπὶ τοὺς ὀπισθοφυλάκας ἐχώρουν.

16. Καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δ' ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόγοι προσμύξαιαν· καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὁμαλῷ θέσθαι τὰ ὄπλα εἶπεν. 17. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευγώς καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου καὶ ὅτι τεθνήσκει Κηφισόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφυλάκας ἀφίκοντο. 18. Ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἤκον ἐπ' ἀντίπορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς δι' ἐρμηνέως περὶ σπονδῶν καὶ τοὺς νεκροὺς ἀπῆτει. 19. Οἱ δ' ἐφασαν ἀποδώσειν ἐφ' ᾧ μὴ καίεν τὰς κόμας. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. Ἐν ᾧ δὲ τὸ μὲν ἄλλο στράτευμα παρῆει, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνεζήρουν ἐνταῦθα ἴσταντο οἱ πολέμιοι. 20. Καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους ἐνθα τὰ ὄπλα ἔκειντο, ἵεντο δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ' οὗ Ξενοφῶν κατέβαινεν, ἐκνύκιδον πέτρας· καὶ ἐνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστὴς ἔχων τὴν ἀσπίδα ἀπέλιπεν. 21. Εὐρύλοχος δὲ Λουσινεὺς Ἀρχαὸς προσέδραμεν αὐτῷ ὀπλίτης, καὶ πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον.

22. Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτρίδειοις δαυιλέσι· καὶ γὰρ οἶκος πολὺς ἦν, ὃν ἐν λακοῖς κοινιατοῖς ἔχον. 23. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδοσαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανοῦσιν ἐκ τῶν δυνατῶν ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς. 24. Τῇ δ' ὑστεραίᾳ ἄνεν ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμιοι καὶ ὅπη εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκόλλουν τὰς παρόδους. 25. Ὅποτε μὲν οὖν τοὺς πρώτους κατέστην, Ξενοφῶν ὀπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλυσεν τὴν ἀπόφραξιν τῆς παρόδου

τοῖς πρώτοις ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κοινόντων· 26. ὁπότε δὲ τοῖς ὀπισθεν ἐπιθοῖντο, Χειρίσοφος ἐκβαίνων καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κοινόντων ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὀπισθεν. Καὶ αἰεὶ οὕτως ἐβοήθουν ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. 27. Ἦν δὲ καὶ ὁπότε αὐτοῖς τοῖς ἀναβάσι πολλὰ πράγματα παρείχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. 28. Ἀριστοὶ δὲ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγὺς ^{ἐκείνῃ} τριπλή, τὰ δὲ τοξεύματα πλέον ἢ διπλή· ^{ἀλλὰ} εἰκὼν δὲ τὰς νευρὰς ὁπότε τοξεύουεν πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προσβαίνοντες. Τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων· ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες ἐπεὶ λάβοιεν ^{ἐν ἀκρότητι} ἀκρότητις ἐναγκυλῶντες. Ἐν τούτοις τοῖς χωρίοις οἱ Κρηῖτες χρησιμώτατοι ἐγένοντο· ἤρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

CAP. III.

1. Ταύτην δ' αὖ τὴν ἡμέραν ἠλίσσθησαν ἐν ταῖς κόμαις ταῖς ἐπὶ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμὸν, εὖρος ὡς δίπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν· καὶ οἱ Ἕλληνες ἐνταῦθα ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίον· ἀπέχε δὲ τῶν ὁρέων ὁ ποταμὸς ὡς ἐξ ἡ ἑπτὰ στάδια τῶν Καρδούχων. 2. Τότε μὲν οὖν ἠλίσσθησαν μάλα ἡδέως καὶ τὰ ἐπιτηδεῖα ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. Ἐπτα γὰρ ἡμέρας ὅσαςπερ ἐπορεύθησαν διὰ τῶν Καρδούχων πάσας μαχόμενοι διετελεσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλείᾳ καὶ Τισσαφέρνους. Ὡς οὖν ἀπὸ ἀλλήλων τούτων ἡδέως ἐκοιμήθησαν.

3. Ἀμα δὲ τῇ ἡμέρᾳ ὁρῶσιν ἱππείας πονεῖραν τοῦ ποταμοῦ ἐξερπλισμένους ὡς κοιλύσσοντας διαβαίνειν· πεζοὺς δ' ἐπὶ ταῖς ὄχταις παρατεταγμένους ἄνω τῶν ἱππέων ὡς κοιλύσσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. 4. Ἦσαν δὲ οὗτοι Ὀρόντου καὶ Ἀρτούχου Ἀρμένιοι καὶ Μαρδόνιοι καὶ Χαλδαῖοι μισθοφόροι. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐκτενέροι τε καὶ ἀκίμμοι εἶναι· ὅπλα δ' εἶχον γέγρα μακρά καὶ λόγχας. 5. Αἱ δὲ ὄχται αὐταὶ ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπέχον·

ὁδὸς δὲ μία ἡ ὁρωμένη ἦν ἄγουσα ἄνω ὥσπερ ^{ἀντὶ τῆς πόλεως} χειροποίητος· ταύτην ἐπειρῶντο διαβαίνειν οἱ Ἕλληνες. 6. Ἐπεὶ δὲ πειρωμένοις τό τε ὕδωρ ὑπὲρ τῶν ^{μαστων} ἐφαίνετο, καὶ ^{τοῦ ποταμοῦ} τράχυν ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὀλίγοις ^{ῥοοῖς}, καὶ οὔτε ἐν τῷ ὕδατι τὰ ὄπλα ἦν ἔχειν· εἰ δὲ μὴ, ^{ἡρπάζοντες} ποταμὸς· ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἴ τις φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ τὰ ἄλλα βέλη· ἀνεχώρησαν οὖν καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμὸν.

7. Ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν ἐπὶ τοῦ ὁρους εἰώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους σὺν τοῖς ὀπλοῖς. Ἐνταῦθα δὲ πολλὴ ἀθυμία ἦν τοῖς Ἕλλησιν, ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὁρῶσι δὲ τοὺς διαβαίνειν καλῶσοντας, ὁρῶσι δὲ τοῖς διαβαίνουσιν ἐπικεισσομένους τοὺς Καρδούχους ὀπισθεν. 8. Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ^{ἡμεραν} ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ἄναρ, εἶδεν· ἔδοξεν ἐν ^{πεδαις} δεδῆσθαι, αὐταὶ δὲ αὐτῷ αὐτόματοι ^{περιβόησαν} ὥστε λυθῆναι καὶ διαβαίνειν ὀπίσσω ἐβούλετο. Ἐπεὶ δὲ ^{δὴ} ὁρῶν ^{ἦν} ἐρχεται πρὸς τὸν Χειρίσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι· καὶ διηγῆται αὐτῷ τὸ ὄναρ. 9. Ὁ δὲ ἡδετό τε καὶ ὡς τάχιστα ^{ἕως} ὑπέφαινεν ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθὺς ἐπὶ τοῦ πρώτου. Καὶ ἀπύοντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι. 10. Ἀριστῶντι δὲ τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ἦδεσαν γὰρ πάντες ὅτι ἐξείη αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν καὶ εἰ καθεύδοι ἐπεγείραντα εἰπεῖν εἴ τίς τι ἔχοι, τῶν πρὸς τὸν πόλεμον. 11. Καὶ τότε ἔλεγον ὅτι τυγχάνοιεν ^{ῥήγναι} σὺλλέγοντες ὡς ἐπὶ πῦρ, κάπνεια κατιδοῖεν ἐν τῷ πέτρῳ ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά τε καὶ γυναῖκα καὶ παιδίσκας ὥσπερ ^{μικροῦ} μὲν ἱματίων κατατιθεμένους ἐν πέτρᾳ ἀνθρώδει. 12. Ἰδοῦσι δὲ σφίσι δόξαι ἀσφαλὲς εἶναι διαβῆναι οὐδὲ γὰρ τοῖς πολεμίοις ἱππεῦσι πρόσβατον εἶναι κατὰ τοῦτο. Ἐκδύντες δὲ ἔφασαν ἔχοντες τὰ ^{ἑγγεγραμμένα} γυμνοὶ ὡς νέουσιν διαβαίνειν· πορευόμενοι δὲ πρόσθεν διαβαίνειν πρὶν βρεῖλαι τὰ αἰδοῖα· καὶ διαβάντες καὶ λαβόντες τὰ ἱμάτια πάλιν ἤκειν.

13. Εὐθὺς οὖν ὁ Ξενοφῶν αὐτὸς τε ἔσπευδε καὶ τοῖς νεανίσκοις ἐγγεῖν ἐκέλευσε καὶ εὐχεσθαι τοῖς φήνασι θεοῖς τὰ τε ὀνείρατα καὶ τὸν πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. Σπείσας δὲ εὐθὺς

ἤγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον· καὶ διηγοῦνται ταῦτα.
 14. Ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. Σπείσαντες
 δὲ τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέ-
 σαυτες τοὺς στρατηγούς ἐβουλευόντο ὅπως ἂν κάλλιστα διαβαῖεν
 καὶ τοὺς τε ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθεν μὴδὲν πάσχοιεν
 κακόν. 15. Καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγεῖσθαι καὶ
 διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δὲ ἥμισυ ὑπομέ-
 νειν σὺν Ξενοφῶντι· τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων
 διαβαίνειν. 16. Ἐπεὶ δὲ καλῶς ταῦτα εἶχεν ἐπορευόντο· ἡγοῦντο
 δὲ οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς δὲ ἦν ἐπὶ
 τὴν διάβασιν ὡς τέτταρες στάδιοι.

17. Πορευομένων δ' αὐτῶν ἀντιπαρήεσαν αἱ τάξεις τῶν ἱππέ-
 ων. Ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὀχθὰς τοῦ ποταμοῦ,
 ἔθεντο τὰ ὄπλα, καὶ αὐτὸς πρῶτος Χειρίσοφος στεφανωσάμενος
 καὶ ἀποδὺς ἐλάβανε τὰ ὄπλα καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε
 καὶ τοὺς λοχαγούς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν
 ἀριστερᾷ τοὺς δὲ ἐν δεξιᾷ ἑαυτοῦ. 18. Καὶ οἱ μὲν μάντις ἐσφα-
 γιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμοι ἐτόξευόν τε καὶ ἐσφεν-
 δόντων· ἀλλ' οὐπω ἐξικνούντο. 19. Ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια,
 ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον· συνωλόλυσον
 δὲ καὶ αἱ γυναῖκες ἅπασαι. Πολλὰ γὰρ ἦσαν ἐταῖραι ἐν τῇ
 στρατεύματι.

20. Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ ὁ δὲ Ξενο-
 φῶν τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτάτους ἔθει ἀνὰ κρά-
 τος πάλιν ἐπὶ τὸν πορὸν τὸν κατὰ τὴν ἔκβασιν τὴν εἰς τὰ τῶν
 Ἀρμενίων ὄρη· προσποιούμενος ταύτῃ διαβάς ἀποκλείσειν τοὺς
 παρὰ τὸν ποταμόν ἱππεῖς. 21. Οἱ δὲ πολέμοι ὀρῶντες μὲν τοὺς
 ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὀρῶντες δὲ τοὺς ἀμφὶ
 Ξενοφῶντα θύοντας εἰς τοῦμπαιιν, δέισαντες μὴ ἀποκλεισθῆναι
 φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν ἀπὰ τοῦ ποταμοῦ ἔκβασιν ἄνω.
 Ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, εἰκνύν ἄνω πρὸς τὸ ὄρος. 22.
 Λύκιος δὲ ὁ τὴν τάξιν ἔχων τῶν ἱππέων καὶ Αἰσχίνης ὁ τὴν τάξιν
 ἔχων τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφον ἐπεὶ ἑώρων ἀνὰ κράτος
 φεύγοντας, εἶποντο· οἱ δὲ στρατιῶται ἐβῶν μὴ ἀπολείπεσθαι
 ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. 23. Χειρίσοφος δ' αὖ ἐπεὶ διέβη,
 τοὺς μὲν ἱππέας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προσηκούσας

ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαιναν ἐπὶ τοὺς ἄνω πολεμίους. Οἱ δὲ ἄνω, ὁρῶντες μὲν τοὺς ἑαυτῶν ἱππείας φεύγοντας, ὁρῶντες δὲ ὀπλίτας σφίσιν ἐπιόντας, ἐκλείπονσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

24. Ξενοφῶν δὲ ἐπεὶ τὰ πέραν ἰώρα καλῶς γιγνόμενα, ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαίνειν στρατεύμα· καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδίον καταβαίνοντες ὡς ἐπιθησόμενοι τοῖς τελευταίοις. 25. Καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος δὲ σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιώξαι ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπούμενα καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπύματα. 26. Καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος ^{ῥῆμα} ἀκμὴν διέβαινε· Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρδούχους ἀντία τὰ ὄπλα ἔθετο· καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχας πρὸς τῶν Καρδούχων ἰέναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ.

27. Οἱ δὲ Καρδοῦχοι ὡς ἐώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ^{ψιλομένους} καὶ ὀλίγους ἤδη φαινομένους, θᾶπτον δὴ ἐπήρσαν φθὰς ^{ῥῆμα} τινας ἄδοντες. Ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελταστάς καὶ σφενδονήτας καὶ τοξότας καὶ κελεύει ποιεῖν ὃ τι αὐτὸν παραγγέλλῃ. 28. Ἰδὼν δὲ αὐτοὺς διαβαίνοντας ὁ Ξενοφῶν πέμπας ἄγγελον κελεύει αὐτοῦ μεῖναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάοντας· ὅταν δ' ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντίους ἐνθεν καὶ ἐνθεν σφῶν ἐμβαίνειν ὡς διαβησόμενους, διηγκυλισμένους τοὺς ἀπέντιστάς καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν. 29. Τοῖς δὲ παρ' ἑαυτῷ παρήγγειλεν, ἐπειδὴν σφενδόνῃ ἐξικνῆται καὶ ἀσπίς ^{ῥῆμα} φορητῇ ^{ῥῆμα} πλαινίσαντας θεῖν αἰεὶ εἰς τοὺς πολεμίους· ἐπειδὴν δὲ ἀναστρέψωσιν οἱ πολέμοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπικτήης σημήνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρῳ ἡγεῖσθαι μὲν τοὺς οὐραγοὺς, θεῖν δὲ πάντας καὶ διαβαίνειν ὅτι τάχιστα ἢ ἕκαστος τὴν τάξιν εἶχεν, ὡς μὴ ἐμποδίζεν ἄλλήλους· ὅτι οὗτος ἀριστος ἔσοιτο ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται.

30. Οἱ δὲ Καρδοῦχοι ὁρῶντες ὀλίγους ἤδη τοὺς λοιποὺς, πολλοὶ γὰρ καὶ τῶν μένιν τεταγμένων ὄχοντο ἐπιμελησόμενοι οἱ μὲν ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δὲ ἐταιρῶν, ἐταῦθα δὴ ἐπέκειντο

θρασείως καὶ ἤρχοντο σφενδοῶν καὶ τοξεύειν. 31. Οἱ δὲ Ἕλληνες παιανίσαντες ὥρμησαν δρόμῳ ἐπ' αὐτούς· οἱ δ' οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὥπλισμένοι, ὥς μὲν ἐν τοῖς ὄρεσιν, ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεῦγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐκ ἱκανῶς. 32. Ἐν τούτῳ σημαίνει ὁ σαλπικτής· καὶ οἱ μὲν πολέμιοι ἔφηνον πολὺ ἔτι θᾶττον· οἱ δ' Ἕλληνες τὰ ἐναντία στρέψαντες ἔφηνον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. 33. Τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες ὀλίγους ἔτρωσαν· οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν Ἑλλήνων ἔτι φανερόν ἦσαν φεύγοντες. 34. Οἱ δὲ ὑπαντήσαντες ἀνδριζόμενοι καὶ πρὸς-
~~ωτέρω τοῦ ῥαίονος~~ ^{πρὸς τὸν ῥαῖον} προϊόντες ὕστερον τῶν μετὰ Ξενοφῶντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ τούτων.

CAP. IV.

Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ λείους γηλόφους οὐ μείων ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. 2. Εἰς δὲ ἦν ἀφίκοντο κώμῃ μεγάλη τε ἦν καὶ βασιλεῖον εἶχε τῷ σατραπῇ, καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπῆσαν, ἐπιτήδεια δ' ἦν δαυιλῇ. 3. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρασάγγας δέκα μέχρις ὑπερῆλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Τηλεβόαν ποταμόν. Οὗτος δ' ἦν μέγας μὲν οὐ, καλὸς δέ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμὸν ἦσαν. 4. Ὁ δὲ τάπυς οὗτος Ἀρμενία ἑκαλεῖτο ἢ πρὸς ἐσπέραν. Ὑπαρχος δ' ἦν αὐτῆς Τηρίβαζος, ὁ καὶ βασιλεῖ φίλος γενόμενος· καὶ ὁπότε παρείη, οὐδεὶς ἄλλος βασιλείᾳ ἐπὶ τὸν ἵππον ἀνέβαλλεν. 5. Οὗτος προσήλασεν ἱππίας ἔχον, καὶ προπέμψας ἑρμηρεᾶ εἶπεν ὅτι βούλοιο διαλεχθῆναι τοῖς ἄρχουσι. Τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων τί θέλοι. 6. Ὁ δὲ εἶπεν ὅτι σπεισασθαι βούλοιο ἐφ' ᾗ μῆτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μῆτε ἐκείνους καί-
~~ειν τὰς οἰκίας, λαμβάνειν τε τὰ ἐπιτήδεια ὅσων δέοντο.~~ ^{ειν τὰς οἰκίας, λαμβάνειν τε τὰ ἐπιτήδεια ὅσων δέοντο.} Ἐδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τούτοις.

7. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίου παρὰ

σάγγας πεντεκαίδεκα· καὶ Τηρίβαζος παρηκολούθει ἔχων τὴν ἑαυτοῦ δύναμιν ἀπέχων ὡς δέκα σταδίους· καὶ ἀφίκοντο εἰς βασιλεία καὶ κόμης περίξ πολλὰς πολλῶν τῶν ἐπιτηδείων μεσάς. 8. Στρατοπεδευομένων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιὼν πολλή· καὶ ἔωθεν ἔδοξε διασκηῆσαι τὰς τάξεις καὶ τοὺς στρατηγούς κατὰ τὰς κόμης· οὐ γὰρ ἐώρων πολέμιον οὐδένα καὶ ἀσφαλὲς ἔδοκει εἶναι διὰ τὸ πλῆθος τῆς χιόνος. 9. Ἐνταῦθα εἶγον πάντα τὰ ἐπιτήδεια ὅσα ἐστὶν ἀγαθὰ, ἱερεῖα, σῖτον, οἶνους, παλαιούς, εὐώδεις, βοτάφι-
δας, ὄσπρια παντοδαπά. Τῶν δὲ ἀποσκεδμήνυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατίδοιεν στράτευμα καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο. 10. Ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. Ἐνταῦθα συν-
ῆλθον· καὶ γὰρ ἔδοκει διαιδεῖσθαι. 11. Νυκτερένυτον δ' αὐτῶν ἐνταῦθα ἐπιπίπτει χιὼν ἀπλετος, ὥστε ἀπεκρύψε καὶ τὰ ὅπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνε-
πύδισεν ἢ χιὼν· καὶ πολὺς ὄκνός ἦν ἀνίστασθαι· κατακειμένους γὰρ ἀλειψόν ἦν ἢ χιὼν ἐπιπεπτωκυῖα ὅτε μὴ παραρρήνῃ. 12. Ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ὦν ἀναστὰς στίβειν ξύλα, τάχ' ἄν ἀναστὰς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχισεν. 13. Ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο· πολὺ γὰρ ἐνταῦθα εὐρίσκετο χρίσμα, ᾧ ἐχρῶντο ἀντ' ἐλαίου, σφειον καὶ σήσαμνον καὶ ἀμυγδαλίον ἐκ τῶν πικρῶν καὶ τρεβίνθινον. Ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εὐρίσκετο.

14. Μετὰ ταῦτα ἔδοκει πάλιν διασκηνητέον εἶναι εἰς τὰς κόμης εἰς στέγας. Ἐνθα δὴ οἱ στρατιῶται σὺν πολλῇ κρανῇ καὶ ἡδονῇ ἦσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δὲ ὅτε τὸ πρό-
τερον ἀπήσαν τὰς οἰκίας ἐνέπρησαν ὑπὸ τῆς αἰθρίας δίκην ἐδίδο-
σαν κακῶς σκηνοῦντες. 15. Ἐνταῦθα. Ἐπεμψαν τῆς νυκτὸς Δημοκράτην Τεμενίτην ἄνδρας δόντες ἐπὶ τὰ ὄρη, ἔνθα ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν τὰ πυρὰ· οὗτος γὰρ ἔδοκει καὶ πρότερον πολλὰ ἦδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. 16. Πορευθεῖς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἤκεν ἄγων ἔχοντα τόσον Περσικὸν καὶ φαρέτραν καὶ σάγαριν οἰάνπερ καὶ αἱ Ἀμαζόνες ἔχουσιν. 17. Ἐρωτώμενος δὲ προδαπὸς εἶπεν, Περσὴς μὲν ἔφη εἶναι, πορεύεσθαι δὲ ἀπὸ τοῦ Τηρίβαζον στρατεύματος, ὅπως ἐπιτήδεια λαβῶι. Οἱ δ'

ἡρώτων αὐτὸν τὸ στράτευμα ὅποσον τε εἴη καὶ ἐπὶ τίνι συνευ-
γμένον. 18. Ὁ δὲ εἶπεν ὅτι Τηρίβαζος εἴη ἔχων τήν τε ἑαυτοῦ
δύναμιν καὶ μισθοφόρους Χάλκωβας καὶ Ταόχους· παρεσκευασθαι
δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στενοῖς ἤπερ
^{ἐν τῇ}μοναχῇ εἴη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἑλλησιν.

19. Ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα
συναγαγεῖν· καὶ εὐθὺς, φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ
τοῖς μένουσι Σοφαίνετον Στυμφάλιον, ἐπορεύοντο, ἔχοντες ἡγεμόνα
τὸν ἀλόντα ἄνθρωπον. 20. Ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ
πελτασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν
τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. 21.
Οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ ὑπέμειναν, ἀλλ' ἔφρευ-
γον· ὁμως δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων· καὶ ἵπποι
ἤλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἢ Τηρίβαζον ἑάλω καὶ ἐν αὐτῇ κλί-
ναι ἀργυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνοχόοι
φάσκοιτες εἶναι. 22. Ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν ὀπλιτῶν
στρατηγοί, ἰδόκει αὐτοῖς ἀπέναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον,
μή τις ἐπίθεσις γένοιτο τοῖς καταλελειμμένοις. Καὶ εὐθὺς ἀνακα-
λεσάμενοι τῇ σάλπιγγι ἀπήγσαν καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ
στρατόπεδον.

CAP. V.

1. Τῇ δ' ὑστεραίᾳ ἰδόκει πορευτέον εἶναι ὅπῃ δύναιτο τάχιστα,
πρὶν ἢ συλλεγῆναι τὸ στράτευμα πάλιν καὶ καταλαβεῖν τὰ στενά.
Συσκευασάμενοι δ' εὐθὺς ἐπορεύοντο διὰ χιόνος πολλῆς ἡγεμόνας
ἔχοντες πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' ᾧ
ἔμελλεν ἐπιτίθεσθαι Τηρίβαζος κατεστρατοπεδεύσαντο. 2. Ἐντεῦ-
θεν ἐπορεύθησαν σταθμὸν ἐρήμους τρεῖς παρασάγγας πεντεκαί-
δεκα ἐπὶ τὸν Εὐφράτην ποταμὸν, καὶ διεβαιον αὐτὸν βρεγόμενοι
πρὸς τὸν ὀμφαλόν. Ἐλέγοντο δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι.
3. Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμὸν
τρεῖς παρασάγγας πεντεκαίδεκα. Ὁ δὲ τρίτος ἔγενετο χαλεπὸς
καὶ ἄνεμος βορρῆας ἐναντίος ἔπνει, παντάπασιν ἀποκαίων πάντα
καὶ πηγὰς τοὺς ἀνθρώπους. 4. Ἐνθα δὲ τῶν μάντεων τις εἶπε
^{ἡλέειν}σφαγιάζεσθαι τῷ ἀνέμῳ· καὶ σφαγιάζεται· καὶ πᾶσι δὲ περιφα-

^{αβγτι}
 νῶς ἔδοξε λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. Ἦν δὲ τῆς χιόνης τὸ βάθος ὀργυιὰ· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντα. 5. Διεγέροντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλὰ· οἱ δὲ ὅψε προσίοιτες ξύλα οὐκ εἶχον. Οἱ οὖν πάλαι ἤκοντες καὶ πῦρ καίοντες οὐ προσέεισαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας· εἰ μὴ μεταδοῖεν αὐτοῖς πυρὸς ἢ ἄλλο τι ὃν ἔχοιεν βρωτόν. 6. Ἐνθα δὲ μετεδίδουσαν ἀλλήλοις ὡς εἶχον ἕκαστοι. Ἐνθα δὲ τὸ πῦρ ἐκρίετο, διατηρομένης τῆς χιόνης βοῦθοι ἐγίνοντο μεγάλοι ἕστε ἐπὶ τῇ δαπέδον· οὐ δὲ παρῆν μετρεῖν τὸ βάθος τῆς χιόνης.

7. Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιόνης, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμιάσαν. Ξενοφῶν δὲ ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς ἵπποντας τῶν ἀνθρώπων ἠγγόει ὅ τι τὸ πάθος εἴη. 8. Ἐπειδὴ δὲ εἶπε τις ἀντὶ τῶν ἐμπείρων ὅτι σαφῶς βουλιμῶσι καὶ ἐάν τι φάγωσιν ἀναστήσονται, περὶ τὰ ὑποζύγια, εἴ ποῦ τι ὀρεῖν βρωτόν, διεδίδου καὶ διέπεμπε δίδοντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμῶσιν. Ἐπειδὴ δὲ τι ἐμφάσειεν, ἀνίσταντο καὶ ἐπορεύοντο. 9. Πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνήφας πρὸς κώμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῇ κοίτῃ γυναῖκας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἔρματος. 10. Αὐτὰς ἡρώτων αὐτοὺς τίνας εἰεν. Ὁ δὲ ἐρμηνεύς εἶπε Περσιεῖσι ὅτι παρὰ βασιλέως πορεύοντο πρὸς τὸν σατράπην. Αἱ δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα εἴη, ἀλλ' ἀπέχου ὅσον παρασάγγην. Οἱ δ' ἐπεὶ ὅψε ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρμα σὺν ταῖς ὑδροφόροις. 11. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν τοῦ στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο· τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελεῖσαι τὴν ὁδὸν ἐνυκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθα τινες ἀπώλοντο τῶν στρατιωτῶν. 12. Ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινὲς καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἤραζον καὶ ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. Ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἱ τε διεφθαρμένοι ὑπὸ τῆς χιόνης τοὺς ὀφθαλμοὺς οἱ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσσεσπότες. 13. Ἦν δὲ τοῖς μὲν ὀφθαλμοῖς σπικνύρημα τῆς χιόνης εἰς τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοντο· τῶν δὲ ποδῶν, εἰς τις κινεῖτο καὶ μηδέποτε ἡσυχίαν ἔχοι καὶ εἰ τὴν νύκτα ὑπολύοντο.

14. Ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύνοντο εἰς τοὺς πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιεπιγύνοντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλυται τὰ ἀρχαῖα ὑποδήματα, κάρβατιναι αὐτοῖς πεποιημένοι ἐκ τῶν νεοδάρτων βοῶν. 15. Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντο τινες τῶν στρατιωτῶν· καὶ ἴδοντες μέλας τι χωρίον διὰ τὸ ἐκλελοιπέναι αὐτοῖσι τὴν χιόνα, εἰσῆλθόν τετήκεναι· καὶ τετήκει διὰ κρήνην ἢ πλησίον ἦν ἀμυγδύσαι ἐν νύκτι· Ἐνταῦθα ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν πορευέσθαι. 16. Ὁ δὲ Ξενοφῶν, ἔχων ὀπισθοφύλακας ὡς ἤσθετο, εἶδετο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμοι συνειλεγμένοι· καὶ τελευτῶν ἐχάλεπαιεν. Οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. 17. Ἐνταῦθα ἔδοξε κράτιστον εἶναι τοὺς ἔπομένους πολέμιους φοβῆσαι, εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς καίμονσι. Καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσήσαν πολλῷ θορύβῳ, ἀμφὶ ὧν ἔχον διαφερόμενοι. 18. Ἐνθα δὴ οἱ μὲν ὀπισθοφύλακες αἰετὶ ὑγμίνοντες ἐξασπάζοντες ἰδραμον εἰς τοὺς πολέμιους· οἱ δὲ καίμοντες, ἀνακραγόντες ὅσον ἠδύναντο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἐκρουσαν. Οἱ δὲ πολέμοι δέισαντες ἦσαν ἑαυτοῖς κατὰ τῆς χιόνος εἰς τὴν νύκτι καὶ οὐδεὶς ἐτι οὐδαμῶς ἐφθόγγετο. 19. Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες τοῖς ἀσθενούσιν ὅτι τῇ ὑστεραίᾳ ἤξουσιν τινες ἐπ' αὐτούς, πορευόμενοι, πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἔγκεκαλύμμενοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθεισθήκει· καὶ ἀνίστασάν αὐτούς. 20. Οἱ δ' ἔλεγον ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. Ὁ δὲ παρὼν καὶ παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέλευε σκέπασθαι τί εἴη τὸ κωλύον. Οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στρατεύμα. 21. Ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ἠύλισθησαν αὐτοῦ ἀνεν πυρὸς καὶ ἀδειπνοί, φυλακὰς οἷας εἰδύναντο καταστήσασθαι. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν, πέμψας πρὸς τοὺς ἀσθενούντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευσεν ἀναγκάζειν προΐεναι. 22. Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κόμης σκευομένων πῶς ἔχοιεν οἱ τελευταῖοι. Οἱ δὲ ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενούντας τούτοις παρέδωσαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο· καὶ πρὶν εἴκοσι στάδια διελθύνειν ἦσαν πρὸς τῇ κόμῃ, ἔνθα Χειρίσοφος ἠύλιζετο. 23. Ἐπεὶ δὲ

συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. Καὶ Χείρισσος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι, διαλαχόντες ὡς ἰώρων κώμας ἐπορεύοντο, ἕκαστοι τοὺς ἑαυτῶν ἔχοντες.

24. Ἐνθα δὲ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφί-
ραι αὐτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην ἣν
εἰλήχει Ξενοφῶν καταλαμβάνει πάντας ἔνδον τοὺς κομήτας καὶ
τὸν κομάρχη· καὶ πῶλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτα-
καίδεκα· καὶ τὴν θυγατέρα τοῦ κομάρχου, ἐγγάτην ἡμέραν γεγα-
μημένην· ὃ δὲ ἀνὴρ αὐτῆς λαγῶς ἔχετο (θήρᾳσαν) καὶ οὐχ ἧλω ἐν
ταῖς κώμας. 25. Αἱ δ' οἰκίαι ἦσαν κατάργειοι, τὸ μὲν στόμα
ὥσπερ φρέατος, κάτω δ' εὐρεῖται· αἱ δ' εἰσοδοὶ τοῖς μὲν ὑποζυγίοις
ὀφνύκται, οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. Ἐν δὲ ταῖς
οἰκίαις ἦσαν αἴγες, οἰες, βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ
δὲ κτήνη πάντα ἥλῳ ἔνδον ἐτρέφοντο. 26. Ἦσαν δὲ καὶ πυροὶ
καὶ κριθαὶ καὶ ὄσπρια καὶ οἶνος κριθίνος ἐν κρατήρῃ· ἐνήσαν δὲ
καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς· καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μεί-
ζους οἱ δὲ ἐλάττους, γόνυα οὐκ ἔχοντες. 27. Τούτους δ' ἔδει,
ὅποτε τις διψῇ, λαβόντα εἰς τὸ στόμα μύζειν· καὶ πάντῃ ἀκρατος
ἦν, εἰ μὴ τις ὕδωρ ἐπιχείοι· καὶ πάντῃ ἡδὺν ἐνυμμάθοντι τὸ πόμα ἦν.

28. Ὁ δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κώμης ταύτης σύν-
δειπνον ἐποίησατο καὶ θαρρύνει αὐτὸν ἐκέλευε, λέγων ὅτι οὔτε τῶν
τέκνων στερήσοιτο τὴν τε οἰκίαν αὐτοῦ· ἀντεμπλήσαντες τῶν ἐπιτη-
δείων ἀπίαν, ἣν ἀκαθόν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται
ἔσ' ἂν ἐν ἄλλῳ ἔθναι γέρονται. 29. Ὁ δὲ ταῦτα ὑπισχεῖτο, καὶ
φιλοφρονήμενος οἶνον ἔφρασεν ἔνθα ἦν κατορθωγέμενος. Ταύτην
μὲν οὖν τὴν νύκτα διασκηνήσαντες οὕτως ἐκοιμήθησαν ἐν πᾶσιν
ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κομάρχη
καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς. 30. Τῇ δ' ἐπιούσῃ ἡμέ-
ρᾳ Ξενοφῶν λαβὼν τὸν κομάρχη πρὸς Χείρισσον ἐπορεύετο.
ὅπου δὲ παρίοι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμας καὶ κα-
τελάμβανε πανταχοῦ εὐωχουμένους καὶ εὐθυμουμένους, καὶ οὐδα-
μόθεν ἀφίσαν, πρὶν παραθεῖναι αὐτοῖς ἄριστον. 31. οὐκ ἦν δ'
ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα ἄρνια, ἐρίφια,
χοίρεια, μώσχια, ὀρνίθια, σὺν πολλοῖς ἄρτοις, τοῖς μὲν πυρίνοις
τοῖς δὲ κριθίνοις. 32. Ὅποτε δὲ τις φιλοφρονούμενός τῳ βούλοιο

προπιεῖν, εἰλκεν ἐπὶ τὸν κρατῆρα· ἐνθεν ἐπικύνφαντα ἔδει βοφοῦντα πίνειν ὥσπερ βοῦν. Καὶ τῷ κομάρχει ἐδίδουσαν λαμβάνειν ὁ τι βούλοιο. Ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο· ὅπου δὲ τινα τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν αἰεὶ ἐλάμβανεν.

33. Ἐπεὶ δὲ ἦλθον πρὸς Χειρίσοφον, κατελάμβανον κἀκείνοισι σκημαίνοντας, ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ διακονούντας Ἀρμενίους παῖδας σὺν καὶ βαρβαρικαῖς στολαῖς· τοῖς δὲ παισὶν εἰδείκνυσαν ὥσπερ ἐνίοις ὁ τι δέοι ποιεῖν. 34. Ἐπεὶ δὲ ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ δὴ ἀηρώτων τὸν κομάρχην διὰ τοῦ περισίζοντος ἐρμηνεύς τις εἴη ἡ χώρα. Ὁ δ' ἔλεγεν ὅτι Ἀρμενία. Καὶ πάλιν ἡρώτων τίνοι οἱ ἵπποι τρέφονται. Ὁ δ' ἔλεγεν ὅτι βασιλεῖ δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν ὁδὸν ἔφραζεν ἡ εἴη. 35. Καὶ αὐτὸν τότε μὲν ᾔχετο ἄγων ὁ Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰλήφει παλαιότερον δίδωσι τῷ κομάρχει ἀναθρέψαντι καταθῆναι, ὅτι ἤκουσεν, αὐτὸν ἱερὸν εἶναι τοῦ Ἥλιου, δεδιὼς μὴ ἀποθάνῃ· ἐκεκἀκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πώλων λαμβάνει, καὶ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστῳ πῶλον. 36. Ἦσαν δ' οἱ ταύτῃ ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολύ. Ἐνταῦθα δὴ καὶ διδάσκει ὁ κομάρχης περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία περιελεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ τῶν σακίων κατεδύνοντο μέχρι τῆς γαστροῦς.

CAP. VI.

1. Ἐπεὶ δὲ ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδίδωσι Χειρίσοφος, τοὺς δ' οἰκέτας καταλείπει τῷ κομάρχει, πλην τοῦ νιῶ ἄρτι ἡβῶντος. Τούτῳ δ' Ἐπισθέναι Ἀμφιπολίτῃ παραδίδωσι φυλάττειν, ὅπως εἰ καλῶς ἡγήσοιτο ἔχον καὶ τούτον ἅπιοι. Καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο πλείστα, καὶ ἀναξεύξαντες ἐπορεύοντο. 2. Ἦγειτο δ' αὐτοῖς ὁ κομάρχης λελυμένος διὰ χιόνος. Καὶ ἦδη τ' ἦν ἐν τῷ τρίτῳ σταθμῷ καὶ Χειρίσοφος αὐτῷ ἐγαλεπάνθη ὅτι οὐκ εἰς κόμας ἦγεν. Ὁ δ' ἔλεγεν ὅτι οὐκ εἶεν ἐν τῷ τόπῳ τούτῳ. Ὁ δὲ Χειρίσοφος αὐτὸν ἔπαισε μὲν, ἔδρασε δ' οὐ. 3. Ἦκ δὲ τούτου ἐκεῖνος τῆς νυκτὸς ἀποδράς ᾔχετο κατὰ

λιπὼν τὸν υἱόν. Τοῦτό γε δὴ Χειρῖσόφω καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἔγενετο, ἡ τοῦ ἡγεμόνος κάκωσις καὶ ἀμελεια. Ἐπισθένης δὲ ἡρώσθη τε τοῦ παιδὸς καὶ οἴκαδε κομίσας πιστοτάτω ἐχρῆτο.

4. Μετὰ τοῦτο ἐπορεύθησαν ἐπὶ σταθμοὺς ἀνὰ πέντε παρασάγγας τῆς ἡμέρας παρὰ τὸν Φᾶσιν ποταμὸν, εὖρος πλεθριαῖον. 5. Ἐντεῦθεν ἐπορεύθησαν σταθμοὺς δύο παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδίον ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες καὶ Τάοχοι καὶ Φασιανοί. 6. Χειρῖσόφω δὲ ἐπεὶ κατεῖδε τοὺς πολέμιους ἐπὶ τῇ ὑπερβολῇ, ἐπ' αὐτῷ πορευόμενος, ἀπέχων ὡς τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιάσῃ τοῖς πολέμοις· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παραγγεῖν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα. 7. Ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύλακες, συνεκάλεσε τοὺς στρατηγούς καὶ λοχαγούς, καὶ ἔλεξεν ὥδε·

Οἱ μὲν πολέμιοι, ὡς ὁρᾶτε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὄρους. ὧρα δὲ βουλευέσθαι ὅπως ὡς κάλλιστα ἀγωνιζόμεθα. 8. Ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλευέσθαι εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερβάλλειν τὸ ὄρος. 9. Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, ἐπ' αὐτῷ τάχιστα ἀριστήσωμεν, ἐξοπλισαμένους ὡς τάχιστα ἵνα ἐπὶ τοὺς ἄνδρας. Εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν, οἳ τε νῦν ὀρώντες ἡμᾶς πολέμιοι θαρσάλωστεροι ἔσονται καὶ ἄλλους εἰκὸς τούτων θαρβούντων πλείους προσγενέσθαι.

10. Μετὰ τοῦτον Ξενοφῶν εἶπεν· Ἐγὼ δ' οὐτῶ γιγνώσκω· αἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δὲ παρασκευάσασθαι ὅπως ὡς κράτιστα μαχόμεθα· εἰ δὲ βυολόμεθα ὡς ῥᾶτα ὑπερβάλλειν, τοῦτο μοι δοκεῖ σκεπτεῖν εἶναι ὅπως ὡς ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. 11. Τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὀρώμενον πλέον ἢ ἐφ' ἐξήκοντα στάδια, ἄνδρες δ' οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροί· εἰσιν ἄλλ' ἢ κατὰ ταύτην τὴν ὁδόν· πολὺ οὖν κρεῖττον τοῦ ἐρήμον ὄρους καὶ κλέψαι τι πειρᾶσθαι λαθόντας καὶ ἀρπᾶσαι φθάσαντας ἢ δυνάμεθα μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία καὶ ἄνδρας παρεσκευασμένους μάχεσθαι. 12. Πολὺ γὰρ ῥᾶν ὀρθιον ἀμαχεῖ ἵνα ἢ ὁμαλὲς ἔνθεν καὶ ἔνθεν πολεμίων ὄντων· καὶ νύκτωρ ἀμαχεῖ μᾶλλον ἢ τὰ πρὸ ποδῶν ὁρῶντες ἢ μεθ' ἡμέραν μαχόμενος· καὶ ἡ τραχὺς τοῖς ποσὶν ἀμαχεῖ

ιοῦσιν εὐμενεστέρα ἢ ὁμαλή τὰς κεφαλὰς βαλλομένοις. 13. Καὶ κλέψαι οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἐξὸν μὲν νυκτὸς ἵεναι, ὡς μὴ ὀράσθαι· ἐξὸν δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ αἰσθῆσιν παρέχειν. Δοκοῦμεν δ' ἂν μοι ταύτῃ προσποιούμενοι προσβάλλειν ἐρημοτέρῳ, ἂν τῷ ἄλλῳ ὄρει χρῆσθαι· μένουν γὰρ αὐτοῦ μᾶλλον ἀθρόοι οἱ πολέμοι. 14. Αἶταρ τί ἐγὼ περὶ κλεψῆς συμβάλλομαι; Ἵμᾶς γὰρ ἔγωγε, ὦ Χειρίσοφε, ἀκούω τοὺς Λακεδαιμονίους ὅσοι ἐστὲ τῶν ῥημοίων εὐθὺς ἐκ παιδῶν κλέπτειν μελετᾶν· καὶ οὐκ αἰσχροὶν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει νόμος. - 15. Ὅπως δὲ ὡς κράτιστα κλέπτειτε καὶ πειρᾶσθε λαθάνειν, ὁμίμιον ἄρα ὑμῖν ἐστὶν εἶναι ληφθῆναι κλέπτοντες μαστιγοῦσθαι. Νῦν οὖν μάλα σοι καιρὸς ἐστὶν ἐπιδειξάσθαι τὴν παιδείαν, καὶ φυλάξασθαι μέντοι μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πολλὰς πληγὰς λάβωμεν.

16. Ἀλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, καὶ γὰρ ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινὸς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ κλέπτοντι, καὶ τοὺς κρατιστάς μόντοι μάλιστα, εἴπερ ὑμῖν οἱ κράτιστοι ἀρχεῖν ἀξιοῦνται· ὥστε ὦρα καὶ σοὶ ἐπιδεικνύσθαι τὴν παιδείαν. 17. Ἐγὼ μὲν τοίνυν, ἔφη ὁ Ξενοφῶν, ἐτοίμος εἰμι τοὺς ὀπισθοφυλάκας ἔχων ἐπιδὰν δειπνήσωμεν ἵεναι καταληφόμενος τὸ ὄρος· ἔγω δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνῆτες τῶν ἐρεπομένων ἡμῖν κλεψίων ἐλάβον τινας ἐνεδρεύσαντες· καὶ τούτων πυνθάνομαι ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμεται αἰξὶ καὶ βουσίν· ὥστε εἴανπερ ἅπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. 18. Ἐπιζῶ δὲ οὐδὲ τοὺς πολεμίους μαγεῖν ἔτι ἐπιδὰν ἰδῶσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ τῶν ἐθέλουσι καταβαίνειν ἡμῖν εἰς τὸ ἴσον. 19. Ὁ δὲ Χειρίσοφος εἶπε· Καὶ τί δεῖ σὲ ἵεναι καὶ λείπειν τὴν ὀπισθοφυλακίαν; ἀλλ' ἄλλους πέμψον, ἂν μὴ τινες ἐθελούσιοι φράωνται. 20. Ἐκ τούτου Ἀριστάνωμος Μεθυδριεύς ἐρχεται ὀπλίτας ἔχων καὶ Ἀριστιάς Χίος γυμνῆτας καὶ Νικόμαχος Οἰταῖος γυμνῆτας· καὶ σύνθημα ἱποῖσαντο ὅποτε ἔχοιεν τὰ ἄκρα πυρὰ καίειν πολλά. Ταῦτα συνθέμενοι ἤριστον. 21. Ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοίη ταύτῃ προσάξειν.

22. Ἐπειδὴ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν ταχθέντες

ἄχοντο, καὶ καταλαμβάνουσι τὸ ὄρος· οἱ δ' ἄλλοι αὐτοῦ ἀγροῦντο. Οἱ δὲ πολέμιοι ὥς ἦσθοντο ἐχόμενον τὸ ὄρος, ἐρηγόρεσάν τε καὶ ἔκαιον πυρὰ πολλὰ διὰ νυκτός. 23. Ἐπειδὴ δὲ ἡμέρα ἐγένετο Χειρίσοφος μὲν θυσάμενος ἦγε κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλαμβάνοντες κατὰ τὰ ἄκρα ἐπήεσαν.

24. Τῶν δ' αὖ πολέμιων τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος δ' αὐτῶν ἀπῆντα τοῖς κατὰ τὰ ἄκρα. Πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλλήλοις συμμιγνύουσιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληνες καὶ διώκουσιν. 25. Ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βαδίζοντι ἐκείνῳ σὺν τοῖς ὀπλίταις. 26. Οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ ἐπειδὴ τὸ ἄνω εἶσαν ἡττώμενοι, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρεα δὲ πᾶμπολλα ἐλήφθη· ἃ οἱ Ἕλληνες ταῖς μάχαίραις κοπτόντες ἀχρεῖά ἐποίησαν. 27. Ὡς δ' ἀνέβησαν, θύσαντες καὶ τροπαιοὺς στησάμενοι κατέβησαν εἰς τὸ πεδίον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον.

CAP. VII.

1. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Τάχους σταθμούς πάντα παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπε· χωρία γὰρ ὄκουν ἰσχυρὰ οἱ Τάχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. 2. Ἐπεὶ δὲ ἀφίκοντο εἰς χωρίον ὃ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας, φυνελήλυθότες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλὰ, Χειρίσοφος μὲν πρὸς τοῦτο προσέβαλλεν εὐθὺς ἦκον· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμεν, ἄλλη προσήει καὶ αὐθις ἄλλη· οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἀλλὰ ποταμὸς ἦν κύκλῳ. 3. Ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτασταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸν ἦκετε· τὸ γὰρ χωρίον αἰρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον.

4. Ἐνταῦθα δὴ κοινῇ ἐβουλευόντο· καὶ τοῦ Ξενοφώντος ἐρωτῶντος τί τὸ καλὸν εἴη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος· Ἀλλὰ μία αὕτη πάροδος ἐστὶν ἣν ὀρεῖς· ὅταν δὲ τις ταύτην περικραταί

παριέναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· ὃς δ' ἂν καταληφθῇ, οὕτω διατίθεται. Ἄμα δ' ἔδειξε συντετριμμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. 5. Ἦν δὲ τοὺς λίθους ἀτάλῳσώσιν, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὀρῶμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους· καὶ τούτων δύο ἢ τρεῖς ὥπλισμένους. 6. Τὸ δὲ χωρίον, ὡς καὶ σὺ ὀρᾷς, σχεδὸν τρία ἡμίπλεθρα ἔστιν ὃ δεῖ βαλλομένους διελθεῖν. Τούτου δὲ ὅσον πλείονος δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἐσσηκότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ἤδη γίνεταί ὡς ἡμίπλεθρον, ὃ δεῖ ὅταν λωφῶσιν οἱ λίθοι παραδραμεῖν. 7. Ἄλλ' εὐθύς, ἔφη ὁ Χειρίσοφος, ἐπειδὴν ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ ἂν, ἔφη, τὸ δέον εἴη· θάττον γὰρ ἀτάλῳσούσι τοὺς λίθους. Ἀλλὰ πορευώμεθα ἔνθεν ἡμῖν μικρόν τι παραδραμεῖν ἔσται ἢν δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον ἢν βουλώμεθα.

8. Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλιμάχος Παρθέσιος λοχαγός· (τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ)· οἱ δὲ ἄλλοι λοχαγοὶ ἕμενον ἐν τῷ ὁπίσθῳ. Μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς ἐβδόμηκόντα, οὐκ ἄνθρωποι ἀλλὰ καθ' ἓνα, ἕκαστος φυλαττόμενος ὡς ἐδύνατο. 9. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστῶνμος Μεθυδριεύς καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δὲ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλεῖον ἢ τὸν ἓνα λόχον. 10. Ἐνθα δὴ καὶ Καλλιμάχος μηχανᾷται τι· προέτρεχεν ἀπὸ τοῦ δένδρου ὑφ' ᾧ ἦν αὐτὸς δύο ἢ τρία βήματα· ἐπεὶ δὲ οἱ λίθοι φέροντο, ἀνεχάζετο εὐπετῶς· ἐφ' ἑκάστης δὲ προδρομῆς πλεόν ἢ δέκα ἅμαξαι πετρῶν ἀνῆλσκοντο. 11. Ὁ δὲ Ἀγασίας ὡς ὀρᾷ τὸν Καλλιμάχον ἃ ἐποίει, καὶ τὸ στρατεύμα πᾶν θεώμενον, δείσας μὴ οὐ πρῶτος παραδράμοι εἰς τὸ χωρίον, οὔτε τὸν Ἀριστῶνμον πλησίον ὄντα παρακαλέσας οὔτε Εὐρύλογον τὸν Λουσιέα ἐταίρους ὄντας οὔτ' ἄλλον οὐδένα χωρεῖ αὐτὸς, καὶ παρέρχεται πάντας. 12. Ὁ δὲ Καλλιμάχος ὡς εἶδρα αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἱκνός· ἐν δὲ τούτῳ παρῆθι αὐτοὺς Ἀριστῶνμος Μεθυδριεύς, καὶ μετὰ τοῦτον Εὐρύλογος Λουσιεύς· πάντες γὰρ οἵτοι ἀντεποιούντο ἀρετῆς καὶ διη-

γωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἰρουῦσι τὸ χωρίον. Ὡς γὰρ ἅπαξ εἰσέδραμον, οὐδεὶς πέτρος ἄνωθεν ἤρχθη. 13. Ἐταῦθα δὴ δεινὸν ἦν θέαμα· αἱ γὰρ γυναῖκες ῥίπτουσαι τὰ παιδία εἰς τὰ καὶ ἑαυτὰς ἐπικατεβρίπτουν· καὶ οἱ ἄνδρες ὡσαύτως. Ἐνθα δὴ καὶ Αἰνίας Στυμφάλιος λοχαγὸς ἰδὼν τινα θέοντα ὡς ῥίπτουσι ἑαυτὸν στολὴν ἔχοντα καλὴν ἐπιλαμβάνεται ὡς κωλύσων. 14. Ὁ δ' αὐτὸν ἐπισπάται, καὶ ἀμφοτέροι ὦχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον. Ἐντεῦθεν ἄνθρωποι μὲν πάνν ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.

15. Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἑπτὰ παρασάγγας πενήκοντα. Οὗτοι ἦσαν ὧν διήλθον ἀλκιμώτατοι, καὶ εἰς χεῖρας ᾤεσαν. εἶχον δὲ θώρακας λινούς μέχρι τοῦ ἥτρου, ἀντὶ δὲ τῶν πτερυγῶν ὅπλα πικρὰ ἐστραμμένα. 16. Εἶχον δὲ καὶ κνημίδας καὶ κράνη καὶ παρὰ τὴν ζώνην μάχαιρον ὅσον ξυλὴν Λακωνικὴν, ᾧ ἐδράκτον ὧν κρατεῖν δύναιντο· καὶ ἀποτέμνοντες ἀντὰς κεφαλὰς ἔχοντες ἐπορεύοντο· καὶ ἦδον καὶ ἐχόρεον ὁπότε οἱ πολέμιοι αὐτοὺς ὀφρῶσαι ἔμελλον· εἶχον δὲ καὶ δόρυ ὡς πεντεκαίδεκα πηχῶν μίαν λογχὴν ἔχον. Οὗτοι ἐρέμενον ἐν τοῖς πόλισμασιν. 17. ἐπεὶ δὲ παρελθούεν οἱ Ἕλληνες, εἶποντο αἰεὶ μαχώμενοι· φκον δὲ ἐν τοῖς ὄχυροῖς· καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομμένοι ἦσαν· ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διετράφησαν τοῖς κτήρεσιν ἃ ἐκ τῶν Ταύρων ἔλαβον. 18. Ἐκ τούτου οἱ Ἕλληνες ἀφίκοντο ἐπὶ τὸν Ἀρπασον ποταμὸν, εἶρος τεττάρων πλείθρων. Ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθινῶν σταθμοὺς τέτταρας παρασάγγας εἴκοσι διὰ πεδίου εἰς κόμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

19. Ἐντεῦθεν δὲ ἦλθον σταθμοὺς τέτταρας παρασάγγας εἴκοσι πρὸς πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην· ἣ ἐκαλεῖτο Γυνμίας. Ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἕλλησιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. 20. Ἐλθὼν δ' ἐκείνος λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθεν ὀφρονται θάλατταν· εἰ δὲ μὴ, τεθνάναι ἐπηγγέλλετο. Καὶ ἡγούμενος ἐπειδὴ ἐνέβαλεν εἰς τὴν ἑαυτοῖς πολεμίαν, παρεκλενέτο αἰθεῖν καὶ φθεῖρειν τὴν χώραν· ᾧ καὶ δῆλον ἐγένετο ὅτι τούτου ἕνεκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. 21. Καὶ ἀφικνούνται ἐπὶ τὸ ὄρος τῇ πέμπτῃ ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν Θήχης.

Ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους καὶ κατεῖδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο. 22. Ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες, φήθησαν ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολέμιους· εἶποντο γὰρ καὶ ὀπισθεν οἱ ἐκ τῆς καιομένης χώρας· καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τε τινας καὶ ἐξώκησαν ἐνέδραν ποιησάμενοι· καὶ γέροντα ἔλαβον δασεῖφιν βοῶν ὠμοβοεία ἀμφὶ τὰ εἴκοσιν.

23. Ἐπειδὴ δὲ βοὴ πλείων τε ἐγίνετο καὶ ἐγγύτερον καὶ οἱ αἰεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας καὶ πολλῶν μείζων ἐγίνετο ἢ βοὴ ὅσῳ δὴ πλείους ἐγίνοντο, ἐδόκει δὴ μείζον τι εἶναι τῷ Ξενοφῶντι. 24. Καὶ ἀναβὰς ἐφ' ἵππον καὶ Λύκιον καὶ τοὺς ἱππείας ἀναλαβὼν παρεβηθήθει· καὶ τάχα δὴ ἀκούουσι βοῶντων τῶν στρατιωτῶν Θάλαττα θάλαττα καὶ παρεγγώνων. Ἐνθα δὴ ἔθεον ἅπαντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἡλαύνετο καὶ οἱ ἵπποι. 25. Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους καὶ στρατηγούς καὶ λοχαγούς δακρύοντες. Καὶ ἑξαπίνης ὅσοι δὴ παρεγγήσαντος οἱ στρατιῶται φέρονσι λίθους καὶ ποιοῦσι κολωνῶν μέγαν. 26. Ἐνταῦθα ἀντίθεσαν δεσμάτων πλήθος ὠμοβοείων καὶ βακτηρίας καὶ τὰ αἰχμαλωτὰ γέροντα, καὶ ὁ ἡγεμὼν αὐτοὺς τε κατέτεμνε τὰ γέροντα καὶ τοῖς ἄλλοις διεκελεύετο. 27. Μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπουσι, δῶρα δόντες ἀπὸ κοινοῦ ἵππον καὶ φιάλην ἀργυρᾶν καὶ σκηνὴν Περσικὴν καὶ δαρεικὸν δέκα· ἥτις δὲ μάλιστα τοὺς δακτυλίου, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. Κώμην δὲ δεῖξας αὐτοῖς οὐ σκηρῆσουσι καὶ τὴν ὁδὸν ἣν πορεύονται εἰς Μάκρωνας, ἐπεὶ ἐσπέρα ἐγένετο, φῆχτο τῆς νυκτὸς ἀπιών.

CAP. VIII.

1. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρώνων σταθμοὺς τρεῖς παρασάγγας δέκα. Τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὠρεῖς τὴν τῶν Μακρώνων χώραν καὶ τὴν τῶν Σκυθίων. 2. Εἶχον δ' ὑπερδέξιον χωρίον οἷον χαλεπώτατον καὶ ἐξ ἀριστερᾶς ἄλλον ποταμὸν εἰς ὃν ἐνέβαλλεν ὁ ὀρεῖων δι' οὗ ἔδει διαβῆναι. Ἦν δὲ οὗτος δασὺς δένδροισι παχίστι μὲν οὐ, πν-

πνοῖς δέ. Ταῦτα ἐπεὶ προσῆλθον οἱ Ἕλληνες ἔκοπτον, σπενδόντες ἐκ τοῦ χωρίου ὡς τῆμισα ἐξελθεῖν. 3. Οἱ δὲ Μάκρωνες ἔχοντες γέφυρα καὶ λόγχας καὶ τριήκοντες χιτῶνας κατακτιπέρας τῆς διαβάσεως παρατεταγμένοι ἦσαν καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τὸν ποταμὸν ἐρύπιον· ἐξικνούντο δὲ οὐ οὐδ' ἐβλαπτον οὐδέν.

4. Ἐνθα δὲ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ Ἀθήνησι φάσκων δεδουλευκέναι, λέγων ὅτι γινώσκω τὴν φωνὴν τῶν ἀνθρώπων. Καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατρίδα εἶναι· καί, εἰ μή τι κωλύει ἐθέλω αὐτοῖς διαλεχθῆναι. 5. Ἄλλ' οὐδὲν κωλύει, ἔφη· ἀλλὰ διαλέγον καὶ μάθε πρῶτον αὐτῶν τίνας εἰσίν. Οἱ δ' εἶπον ἐρωτήσαντος ὅτι Μάκρωνες. Ἐρώτα τοίνυν, ἔφη, αὐτοὺς τί ἀντιτετάχεται, καὶ χρήζουσιν ἡμῖν πολέμοι εἶναι. 6. Οἱ δ' ἀπεκρίναντο· Ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Λέγειν ἐκέλευον οἱ στρατηγοὶ ὅτι οὐ κακῶς γε ποιήσαντες, ἀλλὰ βασιλεῖ πολέμησαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλατταν βουλόμεθα ἀφικέσθαι. 7. Ἡρώτων ἐκεῖνοι εἰ δοῦν ἂν τούτων τὰ πιστά. Οἱ δ' ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. Ἐντεῦθεν διδώσιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἕλλησιν, οἱ δὲ Ἕλληνες ἐκείνοις Ἑλληνικὴν· ταῦτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δ' ἐπεμαρτύραντο ἀμφοτέρω.

8. Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες τὰ δένδρα συνεξέκοπτον τὴν τε ὁδὸν ὠδοποιοῦν ὡς διαβιάσαντες ἐν μέσοις ἀναμειγμένοι τοῖς Ἕλλησιν· καὶ ἀγορὰν οἶαν ἐδύναντο παρεῖχον· καὶ διήγαγον ἐν τρισὶν ἡμέραις ἕως ἐπὶ τὰ Κόλχων ὄρια κατέστησαν τοὺς Ἕλληνας. 9. Ἐνταῦθα ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. Καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες ἀντιπαρετάξαντο κατὰ φάλαγγα ὡς οὕτως ἄξοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλευσασθαι συλλεγεῖσιν ὅπως ὡς κάλλιστα ἀγωνιούνται. 10. Ἐλεξεν οὖν Ξενοφῶν ὅτι δοκεῖ πάνσαντας τὴν φάλαγγα λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ διασπασθῆσεται εὐθύς· τῇ μὲν γὰρ ἀνόδον τῇ δὲ εὐόδον εὐρήσομεν τὸ ὄρος· καὶ εὐθύς τούτῳ ἀθυμίαν ποιήσει ὅταν τεταγμένοι εἰς φάλαγγα ταύτην διασπασμένην ὀρώσιν. 11. Ἐπειτα ἦν μὲν ἐπὶ πολλοὺς τεταγμένοι προσάγωμεν, περιττεύουσιν ἡμῶν οἱ πολέμοι καὶ τοῖς περιττοῖς χρήσονται ὃ τι ἂν βούλωνται· ἐὰν δ' ἐπὶ ὀλίγων τεταγμένοι ἴωμεν,

οὐδὲν ἂν εἴη θαυμαστὸν εἰ διακοπεῖη ἡμῶν ἡ φάλαγξ ὑπὸ ἀθρόων καὶ βελῶν καὶ ἀνθρώπων συμπεσόντων· εἰ δέ πη τοῦτο ἔσται, τῇ ὅλῃ φάλαγγι κακὸν ἔσται. 12. Ἀλλὰ μοι δοκεῖ ὀρθίους τοὺς λόχους ποιησαμένους τοὺς οὐτον χώριον κατασχεῖν διαλιπόντας τοῖς λόχοις ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολέμιων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολέμιων φάλαγγος ἔξω οἱ ἐσχατοὶ λόχοι, καὶ ὀρθίους ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτοι προσίασιν, ἢ τε ἂν εὐοδὸν ἢ ταύτη ἕκαστος ἄξει ὁ λόχος. 13. Καὶ εἰς τε τοῦ διαλείποντος οὐ ῥάδιον ἔσται τοῖς πολέμοις εἰσελθεῖν ἐνθεν καὶ ἐνθεν λόχων ὄντων, διακόψαι τε οὐ ῥάδιον ἔσται λόχον ὀρθιον προσιόντα. Ἐάν τε τι πιεζήται τῶν λόχων, ὁ πλησίον βοηθήσει· ἦν τε εἰς πη δυνηθῇ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνῃ τῶν πολέμιων. 14. Ταῦτα ἔδοξε, καὶ ἐποίουν ὀρθίους τοὺς λόχους. Ξενοφῶν δὲ ἀπὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἔλεγε τοῖς στρατιώταις· Ἄνδρες, οὐτοὶ εἰσιν οὓς ὁράτε μόνοι ἔτι ἡμῶν ἐμποδὼν τὸ μὴ ἤδη εἶναι ἐνθα πάλα ἐσπεύδομεν· τούτους ἦ πως δυνάμεθα καὶ ὁμῶνς δεῖ καταφαγεῖν.

15. Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς λόχους ὀρθίους ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατὸν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τῇ χῆλῃ ἐποίησαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἑξακοσίους ἑκάστους. 16. Ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. Καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολέμιων φάλαγγος ἔξω γενόμενοι ἐπορεύοντο· 17. οἱ δὲ πολέμοι ὥς εἶδον αὐτοὺς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ ἐπὶ τὸ εὐώνυμον διασπασθήσαν, καὶ πολὺ τῆς ἑαυτῶν φάλαγγος ἐν τῇ μέσῳ κενὸν ἐποίησαν. 18. Ἰδόντες δὲ αὐτοὺς διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταὶ, ὧν ἤρχεν Αἰσχίνης ὁ Ἀκαρνὰν, νομίσαντες φεῦγεῖν ἀνὰ κράτος ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνοσι· συνεφέετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἤρχε Κλεάνωρ ὁ Ὀρχομένιος. 19. Οἱ δὲ πολέμοι ὥς ἤρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φηγὶ ἄλλος ἄλλη ἐγράφετο. Οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κώμαις καὶ τὰπιτήδεια πολλὰ ἐχούσας,

20. Καὶ τὰ μὲν ἄλλα οὐδὲν ἦν ὁ τι καὶ ἐθαύμασαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἄφρονες τε ἐγίνοντο καὶ ἤμουν· καὶ κάτω διεχώρει αὐτοῖς καὶ ὀρθὸς οὐδεὶς ἠδύνατο ἵστασθαι· ἀλλ' οἱ μὲν ὀλίγον ἐδηροκότες βρόδῳ μεθύουσιν ἐφάεσαν· οἱ δὲ πολὺ μαινομένοις· οἱ δὲ καὶ ἀπαθνησκουσιν. 21. Ἐκεῖτο δὲ οὕτω πολλοὶ ὥσπερ τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἀθυμία. Τῇ δ' ὑστεραίᾳ ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν πον ὥραν ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ ἀνίστατο ὥσπερ ἐκ φαρμακοποσίας.

22. Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς παρασάγγας ἐπὶ τὰ, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα οἰκουμένην, ἐν τῇ Εὐξείνῳ Πόντῳ Σινωπέων ἀποικίαν ἐν τῇ Κόλχων χώρα. Ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κόμαις. 23. Κάντεῦθεν ὁρμώμενοι ἐληΐζοντο τὴν Κολχίδα. Ἀγορὰν δὲ παρεῖχον τῷ στρατοπέδῳ Τραπεζούντιοι καὶ ἐδέξαντό τε τοὺς Ἕλληνας καὶ ξένια ἔδοσαν βοῦς καὶ ἄλφιστα καὶ οἶνον. 24. Συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίων Κόλχων τῶν ἐν τῇ πεδίῳ μάλιστα οἰκούντων· καὶ ξένια καὶ παρ' ἐκείνων ἦλθον βόες. 25. Μετὰ δὲ τοῦτο τὴν θυσίαν ἦν εὗξαντο παρεσκευάζοντο. Ἦλθον δὲ αὐτοῖς ἱκανοὶ βόες ἀποθύσαι τῷ Διὶ τῷ Σωτήρι καὶ τῷ Ἡρακλεῖ ἡγεμόσυνᾳ καὶ τοῖς ἄλλοις δὲ θεοῖς ἃ εὗξαντο. Ἐποίησαν δὲ καὶ ἀγῶνᾶ γυμνικὸν ἐν τῇ θρῆ ἐνθαπερ ἐσκήνουν· εἰλοντο δὲ Δρακόντιον Σπαρτιάτην, (ὃς ἔφηνε παῖς ἔτι ὢν οἰκοθεν, παῖδα ἄκων κατακτανὼν ξυήλη πατᾶξας,) δρόμον τε ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστατῆσαι.

26. Ἐπεὶ δὲ ἡ θυσία ἐγένετο, τὰ δέσματα παρέδοσαν τῷ Δρακοντίῳ, καὶ ἡγεῖσθαι ἐκέλευον ὅπου τὸν δρόμον πεποιηκῶς εἴη. Ὁ δὲ δεῖξας οὐπερ ἐστηκότες ἐτύγγαρον, Οὗτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅπου ἂν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται, παλαιῶν ἐν σκληρῷ καὶ δασεῖ οὕτῳ; Ὁ δὲ εἶπε· Μᾶλλον τι ἀνιάσεται ὁ καταπεσών. 27. Ἠγωνίζοντο δὲ παῖδες μὲν στάδιον τῶν ἀλχυμαλώτων οἱ πλεῖστοι, ὀλίγον δὲ Κρήτες πλείους ἢ ἐξήκοντα ἔθων· πάλην δὲ καὶ πυγμὴν καὶ παγκράτιον ἕτεροι. Καὶ καλὴ θέρμ ἐγένετο· πολλοὶ γὰρ κατέβησαν καὶ ἄτε θεωμένων τῶν ἐταίρων πολλὴ φιλονεικία ἐγένετο. 28. Ἔθων δὲ καὶ ἵπποι· καὶ ἔδει

αὐτοὺς κατὰ τοῦ πρηνοῦς ἐλάσαντες ἐν τῇ θαλάττῃ ἀναστρέφαν-
 τας πάλιν ἄνω πρὸς τὸν βῶμον ἄγειν. Καὶ κάτω μὲν οἱ πολλοὶ
 ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὄρθιον μόλις βάδην ἐπορεύ-
 οντο οἱ ἵπποι. Ἐνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακίλευσις
 ἐγίνετο αὐτῶν

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Ε΄.

CAP. I.

Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἐπραξαν οἱ Ἕλληνες, καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρις ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα ἀφίκοντο, καὶ ὡς ἀπέθυσαν ἃ εὗξαντο σωτήρια θύσειν ἐνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοντο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐκ δὲ τούτου συνελθόντες ἐβουλευόντο περὶ τῆς λοιπῆς πορείας. Ἀνέστη δὲ πρῶτος Ἀντιλέων Θούριος, καὶ ἔλεξεν ὧδε· Ἐγὼ μὲν τοίνυν, ἔφη, ὦ ἄνδρες, ἀπειρήκα ἤδη συσκευαζόμενος καὶ βαδίζων καὶ τρέχων καὶ τὰ ὄπλα φέρων καὶ ἐν τάξει ἰὼν καὶ φυλακὰς φυλάττων καὶ μαχόμενος· ἐπιθυμῶ δὲ ἤδη παυσάμενος τούτων τῶν πόνων, ἐπεὶ θάλατταν ἔχομεν, πλεῖν τὸ λοιπὸν καὶ ἐκταθεῖς ὥσπερ Ὀδυσσεὺς καθεύδων ἀφικέσθαι εἰς τὴν Ἑλλάδα. 3. Ταῦτα ἀκούσαντες οἱ στρατιῶται ἀνεθορύβησαν ὡς εὖ λέγοι· καὶ ἄλλος ταῦτα ἔλεγε, καὶ πάντες οἱ παρόντες. Ἐπειτα δὲ Χειρίσοφος ἀνέστη καὶ εἶπεν ὧδε. 4. Φίλος μοί ἐστιν, ὦ ἄνδρες, Ἀναξίβιος, ναυαρχῶν δὲ καὶ τυγχάνει. Ἦν οὖν πέμψητέ με, οἴομαι ἂν ἐλθεῖν καὶ τριήρεις ἔχων καὶ πλοῖα τὰ ἡμᾶς ἄζοντα. Ὑμεῖς δ' εἴπερ πλεῖν βούλεσθε, περιμένετε ἔστ' ἂν ἐγὼ ἔλθω· ἤξω δὲ ταχέως. Ἀκούσαντες ταῦτα οἱ στρατιῶται ἡσθησάν τε καὶ ἐρηφίασαντο πλεῖν αὐτὸν ὡς τάχιστα.

5. Μετὰ τούτων Ξενοφῶν ἀνέστη καὶ ἔλεξεν ὧδε· Χειρίσοφος μὲν δὴ ἐπὶ πλοῖα στέλλεται, ἡμεῖς δὲ ἀναμενοῦμεν. Ὅσα μοι οὖν δοκεῖ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἐρῶ. 6. Πρῶτον μὲν τὰ ἐπιτήδεια δεῖ πορίζεσθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἀγορὰ ἐστὶν ἱκανὴ οὔτε ὅτου ὠνησόμεθα εὐπορία εἰ μὴ ὀλίγοις τισίν· ἡ δὲ χώρα πολεμία· κίνδυνος οὖν πολλοὺς ἀπόλλυσθαι, ἣν ἀμελῶς τε

καὶ ἀφυλάκτως πορεύσθε ἐπὶ τὰ ἐπιτήδεια. 7. Ἀλλὰ μοι δοκεῖ σὺν προνομίᾳ λαμβάνειν τὰ ἐπιτήδεια, ἄλλως δὲ μὴ παντῶσθαι, ὡς σῶζῃσθε· ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. 8. Ἔδοξε ταῦτα. Ἔτι τοίνυν ἀκούσατε καὶ τάδε. Ἐπὶ λείαν γὰρ ὑμῶν ἐκπορεύονται τινες. Οἶμαι οὖν βέλτιον εἶναι ἡμῖν εἰπεῖν τὸν μέλλοντα· ἐξιέναι, φράζειν δὲ καὶ ὅποι, ἵνα καὶ τὸ πλῆθος εἰδῶμεν τῶν ἐξιόντων καὶ τῶν μενόντων καὶ συμπαρασκευάζωμεν ἐὰν τι δέῃ· καὶ βοηθῆσαι τισι καιρὸς ἦ, εἰδῶμεν ὅποι δεήσει βοηθεῖν· καὶ ἐὰν τις τῶν ἀπειροτέρων ἔγχειρῃ τι ποιῆν, συμβουλευόμεν πειρώμενοι εἰδέναι τὴν δύναμιν ἐφ' οὓς ἂν ἴωσιν. Ἔδοξε καὶ ταῦτα. 9. Ἐννοεῖτε δὲ καὶ τόδε, ἔφη. Σχολὴ τοῖς πολεμίοις ληΐζεσθαι· καὶ δικαίως ἡμῶν ἐπιβουλεύουσιν· ἔχομεν γὰρ τὰ ἐκείνων· ὑπερκάθηνται δ' ἡμῶν. Φύλακας δὲ μοι δοκεῖ δεῖν περὶ τὸ στρατόπεδον εἶναι. Ἐὰν οὖν κατὰ μέρος μερισθέντες φυλάττωμεν καὶ σκοπῶμεν, ἦττον ἂν δύναντο ἡμᾶς θηρᾶν οἱ πολέμοι. Ἔτι τοίνυν τάδε ὁρᾶτε. 10. Εἰ μὲν ἡπιστάμεθα σαφῶς ὅτι ἤξει πλοῖα Χειρίσοφος ἄγων ἱκανὰ, οὐδὲν ἂν ἔδει ὧν μέλλω λέγειν· νῦν δ' ἐπεὶ τοῦτ' ἄδηλον, δοκεῖ μοι πειρᾶσθαι πλοῖα συμπαρασκευάζειν καὶ αὐτόθεν. Ἦν μὲν γὰρ ἔλθῃ, ὑπαρχόντων ἐνθάδε ἐν ἀφθονωτέροις πλευσούμεθα· ἐὰν δὲ μὴ ἄγῃ, τοῖς ἐνθάδε χρησόμεθα. 11. Ὅρῳ δ' ἐγὼ πλοῖα πολλάκις παραπλέοντα· εἰ οὖν αἰτησάμενοι παρὰ Τραπεζοντιῶν μακρὰ πλοῖα καταγόμεν καὶ φυλάττομεν αὐτὰ τὰ πηδάλια παραλνόμενοι ἕως ἂν ἱκανὰ τὰ ἄξοντα γένηται, ἴσως ἂν οὐκ ἀπορήσῃμεν κομιδῆς οἷας δεόμεθα. Ἔδοξε καὶ ταῦτα. 12. Ἐννοήσατε δ', ἔφη, εἰ εἰκὸς καὶ τρέφειν ἀπὸ κοινοῦ οὓς ἂν καταγάγωμεν ὅσον ἂν χρόνον ἡμῶν ἔνεκεν μένωσι, καὶ ναῦλον συνθέσθαι, ὅπως ὠφελούντες καὶ ὠφελῶνται. Ἔδοξε καὶ ταῦτα. 13. Δοκεῖ τοίνυν μοι, ἔφη, ἦν ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραίνηται ὥστε ἀρκεῖν πλοῖα, τὰς ὁδοὺς ἅς δυσπόρους ἀκούομεν εἶναι ταῖς παρὰ θάλατταν οἰκονόμεναις πόλεσιν ἐντείλασθαι ὁδοποιεῖν· πείσονται γὰρ καὶ διὰ τὸ φοβεῖσθαι καὶ διὰ τὸ βούλεσθαι ἡμῶν ἀπαλλαγῆναι.

14. Ἐνταῦθα δὲ ἀνέκραγον ὥς οὐ δεοὶ ὁδοπορεῖν. Ὁ δὲ ὡς ἔργῳ τὴν ἀφροσύνην αὐτῶν, ἐπεψήφισε μὲν οὐδὲν, τὰς δὲ πόλεις ἐκούσας ἔπεισεν ὁδοποιεῖν λέγων ὅτι θᾶττον ἀπαλλάσσονται ἢ εὐποροὶ γίνονται αἱ ὁδοί. 15. Ἐλαβον δὲ καὶ πεντηκόντορον παρὰ τῶν Τραπεζοντιῶν, ἣ ἐπέστησαν Δέξιππον Λάκωνα περίοικον.

Οὗτος ἀμελήσας τοῦ ξυλλέγειν πλοῖα ἀποδράς ᾔχετο ἔξω τοῦ Πόντου, ἔχων τὴν ναῦν. Οὗτος μὲν σὺν δίκαια ἔπαθεν ὕστερον· ἐν Θράκῃ γὰρ παρὰ Σεύθῃ πολυπραγμονῶν τι ἀπέθανεν ὑπὸ Νικάνδρου τοῦ Λάκωνος. 16. Ἐλαβον δὲ καὶ τριακόντορον, ἣ ἐπεσιάθῃ Πολυκράτης Ἀθηναῖος· ὃς ὅποσα λαμβάνοι πλοῖα κατῆγεν ἐπὶ τὸ στρατόπεδον. Καὶ τὰ μὲν ἀγώγιμα εἴ τι ἦγον ἐξαιρούμενοι φύλακας καθίστασαν ὅπως σῶα εἴη· τοῖς δὲ πλοίοις ἐχρήσαντο εἰς παραγωγήν. 17. Ἐν ᾧ δὲ ταῦτα ἦν ἐπὶ λείαν ἐξήεσαν οἱ Ἕλληνες· καὶ οἱ μὲν ἐνετύγχανον οἱ δὲ καὶ οὐ. Κλεαίνετος δ' ἐξαγαγὼν καὶ τὸν ἑαυτοῦ καὶ ἄλλον λόγον πρὸς χωρίον χαλεπὸν αὐτός τε ἀπέθανε καὶ ἄλλοι πολλοὶ τῶν σὺν αὐτῷ.

CAP. II.

Ἐπεὶ δὲ τὰ ἐπιτήδεια οὐκέτι ἦν λαμβάνειν ὥστε ἀπανθημερίζειν ἐπὶ τὸ στρατόπεδον, ἐκ τούτου λαβὼν Ξενοφῶν ἡγεμόνας τῶν Τραπεζουντιῶν ἐξάγει εἰς Δρίλας τὸ ἡμῶν τοῦ στρατεύματος, τὸ δὲ ἡμῶν κατέλιπε φυλάττειν τὸ στρατόπεδον· οἱ γὰρ Κόλχοι, αἷτα ἐκπεπτωκότες τῶν οἰκῶν, πολλοὶ ἦσαν ἀθρόοι καὶ ὑπερεκάθηρτο ἐπὶ τῶν ἄκρων. 2. Οἱ δὲ Τραπεζούντιοι ὁπόθεν μὲν τὰ ἐπιτήδεια ῥάδιον ἦν λαβεῖν οὐκ ἦγον· φίλοι γὰρ αὐτοῖς ἦσαν· εἰς τοὺς Δρίλας δὲ προθύμως ἦγον, ὅν ὦν κακῶς ἔπασχον, εἰς χωρία τε ὀρευνὰ καὶ δύσβατα καὶ ἀνθρώπους πολεμικωτάτους τῶν ἐν τῷ Πόντῳ.

3. Ἐπεὶ δὲ ἦσαν ἐν τῇ ἄνω χώρᾳ οἱ Ἕλληνες, ὅποια τῶν χωρίων τοῖς Δρίλαις ἀλώσιμα εἶναι ἐδόκει ἐμπιπράντες ἀπῆεσαν· καὶ οὐδὲν ἦν λαμβάνειν εἰ μὴ ὕς ἢ βοὺς ἢ ἄλλο τι κτῆνος τὸ πῦρ διαπεφηνγός. Ἐν δ' ἦν χωρίον μητρόπολις αὐτῶν. Εἰς τοῦτο πάντες συνεῤῥύηκσαν· περὶ δὲ τοῦτο ἦν χαράδρα ἰσχυρῶς βαθεῖα, καὶ πρόσδοι χαλεπαὶ πρὸς τὸ χωρίον. 4. Οἱ δὲ πελτασταὶ προδραμόντες στάδια πέντε ἢ ἑξ τῶν ὀπλιτῶν διαβάντες τὴν χαράδραν ὀρώντες πρόβατα πολλὰ καὶ ἄλλα χεῖματα προσέβαλλον πρὸς τὸ χωρίον. Συνεΐποντο δὲ καὶ δορυφόροι πολλοὶ οἱ ἐπὶ τὰ ἐπιτήδεια ἐξωρημένοι· ὥστε ἐγένοντο οἱ διαβάντες πλείους ἢ εἰς διςχιλίους ἀνθρώπους. 5. Ἐπεὶ δὲ μαχόμενοι οὐκ ἐδύναντο λαβεῖν τὸ χωρίον, (καὶ γὰρ τάφρος ἦν περὶ αὐτὸ εὐρεῖα ἀναβεβλημένη καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς καὶ τύρσεις πικναὶ ξύλοιμι πεποιημέναι,) ἀπέναι

δὴ ἐπεχείρουν· οἱ δὲ ἐπέκειντο αὐτοῖς. 6. Ὡς δ' οὐκ ἐδύνατο ἀποτρέχειν, (ἦν γὰρ ἐφ' ἑνὸς ἢ κατὰβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν,) πέμπονσι πρὸς Ξενοφῶντα, ὃς ἦγείτο τοῖς ὀπλίταις. 7. Ὁ δ' ἐλθὼν λέγει ὅτι ἔστι χωρίον χρημάτων πολλῶν μεστόν· τοῦτο οὕτως λαβεῖν δυνάμεθα· ἰσχυρὸν γάρ ἐστιν· οὔτε ἀπελθεῖν ῥάδιον· μάχονται γὰρ ἐπεξεληλυθότες καὶ ἡ ἄφοδος χαλεπή.

8. Ἀκούσας ταῦτα ὁ Ξενοφῶν προσαγαγὼν πρὸς τὴν χαράδραν τοὺς μὲν ὀπλίτας θέσθαι ἐκέλευσε τὰ ὄπλα· αὐτὸς δὲ διαβάς σὺν τοῖς λοχαγοῖς ἐσκοπεῖτο πότερον εἴη κρεῖττον ἀπάγειν καὶ τοὺς διαβεβηκότας ἢ καὶ τοὺς ὀπλίτας διαβιβάσειν ὡς ἀλόντος ἂν τοῦ χωρίου. 9. Ἐδόκει γὰρ τὸ μὲν ἀπάγειν οὐκ εἶναι ἄνευ πολλῶν νεκρῶν, εἰλεῖν δ' ἂν ᾤοντο καὶ οἱ λοχαγοὶ τὸ χωρίον· καὶ ὁ Ξενοφῶν συνεχώρησε τοῖς ἱεροῖς πιστεύσας· οἱ γὰρ μάντις ἀποδεδειγμένοι ἦσαν ὅτι μάχη μὲν ἔσται τὸ δὲ τέλος καλὸν τῆς ἐξόδου. 10. Καὶ τοὺς μὲν λοχαγοὺς ἐπεμπε διαβιβάσοντας τοὺς ὀπλίτας, αὐτὸς δ' ἔμενεν ἀναχωρίσας ἅπαντας τοὺς πελταστας, καὶ οὐδένα εἶα ἀκροβολίζεσθαι. 11. Ἐπεὶ δ' ἦκον οἱ ὀπλίται, ἐκέλευσε τὸν λόγον ἕκαστον ποιῆσαι τῶν λοχαγῶν ὡς ἂν κράτιστα οἴηται ἀγωνιεῖσθαι· ἦσαν γὰρ οἱ λοχαγοὶ πλησίον ἀλλήλων οἱ πάντα τὸν χρόνον ἀλλήλοις περὶ ἀνδραγαθίας ἀντεποιούντο. 12. Καὶ οἱ μὲν ταῦτα ἰποιοῦν· ὁ δὲ τοῖς πελτασταῖς πᾶσι παρήγγελλε διηγκυλωμένους ἵναί, ὡς ὀπότεν σημήνῃ ἀκοντίζειν δεῖσον· καὶ τοὺς τοξότας ἐπιβεβῆσθαι ἐπὶ ταῖς νευραῖς, ὡς ὀπότεν σημήνῃ τοξεύειν δεῖσον· καὶ τοὺς γυνῆτας λίθων ἔχειν μεστὰς τὰς διφθέρας· καὶ τοὺς ἐπιτηδείους ἐπεμψε τούτων ἐπιμεληθῆναι. 13. Ἐπεὶ δὲ πάντα παρεσκευάστο καὶ οἱ λοχαγοὶ καὶ οἱ ὑπολοχαγοὶ καὶ οἱ ἀξιοῦντες τούτων μὴ χείρους εἶναι πάντες παρατεταγμένοι ἦσαν, καὶ ἀλλήλους μὲν δὴ συνεώρων· μηχανοιδὴς γὰρ διὰ τὸ χωρίον ἦ τάξις ἦν. 14. ἐπεὶ δ' ἐπαύανισαν καὶ ἡ σάλπιγξ ἐφθόγγετο, ἅμα τε τῷ Ἐνναλίῳ ἠγάλαξαν καὶ ἔθεον δρόμῳ οἱ ὀπλίται, καὶ τὰ βέλη ὁμοῦ ἐφέρετο, λόγχοι, τοξεύματα, σφενδόνας καὶ πλεῖστοι δ' ἐκ τῶν χειρῶν λίθοι· ἦσαν δὲ οἱ καὶ πῦρ προσέφερον. 15. Τπὸ δὲ τοῦ πλήθους τῶν βελῶν ἔλιπον οἱ πολέμοι τὰ τε σταυρώματα καὶ τὰς τύρσεις· ὥστε Ἀγασίας Στυμφάλιος καὶ Φιλόξενος Πελληνεὺς καταθέμενοι τὰ ὄπλα ἐν χιτῶνι μόνον ἀνέβησαν, καὶ ἄλλος ἄλλον εἶλκε, καὶ ἄλλος ἀναβεβήκει, καὶ ἠλδύκει τὸ χωρίον, ὡς ἐδόκει. 16. Καὶ οἱ μὲν πελτασταὶ καὶ

οἱ ψилоὶ εἰσδραμόντες ἤρπαζον ὃ τ ἕκαστος εἰδύνατο· ὁ δὲ Ξενοφῶν στὰς κατὰ τὰς πύλας ὁπόσους εἰδύνατο κατεκαίλυε τῶν ὀπλιτῶν ἔξω· πολέμιοι γὰρ ἄλλοι ἐφαίνοντο ἐπ' ἄκροις τισὶν ἰσχυροῖς. 17. Οὐ πολλοῦ δὲ χρόνον μεταξὺ γενομένου κραυγὴ τ' ἐγίνετο ἔνδον καὶ ἔφηνον οἱ μὲν καὶ ἔχοντες ἅ ἔλαβον, τάχα δέ τις καὶ τετρωμένος· καὶ πολὺς ἦν ὠθισμὸς ἀμφὶ τὰ θύρετρα. Καὶ ἐρωτώμενοι οἱ ἐκπίπτοντες ἔλεγον ὅτι ἄκρα τέ ἐστιν ἔνδον καὶ οἱ πολέμιοι πολλοὶ, οἱ παίουσιν ἐκδεδραμηκότες τοὺς ἔνδον ἀνθρώπους.

18. Ἐνταῦθα ἀνειπεῖν ἐκέλευσε Τολμίδην τὸν κήρυκα ἰέναι εἰσω τὸν βουλούμενόν τι λαμβάνειν. Καὶ ἵεντο πολλοὶ εἰσω, καὶ νικῶσι τοὺς ἐκπίπτοντας οἱ εἰσω ὠθούμενοι καὶ κατακλείουσι τοὺς πολεμίους πάλιν εἰς τὴν ἄκραν. 19. Καὶ τὰ μὲν ἔξω τῆς ἄκρας πάντα διηρησάσθη καὶ ἐξελομίσαντο οἱ Ἕλληνες· οἱ δ' ὀπλίται ἔθεντο τὰ ὄπλα, οἱ μὲν περὶ τὰ σταυρώματα, οἱ δὲ κατὰ τὴν ὁδὸν τὴν ἐπὶ τὴν ἄκραν φέρουσαν. 20. Ὁ δὲ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπον· εἰ οἶόν τ' εἴη τὴν ἄκραν λαβεῖν· ἦν γὰρ οὕτω σωτηρία ἀσφαλής· ἄλλως δὲ πᾶν χαλεπὸν ἐδόκει εἶναι ἀπελθεῖν· σκοποῦμένοις δ' αὐτοῖς ἔδοξε παντάπασιν ἀνάλωτον εἶναι τὸ χωρίον. 21. Ἐνταῦθα παρεσκευάζοντο τὴν ἀφοδὸν, καὶ τοὺς μὲν σταυροῖς ἕκαστοι τοὺς καθ' αὐτοὺς διήρουν, καὶ τοὺς ἀχρεῖους καὶ φορτία ἔχοντας ἐξεπέμποντο καὶ τῶν ὀπλιτῶν τὸ πλῆθος· κατέλιπον δὲ οἱ λοχαγοὶ οἷς ἕκαστος ἐπίστευεν.

22. Ἐπεὶ δὲ ἤρξαντο ἀποχωρεῖν, ἐπεξέθεον ἔνδοθεν πολλοὶ γέρόρα καὶ λόγχας ἔχοντες καὶ κνημίδας καὶ κράνη Παφλαγονικά· καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον τὰς ἔνθεν καὶ ἔνθεν τῆς εἰς τὴν ἄκραν φερούσης ὁδοῦ· 23. ὥς τ' οὐδὲ διώκειν ἀσφαλὲς ἦν κατὰ τὰς πύλας τὰς εἰς τὴν ἄκραν φερούσας· καὶ γὰρ ξύλα μεγάλα ἐπεδρήπτουν ἄνωθεν, ὥστε χαλεπὸν ἦν καὶ μένειν καὶ ἀπέραι· καὶ ἡ νῦν φοβερά ἦν ἐποῦσα. 24. Μαχομένων δ' αὐτῶν καὶ ἀπορουμένων θεῶν τις αὐτοῖς μηχανὴν σωτηρίας δίδωσιν. Ἐξαπίνης γὰρ ἀνέλαμψεν οἱ κία τῶν ἐν δεξιᾷ ὅτου δὴ ἐνάψαντος. Ὡς δ' αὕτη συνέπιπτεν, ἔφηνον οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκίων. 25. Ὡς δ' ἔμαθεν ὁ Ξενοφῶν τοῦτο παρὰ τῆς τύχης, ἐνάπτειν ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκίας· αἱ δὲ ξύλιναι ἦσαν· ὥστε καὶ ταχὺ ἐκαίοντο. Ἐφηνον οὖν καὶ οἱ ἀπὸ τούτων τῶν οἰκίδων. 26. Οἱ δὲ κατὰ τὸ στόμα δὴ

ἔτι μόνοι ἐλύνουν καὶ δῆλοι ἦσαν ὅτι ἐπικείσονται ἐν τῇ ἐξόδῳ τε καὶ καταβάσει. Ἐνταῦθα παραγγέλλει φορεῖν ξύλα ὅσοι ἐτύγγανον ἔξω ὄντες τῶν βελῶν εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων. Ἐπεὶ δὲ ἱκανὰ ἦδη ἦν, ἐνήψαν· ἐνήπτον δὲ καὶ τὰς παρ' αὐτὸ τὸ χαράκωμα οἰκίας, ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα ἔχοιεν. 27. Οὕτω μόλις ἀπῆλθον ἀπὸ τοῦ χωρίου, πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησάμενοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις καὶ αἱ οἰκίαι καὶ αἱ τύρσεις καὶ τὰ σταυρώματα καὶ τᾶλλα πάντα πλην τῆς ἀκρας.

28. Τῇ δ' ὑστεραίᾳ ἀπήεσαν οἱ Ἕλληνες ἔχοντες τὰ ἐπιτήδεια. Ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦντο τὴν εἰς Τραπεζοῦντα, πρανὴς γὰρ ἦν καὶ στενὴ, ψευδενέδραν ἐποίησαντο. 29. Καὶ ἀνὴρ Μυσὸς τὸ γένος καὶ τοῦτομα τοῦτο ἔχων τῶν Κρητῶν λαβὼν δέκα ἔμενεν ἐν λασίῳ χωρίῳ καὶ προεποιεῖτο τοὺς πολέμιους περιᾶσθαι λανθάνειν· αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο χαλκαὶ οὔσαι. 30. Οἱ μὲν οὖν πολέμιοι ταῦτα διορῶντες ἐφοβοῦντο ὥς ἐνέδραν οὔσαν· ἡ δὲ στρατιὰ ἐν τούτῳ κατέβαινεν. Ἐπεὶ δὲ ἐδόκει ἦδη ἱκανὸν ὑπεληλυθῆναι τῷ Μυσῷ ἐσήμηνε φεύγειν ἀνὰ κράτος· καὶ ὥς ἐξαναστὰς φεύγει καὶ οἱ σὺν αὐτῷ. 31. Καὶ οἱ μὲν ἄλλοι Κρηῖτες, ἀλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ, ἐκπεσόντες ἐκ τῆς ὁδοῦ εἰς ὕλην κατὰ τὰς νάκας κυλινδούμενοι ἐσώθησαν· 32. ὁ Μυσὸς δὲ κατὰ τὴν ὁδὸν φεύγων ἐβόα βοηθεῖν· καὶ ἐβοήθησαν αὐτῷ, καὶ ἀνέλαβον τετρωμένον. Καὶ αὐτοὶ ἐπὶ πόδα ἀνεχώρουν βαλλόμενοι οἱ βοηθήσαντες καὶ ἀντιτοξεύοντές τινες τῶν Κρητῶν. Οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σῶοι ὄντες.

CAP. III.

1. Ἐπεὶ δὲ οὔτε Χειρίσφορος ἦκεν οὔτε πλοῖα ἱκανὰ ἦν οὔτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἔτι, ἐδόκει ἀπιτεόν εἶναι. Καὶ εἰς μὲν τὰ πλοῖα τοὺς τε ἀσθενεοῦντας ἐνεβίβασαν καὶ τοὺς ὑπὲρ τετταράκοντα ἔτη καὶ παῖδας καὶ γυναῖκας καὶ τῶν σκευῶν ὅσα μὴ ἀνάγκη ἦν ἔχειν· καὶ Φιλῆσιον καὶ Σοφραίνετον τοὺς πρεσβυτάτους τῶν στρατηγῶν εἰσβιβάσαντες τούτων ἐκέλευον ἐπιμελεῖσθαι· οἱ δὲ ἄλλοι ἐπορεύοντο· ἡ δὲ ὁδὸς ὠδοποιουμένη ἦν. 2. Καὶ ἀφικνούνται πορευόμενοι εἰς Κερασοῦντα τριταῖοι πόλιν Ἑλληνίδα ἐπὶ θα-

λάττη Σινωπέων ἀποικον ἐν τῇ Κολχίδι χώρα. 3. Ἐσταῦθα ἔμειναν ἡμέρας δέκα· καὶ ἐξέτασις ἐν τοῖς ὅπλοις ἐγίνετο καὶ ἀριθμός, καὶ ἐγένοντο ὀκτακισχίλιοι καὶ ἐξακόσιοι. Οὗτοι ἐσώθησαν ἐκ τῶν ἀμφὶ τοὺς μυρίους· οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τε τῶν πολεμίων καὶ τῆς χιόνος καὶ εἴ τις νόσφ.

4. Ἐσταῦθα καὶ διαλαμβάνονσι τὸ ἀπὸ τῶν αἰχμαλώτων ἀργύριον γενόμενον καὶ τὴν δεκάτην ἦν τῷ Ἀπόλλωνι ἐξεῖλον καὶ τῇ Ἐφεσίᾳ Ἀρτέμιδι διέλαβον οἱ στρατηγοὶ τὸ μέρος ἕκαστος φυλάττειν τοῖς θεοῖς· ἀντὶ δὲ Χειρισόφου Νέων ὁ Ἀσιναιὸς ἔλαβε.

5. Ξενοφῶν οὖν τὸ μὲν τοῦ Ἀπόλλωνος, ἀνάθημα ποιησάμενος ἀνατίθεισιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησαυρὸν καὶ ἐπέγραψε τό τε αὐτοῦ ὄνομα καὶ τὸ Προξένου ὃς σὺν Κλεάρχῳ ἀπέθανε· ξένος γὰρ ἦν αὐτοῦ. 6. Τὸ δὲ τῆς Ἀρτέμιδος τῆς Ἐφεσίας ὅτε ἀπῆι σὺν Ἀγησιλάῳ ἐκ τῆς Ἀσίας τὴν εἰς Βοιωτοὺς ὁδὸν, καταλείπει παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεωκόρῳ, ὅτι αὐτὸς κινδυνεύσων ἐδόκει ἵεναι, καὶ ἐπέστελεν, ἦν μὲν αὐτὸς σωθῇ, εὐαντῷ ἀποδοῦναι· εἰ δέ τι πάθῃ, ἀναθεῖναι ποιησάμενον τῇ Ἀρτέμιδι ὃ τι οἴοιτο χαρεῖσθαι τῇ θεῷ.

7. Ἐπεὶ δ' ἔφυγεν ὁ Ξενοφῶν, κατοικοῦντος ἤδη αὐτοῦ ἐν Σκιλλοῦντι ὑπὸ τῶν Λακεδαιμονίων οἰκισθέντι παρὰ τὴν Ὀλυμπίαν ἀφικνεῖται Μεγαβύζος εἰς Ὀλυμπίαν θεωρήσων καὶ ἀποδίδωσι τὴν παρακαταθήκην αὐτῷ. Ξενοφῶν δὲ λαβὼν χωρίον ἀνεῖται τῇ θεῷ ὅπου ἀνέειλεν ὁ θεός.

8. Ἐντεχε δὲ διὰ μέσου ρέων τοῦ χωρίου ποταμὸς Σελινούς. Καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος νεὼν Σελινούς ποταμὸς παραρρεῖ, καὶ ἰχθύες δὲ ἐν ἀμφοτέροις ἔνιαι καὶ κόγχοι· ἐν δὲ τῷ ἐν Σκιλλοῦντι χωρίῳ καὶ θῆραι πάντων ὅποσα ἐστὶν ἀγροδόμενα θηρία.

9. Ἐποίησε δὲ καὶ βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου· καὶ τὸ λοιπὸν δὲ αἰὶ δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὥραϊα θυσίαν ἐποίει τῇ θεῷ· καὶ πάντες οἱ πολῖται καὶ οἱ πρῶςχωροι ἄνδρες καὶ γυναῖκες μετεῖχον τῆς ἐορτῆς. Παρεῖχε δὲ ἡ θεὸς τοῖς σκηνοῦσιν ἄλφιστα, ἄρτους, οἶνον, τραγήματα, καὶ τῶν θνομένων ἀπὸ τῆς ἱερᾶς νομῆς λάχος, καὶ τῶν θηρευομένων δέ. 10. Καὶ γὰρ θῆραν ἐποιούντο εἰς τὴν ἐορτὴν οἱ τε Ξενοφῶντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν· οἱ δὲ βουλόμενοι καὶ ἄνδρες συνεθήρων· καὶ ἡλίσκετο τὰ μὲν ἐξ αὐτοῦ τοῦ ἱεροῦ χώρου, τὰ δὲ καὶ ἐκ τῆς Φολόης, σῦες καὶ δορκάδες καὶ ἔλαφοι. 11. Ἔστι δὲ ἡ χώρα ἣ ἐκ Λακεδαιμόνος εἰς Ὀλυμπίαν

πορεύονται ὡς εἴκοσι στάδιοι ἀπὸ τοῦ ἐν Ὀλυμπίᾳ Διὸς ἱεροῦ. Ἐν δ' ἐν τῷ ἱερῷ χώρῳ καὶ ἄλσῃ καὶ ὄρῃ δένδρων μεστὰ, ἱκανὰ καὶ σὺς καὶ αἴγας καὶ βοῦς τρέφειν καὶ ἵππους, ὥστε καὶ τὰ τῶν εἰς τὴν ἰορτὴν ἰόντων ὑποζύγια εὐωχεῖσθαι. 12. Περὶ δ' αὐτὸν τὸν ναὸν ἄλσος ἡμέρων δένδρων ἐφυτεύθη ὅσα ἐστὶ τρωκτὰ ὥραϊα. Ὁ δὲ ναὸς ὡς μικρὸς μεγάλῳ τῷ ἐν Ἐφέσῳ εἰκασταὶ· καὶ τὸ ξόανον ἔοικεν ὡς κυπαρίττινον χρυσῷ ὄντι τῷ ἐν Ἐφέσῳ. 13. Καὶ στήλῃ ἐστήκει παρὰ τὸν ναὸν γράμματα ἔχουσα· **ΙΕΡΟΣ Ο ΧΩΡΟΣ ΤΗΣ ΑΡΤΕΜΙΔΟΣ. ΤΟΝ ΔΕ ΕΧΟΝΤΑ ΚΑΙ ΚΑΡΠΟΤ- ΜΕΝΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ ΚΑΤΑΘΕΤΕΙΝ ΕΚΑΣΤΟΥ ΕΤΟΥΣ, ΕΚ ΔΕ ΤΟΥ ΠΕΡΙΤΤΟΥ ΤΟΝ ΝΑΟΝ ΕΠΙΣΚΕΥΑΖΕΙΝ. ΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗΙ ΤΑΥΤΑ ΤΗΙ ΘΕΩΙ ΜΕΛΗΣΕΙ.**

CAP. IV.

1. Ἐκ Κερασούντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο οἵπερ καὶ πρόσθεν, οἱ δ' ἄλλοι κατὰ γῆν ἐπορεύοντο. 2. Ἐπεὶ δ' ἦσαν ἐπὶ τοῖς Μοσσυννοίκων ὁρίοις, πέμπουσιν εἰς αὐτοὺς Τιμησίθεον τὸν Τραπεζούντιον πρόξενον ὄντα τῶν Μοσσυννοίκων, ἐρωτῶντες πότερον ὡς διὰ φιλίας ἢ ὡς διὰ πολεμίας πορεύονται τῆς χώρας. Οἱ δ' εἶπον ὅτι οὐ διήσοιεν· ἐπίστευον γὰρ τοῖς χωρίοις. 3. Ἐντεῦθεν λέγει ὁ Τιμησίθεος ὅτι πολέμοι εἰσιν αὐτοῖς οἱ ἐκ τοῦ ἐπέκεινα· καὶ ἐδόκει καλέσαι ἐκείνους, εἰ βούλοιντο συμμαχίαν ποιήσασθαι· καὶ πεμφθεὶς ὁ Τιμησίθεος ἤκεν ἄγων τοὺς ἄρχοντας. 4. Ἐπεὶ δὲ ἀφίκοντο, συνῆλθον οἱ τε τῶν Μοσσυννοίκων ἄρχοντες καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων· καὶ ἔλεξε μὲν Ξενοφῶν, ἡρμήνευε δὲ Τιμησίθεος.

5. Ὡς ἄνδρες Μοσσύννοικοι, ἡμεῖς βουλόμεθα διασωθῆναι πρὸς τὴν Ἑλλάδα περὶ πλοῖα γὰρ οὐκ ἔχομεν· κωλύουσι δὲ οὗτοι ἡμᾶς οὐς ἀκούομεν ὑμῖν πολεμίους εἶναι. 6. Εἰ οὖν βούλεσθε, ἔξεστιν ὑμῖν ἡμᾶς λαβεῖν συμμαχούς καὶ τιμωρῆσασθαι εἴ τι πώποθ' ὑμᾶς οὗτοι ἠδίκησαν, καὶ τὸ λοιπὸν ὑμῶν ὑπηκόους εἶναι τούτους. 7. Εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε πόθεν ἄν τις τοσαύτην δύναμιν λάβοιτε σύμμαχον. 8. Πρὸς ταῦτα ἀπεκρίνατο ὁ ἄρχων τῶν

Μοσσυνοίκων ὅτι καὶ βούλονται ταῦτα καὶ δέχονται τὴν συμμαχίαν 9. Ἄγετε δὴ, ἔφη ὁ Ξενοφῶν, τί ἡμῶν δέησεσθε χρήσασθαι, ἂν νότιμα· χοὶ ἡμῶν γενώμεθα; καὶ ὑμεῖς τί οἰδίτε ἔσεσθε ἡμῖν συμπρᾶξαι περὶ τῆς διόδου; 10. Οἱ δ' εἶπον ὅτι ἱκανοὶ ἐσμὲν εἰς τὴν χώραν εἰσβάλλειν ἐκ τοῦ ἐπὶ θάτερα τὴν τῶν ὑμῖν τε καὶ ἡμῖν πολεμίων, καὶ δεῦρο ἡμῖν πέμψαι ταῦς τε καὶ ἄνδρας οἵτινες ὑμῖν συμμαχοῦνται τε καὶ τὴν ὁδὸν ἡγήσονται.

11. Ἐπὶ τούτοις πιστὰ δόντες καὶ λαβόντες ᾤχοντο· καὶ ἡ κοινὴ ὑστεραία ἄγοντες τριακίσια πλοῖα μονόξυλα καὶ ἐν ἐκάστῳ τρεῖς ἄνδρας· ὧν οἱ μὲν δύο ἐκβάντες εἰς τάξιν ἔθεντο τὰ ὄπλα· ὁ δὲ εἰς ἔμενε. 12. Καὶ οἱ μὲν λαβόντες τὰ πλοῖα ἀπέπλευσαν· οἱ δὲ μένοντες ἐξετάζαντο ὥδε. Ἔστησαν ἀνὰ ἑκατὸν μάλιστα ὥσπερ οἱ χοροὶ ἀντιστοιχοῦντες ἀλλήλοις, ἔχοντες γέροντα πάντες λευκῶν βοῶν δασέα, εἰκασμένα κυττοῦ πετάλῳ· ἐν δὲ τῇ δεξιᾷ παλτὸν ὡς ἐξάπηχυν, ἔμπροσθεν μὲν λόγχην ἔχον, ὀπισθεν δὲ αὐτοῦ τοῦ ξύλου σφαιροειδές. 13. Χιτωνίσκους δὲ ἐνεδεδύκεσαν ὑπὲρ γονάτων, πάχος ὡς λινοῦ στρωματοδέσμον· ἐπὶ τῇ κεφαλῇ δὲ κράνη σκύτινα, οἷα περ τὰ Παφλαγονικὰ, κρῶβυλον ἔχοντα κατὰ μέσον, ἐγγυτάτα τιαιορειδῇ· εἶχον δὲ καὶ σαγάρεις σιδηρεῖς. 14. Ἐντεῦθεν ἐξῆρχε μὲν αὐτῶν εἰς, οἱ δ' ἄλλοι πάντες ἐπορεύοντο ἄδοντες ἐν ῥυθμῷ, καὶ διελθόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὀπλων τῶν Ἑλλήνων ἐπορεύοντο εὐθύς πρὸς τοὺς πολεμίους ἐπὶ χωρίον ὃ ἐδόκει ἐπιμαχοῦτατον εἶναι. 15. Ὡκεῖτο δὲ τοῦτο πρὸ τῆς πόλεως τῆς μητροπόλεως καλουμένης αὐτοῖς καὶ ἐχούσης τὸ ἀκρότατον τῶν Μοσσυνοίκων· καὶ περὶ τούτου ὁ πόλεμος ἦν· οἱ γὰρ αἰεὶ τοῦτ' ἔχοντες ἐδόκουν ἐγκρατεῖς εἶναι καὶ πάντων Μοσσυνοίκων. Καὶ ἔφασαν τούτους οὐ δικαίως ἔχειν τοῦτο, ἀλλὰ κοινὸν ὃν καταλαβόντας πλεονεκτεῖν.

16. Εἶποντο δ' αὐτοῖς καὶ τῶν Ἑλλήνων τινὲς, οὐ ταχέστες ὑπὸ τῶν στρατηγῶν ἀλλ' ἀρπαγῆς ἕνεκεν. Οἱ δὲ πολέμοι προσόντων τέως μὲν ἡσύχαζον· ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες τρέπονται αὐτούς· καὶ ἀπέκτειναν συγχοὺς τῶν βαρβάρων καὶ τῶν συναναβάντων Ἑλλήνων τινὰς, καὶ ἐδίωκον μέχρις οὐ εἶδον τοὺς Ἑλλήνας βοηθοῦντας, εἰτα δὲ ἀποτραπόμενοι ᾤχοντο· 17. καὶ ἀποτεμόντες, τὰς κεφαλὰς τῶν νεκρῶν ἐπεδείκνυσαν τοῖς τε Ἑλλήσι καὶ τοῖς ἑαυτῶν πολεμίοις· καὶ ἅμα ἐχόρευον νόμῳ τινὶ ἄδοντες. 18. Οἱ δ'

Ἕλληνες μάλα ἤχθοντο ὅτι τοὺς τε πολεμίους ἐπεποιήκεσαν θρασυτέρους καὶ ὅτι οἱ ἐξελθόντες Ἕλληνες σὺν αὐτοῖς ἐπεφύγεσαν μάλ' ὄντες σιγροί· ὃ οὐπω πρόσθεν ἐπεποιήκεσαν ἐν τῇ στρατείᾳ.

19. Ξενοφῶν δὲ συγκαλέσας τοὺς Ἕλληνας εἶπεν· Ἄνδρες στρατιῶται, μηδὲν ἀθυμήσητε ἕνεκα τῶν γεγενημένων· ἴσατε γὰρ ὅτι καὶ ἀγαθὸν οὐ μείον τοῦ κακοῦ γεγένηται. 20. Πρῶτον μὲν γὰρ ἐπιστασθε ὅτι οἱ μέλλοντες ἡμῖν ἡγεῖσθαι τῷ ὄντι πολέμοι εἰσιν οἷς περ καὶ ἡμᾶς ἀνάγκη· ἔπειτα δὲ καὶ τῶν Ἑλλήνων οἱ ἀφροτυπισήσαντες τῆς σὺν ἡμῖν τάξεως καὶ ἱκανοὶ ἡγησάμενοι εἶναι σὺν τοῖς βαρβάροις ταῦτά πράττειν ἅπερ σὺν ἡμῖν δίκην δεδώκασιν· ὥστε αὐτοὶς ἥτιον τῆς ἡμετέρας τάξεως ἀπολείψονται. 21. Ἄλλ' ὑμᾶς δεῖ παρασκευάζεσθαι ὅπως καὶ τοῖς φίλοις οὖσι τῶν βαρβάρων δόξετε κρείττους αὐτῶν εἶναι καὶ τοῖς πολεμίοις δηλώσετε ὅτι οὐχ ὁμοίοις ἀνδράσι μαχόνται νῦν τε καὶ ὅτε τοῖς ἀτάκτοις ἐμάχοντο.

22. Ταύτην μὲν οὖν τὴν ἡμέραν οὕτως ἔμειναν· τῇ δ' ὑστεραία θύσαντες ἐπεὶ ἐκαλλιερήσαντο ἀριστήσαντες, ὀρθίους τοὺς λόχους ποιησάμενοι, καὶ τοὺς βαρβάρους ἐπὶ τὸ εὐάνθυμον κατὰ ταῦτά ταξάμενοι ἐπορεύοντο τοὺς τοξότας μεταξὺ τῶν λόχων ὀρθίῳ ὄντων ἔχοντες, ὑπολειπομένους δὲ μικρὸν τοῦ στόματος τῶν ὀπλιτῶν. 23. Ἦσαν γὰρ τῶν πολεμίων οἱ εὗζωνοι κατατρέχοντες τοῖς λίθοις ἐβαλλον. Τούτους οὖν ἀνίσταλλον οἱ τοξόται καὶ οἱ πελτασταί· οἱ δ' ἄλλοι βάδην ἐπορεύοντο πρῶτον μὲν ἐπὶ τὸ χωρίον ἀφ' οὗ τῇ προτεραίᾳ οἱ βάρβαροι ἐτράπησαν καὶ οἱ σὺν αὐτοῖς. Ἐνταῦθα γὰρ οἱ πολέμοι ἦσαν ἀντιτεταγμένοι. 24. Τοὺς μὲν οὖν πελταστὰς ἐδεξάντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλῖται, ἐτράποντο. Καὶ οἱ μὲν πελτασταὶ εὐθύς εἶποντο διώκοντες ἄνω πρὸς τὴν μητρόπολιν· οἱ δὲ ὀπλῖται ἐν τάξει εἶποντο. 25. Ἐπεὶ δ' ἄνω ἦσαν πρὸς ταῖς τῆς μητροπόλεως οἰκίας, ἐνταῦθα δὴ οἱ πολέμοι ὁμοῦ δὴ πάντες γενόμενοι ἐμάχοντο καὶ ἐξηκόντιζον τοῖς παλτοῖς· καὶ ἄλλα δόρατα ἔχοντες παχέα μακρὰ, ὅσα ἀνὴρ ἂν φέροι μῆλιν, τούτοις ἐπειρῶντο ἀμύνεσθαι ἐκ χειρός.

26. Ἐπεὶ δὲ οὐχ ὑφίεντο οἱ Ἕλληνες, ἀλλ' ὁμόσε ἐχώρουν, ἔφυγον οἱ βάρβαροι καὶ ἐντεῦθεν ἅπαντες λιπόντες τὸ χωρίον. Ὁ δὲ βασιλεὺς αὐτῶν ὃ ἐν τῷ μύσσειν τῷ ἐπ' ἄκρου φθοδομημένῳ διτρήφουσι πάντες κοινῇ αὐτοῦ μένοντα καὶ φυλάττουσιν οὐκ ἤθελεν ἐξελθεῖν, οὐδὲ οἱ ἐν τῷ πρότερον αἰρεθέντι χωρίῳ, ἀλλ' αὐτοῦ σὺν

τοῖς μοσσύνοις κατακρούθησαν. 27. Οἱ δ' Ἕλληνες διαρπάζοντες τὰ χωρία εὗρισκον θησαυροὺς ἐν ταῖς οἰκίαις ἄρτων γεννημένων πατέριον, ὡς ἔφασαν οἱ Μοσσύνοικοι· τὸν δὲ τέον σῖτον σὺν τῇ καλάμῃ ἀποκείμενον· ἦσαν δὲ ζεαὶ αἱ πλείσται. 28. Καὶ δελφίνων τεμάχη ἐν ἀμφορεῦσιν εὗρίσκετο τεταριγευμένα καὶ στέαρ ἐν τεύχεσι τῶν δελφίνων, ᾧ ἐχρῶντο οἱ Μοσσύνοικοι καθάπερ οἱ Ἕλληνες τῷ ἐλαίῳ. 29. Κάρνα δ' ἐπὶ τῶν ἀνωγαίων ἦν πολλὰ τὰ πλατεῖα οὐκ ἔχοντα διαφυγὴν οὐδεμίαν. Τούτῳ καὶ πλείστοι σίτῳ ἐχρῶντο ἔσποντες καὶ ἄρτους ὀπτῶντες. Οἶνος δ' εὗρίσκετο ὃς ἀκρατος μὲν ὁξὺς ἐφαίνετο εἶναι ὑπὸ τῆς αὐστηρότητος· κερασθεῖς δὲ εὐώδης τε καὶ ἡδύς.

30. Οἱ μὲν δὴ Ἕλληνες ἀριστήσαντες ἐνταῦθα ἐπορεύοντο εἰς τὸ πρόσω, παραδόντες τὸ χωρίον τοῖς συμμαχήσασιν τῶν Μοσσυνόικων. Ὅποσα δὲ καὶ ἄλλα παρήσαν χωρία τῶν σὺν τοῖς πολεμίοις ὄντων, τὰ εὐπροσοδάτα οἱ μὲν ἔλειπον, οἱ δὲ ἐκόντες προσεχώρουν. 31. Τὰ δὲ πλείστα τοιάδ' ἦν τῶν χωρίων· ἀπείχον αἱ πόλεις ἀπ' ἀλλήλων σταδία ὀγδοήκοντα, αἱ δὲ πλείον αἱ δὲ μείον· ἀναβοώτων δὲ ἀλλήλων συνήκουον εἰς τὴν ἐτέραν ἐκ τῆς ἐτέρας πόλεως. Οὕτως ὑψηλὴ τε καὶ κοιλὴ ἡ χώρα ἦν. 32. Ἐπεὶ δὲ πορευόμενοι ἐν τοῖς φίλοις ἦσαν, ἐπεδείκνυσαν αὐτοῖς παῖδας τῶν εὐδαιμόνων στεντοῦς, τεθραμμένους καρύοις ἐφθοῖς, ἀπαλούς καὶ λευκοὺς σφόδρα καὶ οὐ πολλοῦ δέοντας ἴσους τὸ πλάτος καὶ τὸ μῆκος εἶναι· ποικίλους δὲ τὰ νῶτα καὶ τὰ ἔμπροσθεν πάντα ἐστιγμένους ἀνθέμον. 33. Ἐζήτουν δὲ καὶ ταῖς ἐταίραις αἷς ἦγον οἱ Ἕλληνες ἐμφανῶς συγγίνεσθαι· νόμος γὰρ ἦν οὗτος σφίσι. Λευκοὶ δὲ πάντες οἱ ἄνδρες καὶ αἱ γυναῖκες. 34. Τούτους ἔλεγον οἱ στρατευσάμενοι βαρβαρωτάτους διελθεῖν καὶ πλείστον τῶν Ἑλληνικῶν νόμων κεχωρισμένους. Ἐν τε γὰρ ὅχλῳ ὄντες ἐποίουν ἅπερ ἂν ἄνθρωποι ἐν ἐρημίᾳ ποιήσειαν, ἄλλως δὲ οὐκ ἂν τολμῶεν· μόνοι τε ὄντες ὅμοια ἔπραττον ἅπερ ἂν μετ' ἄλλων ὄντες· διελεγτό τε ἑαυτοῖς καὶ ἐγγέλων ἐφ' ἑαυτοῖς καὶ ὠρχοῦντο ἐφιστάμενοι ὅπου τύχοιεν ὥσπερ ἄλλοις ἐπιδεικνύμενοι.

CAP. V.

1. Διὰ ταύτης τῆς χώρας οἱ Ἕλληνες, διὰ τε τῆς πολεμίας καὶ τῆς φιλίας, ἐπορεύθησαν ὁκτώ σταθμούς, καὶ ἀφικνοῦνται εἰς Χάλυβας. Οὗτοι ὀλίγοι ἦσαν καὶ ὑπήκοοι τῶν Μοσυνοίκων· καὶ ὁ βίος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας. Ἐντεῦθεν ἀφικνοῦνται εἰς Τιβαρηνούς. 2. Ἡ δὲ τῶν Τιβαρηνῶν χώρα πολὺ ἦν πεδινωτέρα καὶ χωρία εἶχεν ἐπὶ θαλάττῃ ἥτιον ἐριμνά. Καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προσβάλλειν καὶ τὴν στρατιὰν ὀνηθῆναί τι· καὶ τὰ ξένια ἃ ἦκε παρὰ Τιβαρηνῶν οὐκ ἐδέχοντο, ἀλλ' ἐπιμεῖναι κελεύσαντες ἔστε βουλευσάιντο ἐθύνοντο. 3. Καὶ πολλὰ καταθυσάων τέλος ἀπεδείξαντο οἱ μάντις πάντες γνώμην ὅτι οὐδαμῇ προσίοντο οἱ θεοὶ τὸν πόλεμον. Ἐντεῦθεν δὴ τὰ ξένια ἐδέξαντο, καὶ ὥς διὰ φιλίας πορευόμενοι δύο ἡμέρας ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα, Σινωπέων ἀποίκους, ὅντας δ' ἐν τῇ Τιβαρηνῶν χώρῃ.

4. Μέχρις ἐνταῦθα ἐπέβυσεν ἡ στρατιὰ. Πληθος τῆς καταβάσεως τῆς ὁδοῦ ἀπὸ τῆς ἐν Βαβυλῶνι μάχης ἄχρι εἰς Κοτύωρα σταθμοὶ ἑκατὸν εἴκοσι δύο, παρυσάγγαι ἑξακόσιοι καὶ εἴκοσι, στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἑξακόσιοι· χρόνον πλῆθος ὁκτώ μηνες. 5. Ἐνταῦθα ἔμειναν ἡμέρας τετταράκοντα πέντε. Ἐν δὲ ταύταις πρῶτον μὲν τοῖς θεοῖς ἔθυσαν, καὶ πομπὰς ἐποίησαν κατὰ ἔθνος ἕκαστοι τῶν Ἑλλήνων, καὶ ἀγῶνας γυμνικούς. 6. Τὰ δ' ἐπιτήδεια ἐλάμβανον τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δ' ἐκ τῶν χωρίων τῶν Κοτυωριτῶν· οὐ γὰρ παρεῖχον ἀγορὰν, οὐδ' εἰς τὸ τεῖχος τοὺς ἀσθενοῦντας ἐδέχοντο.

7. Ἐν τούτῳ ἔρχονται ἐκ Σινώπης πρέσβεις, φοβούμενοι περὶ τῶν Κοτυωριτῶν τῆς τε πόλεως, (ἦν γὰρ ἐκείνων, καὶ φόρους ἐκείνοις ἔφερον,) καὶ περὶ τῆς χώρας, ὅτι ἤκουον δημομένην· καὶ ἔλθόντες εἰς τὸ στρατόπεδον ἔλγον· προηγόρει δὲ Ἑκατάννυμος δεινὸς νομιζόμενος εἶναι λέγειν. 8. Ἐπεμψεν ἡμᾶς, ὧ ἄνδρες στρατιώται, ἡ τῶν Σινωπέων πόλις ἐπαινέσοντάς τε ὑμᾶς ὅτι ἐνικᾶτε Ἕλληνες ὄντες βαρβάρους, ἔπειτα δὲ καὶ συνησθησομένους ὅτι διὰ πολλῶν τε καὶ δεινῶν, ὧς ἡμεῖς ἀκούομεν, πραγματῶν σεσωσμένοι πάρεσθε.

9. Ἀξιοῦμεν δὲ, Ἕλληνες ὄντες καὶ αὐτοὶ, ὑφ' ὑμῶν ὄντων Ἑλλήνων ἀγαθὸν μὲν τι πάσχειν, κακὸν δὲ μηδέν· οἱ δὲ γὰρ ἡμεῖς ὑμᾶς οὐδὲν πώποθ' ὑπήρξαμεν κακῶς ποιούντες. 10. Κοττωρίται δὲ οὗτοί εἰσι μὲν ἡμέτεροι ἄποικοι· καὶ τὴν χώραν ἡμεῖς αὐτοῖς ταύτην παραδεδώκαμεν βαρβάρους ἀγελόμενοι· διὸ καὶ δασμὸν ἡμῖν φέρουσιν οὗτοι τεταγμένον καὶ Κερασούντιοι καὶ Τραπεζούντιοι ὡς αὐτοῦς· ὥςθ' ὃ τι ἂν τούτους κακὸν ποιήσῃτε ἢ Σινωπέων πόλις νομίζει πάσχειν. 11. Νῦν δὲ ἀκούομεν ὑμᾶς εἰς τε τὴν πόλιν βίᾳ παρεληλυθότας ἐνίους σκηνοῦν ἐν ταῖς οἰκίαις καὶ ἐκ τῶν χωρίων λαμβάνειν ὧν ἂν δέησθε οὐ πείθοντας. 12. Ταῦτ' οὖν οὐκ ἀξιοῦμεν· εἰ δὲ ταῦτα ποιήσετε, ἀνάγκη ἡμῖν καὶ Κορύλλαν καὶ Παφλαγονίας καὶ ἄλλον ὅντινα ἂν δυνάμεθα φίλον ποιῆσθαι.

13. Πρὸς ταῦτα ἀναστὰς Ξενοφῶν ὑπὲρ τῶν στρατιωτῶν εἶπεν· Ἡμεῖς δὲ, ὦ ἄνδρες Σινωπεῖς, ἤκομεν ἀγαπῶντες ὅτι τὰ σώματα διεσώσάμεθα καὶ τὰ ὄπλα· οὐ γὰρ ἦν δυνατόν ἅμα τε χρήματα ἄγειν καὶ φέρειν καὶ τοῖς πολεμίοις μάχεσθαι. 14. Καὶ νῦν ἐπεὶ εἰς τὰς Ἑλληνίδας πόλεις ἤλθομεν, ἐν Τραπεζούντῃ μὲν, παρῆχον γὰρ ἡμῖν ἀγορὰν, ὠνούμενοι εἶχομεν τὰ ἐπιτήδεια, καὶ ἀνθ' ὧν ἐτίμησαν ἡμᾶς καὶ ξένια ἔδωκαν τῇ στρατιᾷ, ἀντετιμῶμεν αὐτούς· καὶ εἴ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπειχόμεθα· τοὺς δὲ πολεμίους αὐτῶν ἐφ' οὓς αὐτοὶ ἡγοῦντο κακῶς ἐποιοῦμεν ὅσον ἐδυνάμεθα. 15. Ἐρωτᾶτε δὲ αὐτοὺς ὁποῖον τινῶν ἡμῶν ἐτυχον· πάρεισι γὰρ ἐνθάδε οὓς ἡμῖν ἡγεμόνας διὰ φιλίαν ἡ πόλις συνεπέμψεν. 16. Ὅποι δ' ἂν ἐλθόντες ἀγορὰν μὴ ἔχωμεν, ἂν τε εἰς βάρβαρον γῆν ἂν τε εἰς Ἑλληνίδα, οὐχ ὕβρει ἀλλ' ἀνάγκη λαμβάνομεν τὰ ἐπιτήδεια. 17. Καὶ Καρδούχους καὶ Ταόχους καὶ Χαλδαίους, καίπερ βασιλέως οὐχ ὑπηκόους ὄντας, ὅμως, καὶ μάλα φοβερούς ὄντας, πολεμίους ἐκτησάμεθα διὰ τὸ ἀνάγκην εἶναι λαμβάνειν τὰ ἐπιτήδεια, ἐπεὶ ἀγορὰν οὐ παρῆχον. 18. Μάκρωνας δὲ καίπερ βαρβάρους ὄντας, ἐπεὶ ἀγορὰν οἶαν ἐδύνατο παρῆχον, φίλους τε ἐνομίζομεν εἶναι καὶ βίᾳ οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων. 19. Κοττωρίτας δὲ, οὓς ὑμετέρους φατὲ εἶναι, εἴ τι αὐτῶν εἰλήφαμεν, αὐτοὶ αἰτιοὶ εἰσιν· οὐ γὰρ ὡς φίλοι προσεφέροντο ἡμῖν, ἀλλὰ κλείσαντες τὰς πύλας οὐτ' εἴσω ἐδέχοντο οὐτ' ἔξω ἀγορὰν ἐπέμπον· ἡτιῶντο δὲ τὸν παρ' ὑμῶν ἀρμοστὴν τούτων αἴτιον εἶναι. 20. Ὁ δὲ λέγεις βίᾳ παρελθόντας σκηνοῦν, ἡμεῖς ἡξιοῦμεν τοὺς κάμνοντας

ως τὰς στέγας δέξασθαι· ἐπεὶ δὲ οὐκ ἀνέφγον τὰς πύλας, ἡ ἡμᾶς ἰδέχτο αὐτὸ τὸ χωρίον ταύτῃ εἰσελθόντες ἄλλο μὲν οὐδὲν βίαιον ἐποιήσαμεν· σκηνοῦσι δ' ἐν ταῖς στέγαις οἱ κάμνοντες τὰ ἑαυτῶν δαπανῶντες· καὶ τὰς πύλας φρουροῦμεν, ὅπως μὴ ἐπὶ τῷ ὑμετέρῳ ἀρμολιῇ ὧσιν οἱ κάμνοντες ἡμῶν, ἀλλ' ἐφ' ἡμῖν ἢ κομίσασθαι ὅταν βουλώμεθα. 21. Οἱ δ' ἄλλοι, ὡς ὁρᾶτε, σκηνοῦμεν ὑπαίθριοι ἐν τῇ τάξει, παρεσκευασμένοι, ἂν μὲν τις εὖ ποιῇ, ἀντενποιεῖν· ἂν δὲ κακῶς, ἀλέξασθαι. 22. Ἀδὲ ἡπειλῆσας ὡς ἦν ὑμῖν δοκῇ Κορύλλαν καὶ Παφλαγῶνας συμμάχους ποιήσεσθε ἐφ' ἡμᾶς, ἡμεῖς δὲ ἦν μὲν ἀνάγκη ἢ πολεμήσομεν καὶ ἀμφοτέροις· ἦδη γὰρ καὶ ἄλλοις πολλαπλασίους ὑμῶν ἐπολεμήσαμεν· ἂν δὲ δοκῇ ἡμῖν, καὶ φίλον ποιήσομεν τὸν Παφλαγῶνα. 23. Ἀκούομεν δὲ αὐτῶν καὶ ἐπιθυμεῖν τῆς ὑμετέρας πόλεως καὶ χωρίων τῶν ἐπιθαλαττίων. Πειρασόμεθα οὖν συμπράττοντες αὐτῷ ὧν ἐπιθυμεῖ φίλοι γίγνεσθαι.

24. Ἐκ τούτου μάλα μὲν δῆλοι ἦσαν οἱ συμπρέσβεις τῷ Ἑκατωνύμῳ χαλεπαίνοντες τοῖς εἰρημένοις. Παρελθὼν δ' αὐτῶν ἄλλος εἶπεν ὅτι οὐ πόλεμον ποιησόμενοι ἤκοιεν, ἀλλ' ἐπιδειξόντες ὅτι φίλοι εἰσὶ. Καὶ ξενίοις, ἦν μὲν ἔλθοιτε πρὸς τὴν Σινωπέων πόλιν, ἐκεῖ δεξόμεθα· νῦν δὲ τοὺς ἐνθάδε κελεύσομεν διδόναι ἃ δύνανται· ὁρῶμεν γὰρ πάντα ἀληθῆ ὄντα ἃ λέγετε. 25. Ἐκ τούτου ξενία τε ἐπεμπον οἱ Κοτυωρίται καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένιζον τοὺς τῶν Σινωπέων πρέσβεις· καὶ πρὸς ἀλλήλους πολλὰ τε καὶ ἐπιτήδεια διελέγοντο τά τε ἄλλα καὶ περὶ τῆς λοιπῆς πορείας ἐπυνθάνοντο καὶ ὧν ἐκάτεροι ἰδέοντο.

CAP. VI.

1. Ταύτῃ μὲν τῇ ἡμέρᾳ τοῦτο τὸ τέλος ἐγένετο. Τῇ δ' ὑστεραίᾳ συνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας, καὶ ἰδόκει αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέσαντας· τοὺς Σινωπέας βουλεύεσθαι. Εἴτε γὰρ πεζῇ δέοι πορεύεσθαι, χρήσιμοι ἂν ἰδόκουν εἶναι οἱ Σινωπεῖς ἡγούμενοι· ἔμπειροι γὰρ ἦσαν τῆς Παφλαγονίας· εἴτε κατὰ θάλατταν, προσδεῖν ἰδόκει Σινωπέων· μόνοι γὰρ ἂν ἰδόκουν ἱκανοὶ εἶναι πλοῖα παρασχεῖν ἀρκοῦντα τῇ στρατιῇ. 2. Καλέσαντες οὖν τοὺς πρέσβεις συνεβουλεύοντο, καὶ ἤξιον Ἑλλη-

* νας ὄντας Ἑλλῆσι τούτῳ πρῶτον καλῶς δέχεσθαι τῷ εὖνους τε εἶναι καὶ τὰ βέλτεστα συμβουλεύειν.

3. Ἀναστάς δὲ Ἑκατόννυμος πρῶτον μὲν ἀπελογήσατο περὶ οὗ εἶπεν ὡς τὸν Παφλαγὸνα φίλον ποιήσονται, ὅτι οὐχ ὡς τοῖς Ἑλλῆσι πολεμησόντων σφῶν εἴποι, ἀλλ' ὅτι ἐξὸν τοῖς βαρβάρους φίλους εἶναι τοὺς Ἑλληνας αἰρήσονται. Ἐπεὶ δὲ συμβουλεύειν ἐκέλευον, ἐπεξάμενος ὧδε εἶπεν· 4. Εἰ μὲν συμβουλεύοιμι ἃ βέλτεστά μοι δοκεῖ εἶναι, πολλὰ μοι κάγαθὰ γένοιτο· εἰ δὲ μὴ, τάναγτία· αὕτη γὰρ ἡ ἱερὰ συμβουλὴ λεγομένη εἶναι δοκεῖ μοι παρεῖναι· τῶν γὰρ δὴ ἂν μὲν εὖ συμβουλευσας φανῶ, πολλοὶ ἔσεσθε οἱ ἐπαινοῦντές με· ἂν δὲ κακῶς, πολλοὶ ἔσεσθε οἱ καταρώμενοι. 5. Πράγματα μὲν οὖν οἶδ' ὅτι πολὺν πλείω ἐξομεν, ἐὰν κατὰ θάλατταν κομίζησθε· ἡμᾶς γὰρ δεήσει τὰ πλοῖα πορίζειν· ἢ δὲ κατὰ γῆς στέλλησθε, ὑμᾶς δεήσει τοὺς μαχομένους εἶναι. Ὅμως δὲ λεκτέα ἃ γιγνώσκω· 6. ἔμπειρος γάρ εἰμι καὶ τῆς χώρας τῶν Παφλαγόνων καὶ τῆς δυνάμεως· ἔχει γὰρ [ἡ χώρα] ἀμφοτέρω, καὶ πεδία κάλλιστα καὶ ὄρη ὑψηλότατα. 7. Καὶ πρῶτον μὲν οἶδα εὐθύς ἢ τὴν εἰσβολὴν ἀνάγκη ποιῆσθαι· οὐ γὰρ ἔστιν ἄλλη ἢ ἢ τὰ κέρατα τοῦ ὄρους τῆς ὁδοῦ καθ' ἑκάτερά ἐστιν ὑψηλά· ἃ κρατεῖν κατέχοντες καὶ πάνν ὀλίγοι δύναιντ' ἂν· τούτων δὲ κατεχομένων οὐδ' ἂν οἱ πάντες ἄνθρωποι δύναιντ' ἂν διελθεῖν. Ταῦτα δὲ καὶ δεῖξαμι ἂν, εἰ μοί τινα βούλοισθε συμπέμψαι. 8. Ἐπειτα δὲ οἶδα καὶ πεδία ὄντα καὶ ἱππείαν ἣν αὐτοὶ οἱ βάρβαροι νομίζουσι κρεῖττω εἶναι ἀπάσης τῆς βασιλέως ἱππείας. Καὶ νῦν οὗτοι οὐ παρεγένοντο βασιλεῖ καλοῦντι· ἀλλὰ μείζον φρονεῖ ὁ ἄρχων αὐτῶν. 9. Εἰ δὲ καὶ δυνηθεῖτε τὰ τε ὄρη κλέψαι ἢ φθάσαι λαβόντες καὶ ἐν τῷ πεδίῳ κρατῆσαι μαχόμενοι τοὺς τε ἱππεῖς τούτων καὶ πεζῶν μυριάδας πλείον ἢ δώδεκα, ἤξετε ἐπὶ τοὺς ποταμούς, πρῶτον μὲν τὸν Θερμῶδοντα, εὖρος τριῶν πλέθρων, ὃν χαλεπὸν οἶμαι διαβαίνειν ἄλλως τε καὶ πολεμίων πολλῶν μὲν ἔμπροσθεν ὄντων πολλῶν δὲ ὀπισθεν ἐπομένων· δεύτερον δ' Ἰριν, τρίπλεθρον ὡσαύτως· τρίτον δ' Ἄλυν, οὐ μείον δυοῖν σταδίων, ὃν οὐκ ἂν δύναισθε ἄνευ πλοίων διαβῆναι· πλοῖα δὲ τίς ἔσται ὁ παρέχων; ὡς δ' αὕτως καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε ἂν, εἰ τὸν Ἄλυν διαβαίητε. 10. Ἐγὼ μὲν οὖν οὐ χαλεπὴν ὑμῖν εἶναι νομίζω τὴν πορείαν ἀλλὰ παντάπασιν ἀδύνατον. Ἄν δὲ πλέητε, ἔστιν ἐνθένδε μὲν εἰς Σινώπην παραπλευ-

σαι, ἐκ Σινώπης δὲ εἰς Ἡρακλείαν· ἐξ Ἡρακλείας δὲ οὔτε περὶ οὐ-
τε κατὰ θάλατταν ἀπορία πολλὰ· γὰρ καὶ πλοῖα ἐστὶν ἐν Ἡρακλείᾳ.

11. Ἐπεὶ δὲ ταῦτα ἔλεξεν, οἱ μὲν ὑπόπτενον φιλίας ἕνεκα τῆς
Κορύλα λέγειν· καὶ γὰρ ἦν πρόξενος αὐτῷ· οἱ δὲ καὶ ὡς δῶρα
ληφόμενον διὰ τὴν συμβουλήν ταύτην· οἱ δ' ὑπόπτενον καὶ τεύ-
τον ἕνεκα λέγειν ὡς μὴ περὶ ἰόντες τὴν Σινωπέων τι χώραν κακὸν
ἐργάζοντο. Οἱ δ' οὖν Ἕλληνες ἐψηφίσαντο κατὰ θάλατταν τὴν
πορείαν ποιῆσθαι. 12. Μετὰ ταῦτα Ξενοφῶν εἶπεν· Ὁ Σινω-
πεῖς, οἱ μὲν ἄνδρες ἡρῆται πορείαν ἣν ὑμεῖς συμβουλευετε· οὕτω
δ' ἔχει· εἰ μὲν πλοῖα ἐσεσθαι μέλλει ἱκανὰ ἀριθμῷ ὡς ἓνα μὴ κατα-
λείπεσθαι ἐνθάδε, ἡμεῖς ἂν πλέομεν· εἰ δὲ μέλλομεν οἱ μὲν καταλεί-
ψεσθαι οἱ δὲ πλεύσεσθαι, οὐκ ἂν ἐμβαίημεν εἰς τὰ πλοῖα. 13.
Γιγνώσκωμεν γὰρ ὅτι ὅπου μὲν ἂν κρατῶμεν, δυνάμεθ' ἂν καὶ
σώζεσθαι καὶ τὰ ἐπιτήδεια ἔχειν· εἰ δὲ που ἦτονος τῶν πολεμίων
ληφθῇσόμεθα, εὐδελον δὴ ὅτι ἐν ἀνδραπόδων χώρᾳ ἐσόμεθα.
14. Ἀκούσαντες ταῦτα οἱ πρέσβεις ἐκέλευον πέμπειν πρέσβεις·
Καὶ πέμπουσι Καλλίμαχον Ἀρκάδα καὶ Ἀρίστονα Ἀθηναῖον καὶ
Σαμόλαν Ἀχαιοῖν. Καὶ οἱ μὲν ᾤχοντο.

15. Ἐν δὲ τούτῳ τῷ χρόνῳ Ξενοφῶντι, ὁρῶντι μὲν ὀπλίτας
πολλοὺς τῶν Ἑλλήνων, ὁρῶντι δὲ καὶ πελταστὰς πολλοὺς καὶ τοξότας
καὶ σφεδονήτας καὶ ἱππέας δὲ καὶ μάλα ἥδη διὰ τὴν τριβὴν ἱκανοὺς,
ὄντας δ' ἐν τῷ Πόντῳ, (ἐνθα οὐκ ἂν ἀπ' ὀλίγων χρημάτων τοσαύτη
δύναμις παρεσκευάσθη,) καλὸν αὐτῷ ἰδοῦναι εἶναι καὶ χώραν καὶ
δύναμιν τῇ Ἑλλάδι προσκτήσασθαι πόλιν κατοικίσαντας. 16. Καὶ
γενέσθαι ἂν αὐτῷ ἰδοῦναι μεγάλην, καταλογιζομένην τό τε αὐτῶν πλῆθος
καὶ τοὺς περιοικούντας τὸν Πόντον. Καὶ ἐπὶ τούτοις ἐθύετο πρὶν τι-
νι εἰπεῖν τῶν στρατιωτῶν Σιλανὸν παρακαλέσας τὸν Κύρον μάντιν γε-
νόμενον τὸν Ἀμβρακιώτην. 17. Ὁ δὲ Σιλανὸς δεδιὼς μὴ γένηται ταῦτα
καὶ καταμείνῃ που ἡ στρατιὰ, ἐκφέρει εἰς τὸ στράτευμα λόγον ὅτι Ξε-
νοφῶν βούλεται καταμείναι τὴν στρατιὰν καὶ πόλιν οἰκίσαι καὶ
ἐαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι. 18. Αὐτὸς δ' ὁ Σι-
λανὸς ἐβούλετο ὅτι τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὗς γὰρ παρὰ
Κύρου ἔλαβε τρισχίλους δαρεικοὺς, ὅτε τὰς δέκα ἡμέρας ἡγήθευσε θυ-
όμενος Κύρῳ, διςεσώκει. 19. Τῶν δὲ στρατιωτῶν, ἐπεὶ ἤκουσαν, τοῖς
μὲν ἰδοῦναι βέλτιστον εἶναι καταμείναι, τοῖς δὲ πολλοῖς οὐ. Τιμασίῳν δὲ
ὁ Λαρδανεὺς καὶ Θωράξ ὁ Βοιάτιος πρὸς ἐμπόρους τινὰς παρόντας

τῶν Ἡρακλεωτῶν καὶ Σινωπέων λέγουσιν ὅτι εἰ μὴ ἐκποριοῦσι τῇ στρατιᾷ μισθὸν ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύουσι μῆναι τοσαύτῃ δύναμις ἐν τῷ Πόντῳ· βουλεύεται γὰρ Ξενοφῶν καὶ ἡμᾶς παρακαλεῖ, ἐπειδὴν ἔλθῃ τὰ πλοῖα, τότε εἰπεῖν ἐξαίφνης τῇ στρατιᾷ: 20. Ἄνδρες, νῦν μὲν ὁρῶμεν ἡμᾶς ἀπόρους ὄντας καὶ ἐν τῷ ἀπόπλῳ ἔχειν τὰ ἐπιτήδεια καὶ ὡς οἰκαδε ἀπελθόντας ὀνῆσαι τι τοὺς οἴκοι. Εἰ δὲ βούλεσθε τῆς κύκλῳ χώρας περὶ τὸν Πόντον οἰκουμένης ἐκλεξάμενοι ὅπῃ ἂν βούλησθε κατασχεῖν, καὶ τὸν μὲν ἐθέλοντα ἀπιέναι οἰκαδε, τὸν δὲ ἐθέλοντα μένειν αὐτοῦ, πλοῖα δὲ ὑμῖν πάρεστιν, ὥστε ὅπῃ ἂν βούλησθε ἐξαίφνης ἂν ἐπιπέσοιτε.

21. Ἀκούσαντες ταῦτα οἱ ἔμποροι ἀπήγγελλον ταῖς πόλεσι· συνέπεμψε δ' αὐτοῖς Τιμασίῳν ὁ Λαρδανεὺς Ἐρύμαχόν τε τὸν Λαρδανέα καὶ Θώρακα τὸν Βοιωτίον τὰ αὐτὰ ταῦτα ἱερῶντας. Σινωπεῖς δὲ καὶ Ἡρακλεῶται ταῦτα ἀκούσαντες πέμπονσι πρὸς τὸν Τιμασίῳνα καὶ μελεύουσι προστατεῦσαι λαβόντα χρήματα ὅπως ἐκπλεύσῃ ἡ στρατιὰ. 22. Ὁ δὲ ἄσμενος ἀκούσας ἐν συλλόγῳ τῶν στρατιωτῶν ὄντων λέγει ταῦδε· Οὐ δεῖ προσέχειν μοῦνη, ὧ ἄνδρες, οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείονος ποιεῖσθαι. Ἀκούω δὲ τινας θύεσθαι ἐπὶ τούτῳ οὐδ' ὑμῖν λέγοντας. 23. Ὑπισχνοῦμαι δὲ ὑμῖν ἂν ἐκπλήτε, ἀπὸ νομμητίας μισθοφορὰν παρέξειν Κυζικηνὸν ἐκάστῳ τοῦ μῆνός· καὶ ἄξω ὑμᾶς εἰς τὴν Τρωάδα, ἐνθεν καὶ εἰμι φηγάς· καὶ ὑπάρξει ὑμῖν ἡ ἐμὴ πόλις· ἐκόντες γὰρ με δέξονται. 24. Ἠγήσομαι δὲ αὐτὸς ἐγὼ ἐνθεν πολλὰ χρήματα λήψεσθε. Ἐμπεiros δὲ εἰμι τῆς Αἰολίδος καὶ τῆς Φρυγίας καὶ τῆς Τρωάδος καὶ τῆς Φαργαβάζου ἀρχῆς πάσης· τὰ μὲν διὰ τὸ ἐκεῖθεν εἶναι, τὰ δὲ διὰ τὸ συνεστρατεῦσθαι ἐν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δερκυλλίδῃ.

25. Ἀναστὰς δ' αὐθις Θώραξ ὁ Βοιωτίος ὃς αἰεὶ περὶ στρατηγίας Ξενοφῶντι ἐμάχετο, ἔφη, εἰ ἐξέλθοιεν ἐκ τοῦ Πόντου, ἔσεσθαι αὐτοῖς Χερρόνησον χώραν καλὴν καὶ εὐδαίμονα, ὥστε τῷ βουλομένῳ ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ ἀπιέναι οἰκαδε· γελοῖον δ' εἶναι, ἐν τῇ Ἑλλάδι οὔσης χώρας πολλῆς καὶ ἀφθόρου, ἐν τῇ βαρβάρων μαστεύειν. 26. Ἔστε δ' ἂν, ἔφη, ἐκεῖ γένησθε, καὶ γὰρ καθάπερ Τιμασίῳν ὑπισχνοῦμαι ὑμῖν τὴν μισθοφορὰν. Ταῦτα δ' ἔλεγεν εἰδὼς ἃ Τιμασίῳνι οἱ Ἡρακλεῶται καὶ οἱ Σινωπεῖς ἐπαγγέλοιεντο ὥστε ἐκπλεῖν. 27. Ὁ δὲ Ξενοφῶν ἐν τούτῳ εἰσιγα. Ἀναστὰς δὲ Φιλήσιος καὶ Αἰώνιοι οἱ Ἀχαιοὶ ἔλεγον ὡς δειρὸν εἶη ἰδίᾳ μὲν

Ξενοφῶντα πείθειν τε καταμένειν καὶ θύεσθαι ὑπὲρ τῆς μονῆς μὴ κοινοῦμενον τῇ στρατιᾷ· εἰς δὲ τὸ κοινὸν μηδὲν ἀγορεύειν περὶ τούτων· ὥστε ἡναγκάσθη ὁ Ξενοφῶν ἀναστῆναι καὶ εἰπεῖν τάδε·

28. Ἐγὼ, ὦ ἄνδρες, θύομαι μὲν ὡς ὁρᾶτε ὅποσα δύναμαι καὶ ὑπὲρ ὑμῶν καὶ ὑπὲρ ἑμαντοῦ, ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ νοῶν καὶ πράττων ὅποια μέλλει ὑμῖν τε κάλλιστα καὶ ἄριστα ἔσεσθαι καὶ ἐμοί. Καὶ νῦν ἐθνόμην περὶ αὐτοῦ τούτου εἰ ἄμεινον εἶη ἄρχεσθαι λέγειν εἰς ὑμᾶς καὶ πράττειν περὶ τούτων ἢ παντάπασι μηδὲ ἀπτεσθαι τοῦ πράγματος. 29. Σιλανὸς δέ μοι ὁ μάντις ἀπεκρίνατο τὸ μὲν μέγιστον, τὰ ἱερὰ καλὰ εἶναι· ἦδει γὰρ καὶ ἐμὲ οὐκ ἄπειρον ὄντα διὰ τὸ αἰεὶ παρῆναι τοῖς ἱεροῖς· ἔλεξε δὲ ὅτι ἐν τοῖς ἱεροῖς φαίνοντό τις δόλος καὶ ἐπιβουλὴ ἐμοί, ὡς ἄρα γιγνώσκων ὅτι αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς. Ἐξήνεγκε γὰρ τὸν λόγον ὡς ἐγὼ πράττειν ταῦτα διανοοίμην ἤδη οὐ πείσας ὑμᾶς. 30. Ἐγὼ δὲ εἰ μὲν εἰώρων ἀποροῦντας ὑμᾶς, τοῦτ' ἂν ἐσκόπων. ἀφ' οὗ ἂν γένοιτο ὥστε λαβόντας ὑμᾶς πόλιν τὸν μὲν βουλόμενον ἀποπλεῖν ἤδη, τὸν δὲ μὴ βουλόμενον, ἐπεὶ κτήσαιοτο ἱκανὰ ὥστε καὶ τοὺς ἑαυτοῦ οἰκίους ὠφελῆσαι τι. 31. Ἐπεὶ δ' ὁρῶ ὑμῖν καὶ τὰ πλοῖα πέμποντας Ἡρακλεώτας καὶ Σινωπεῖς ὥστε ἐκπλεῖν, καὶ μισθὸν ὑπισχυρομένους ὑμῖν ἄνδρας ἀπὸ νομηνίας, καλὸν μοι δοκεῖ εἶναι σωζομένους ἐνθα βουλόμεθα μισθὸν τῆς σωτηρίας λαμβάνειν. καὶ αὐτὸς τε ἀναπαύομαι ἐκείνης τῆς διανοίας, καὶ ὅποσοι πρὸς ἐμὲ προσήεσαν, λέγοντες ὡς· χρὴ ταῦτα πράττειν, ἀναπαύεσθαι φημι χρῆναι. 32. Οὕτω γὰρ γιγνώσκω· ὁμοῦ μὲν ὄντες πολλοὶ ὥσπερ νυνὶ δοκεῖτε ἂν μοι καὶ ἐντιμοὶ εἶναι καὶ ἔχειν τὰ ἐπιτήδεια· ἐν γὰρ τῷ κρατεῖν ἐστι καὶ τὸ λαμβάνειν τὰ τῶν ἡττόνων· διασπασθέντες δ' ἂν καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως οὗτ' ἂν τροφὴν δύναισθε λαμβάνειν οὕτε χαίροντες ἂν ἀπαλλάξαίτε. 33. Δοκεῖ ὅν μοι ἄπερ ὑμῖν, ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα· καὶ εἰάν τις μείνῃ ἢ ἀπολιπὼν τινα ληφθῇ πρὶν ἐν ἀσφαλεῖ εἶναι πᾶν τὸ στρατεύμα, κρῖνεσθαι αὐτὸν ὡς ἀδικοῦντα. Καὶ ὅτῃ δοκεῖ, εἴρη, ταῦτα, ἀράτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες.

34. Ὁ δὲ Σιλανὸς ἐβόα, καὶ ἐπεχείρει λέγειν ὡς δίκαιον εἶη ἀπιέναι τὸν βουλόμενον. Οἱ δὲ στρατιῶται οὐκ ἠνείχοντο, ἀλλ' ἠπειλουν αὐτῷ ὅτι εἰ λήφονται ἀποδιωράσκοντα, τὴν δίκην ἐπιθήσωιν. 35. Ἐντεῦθεν ἐπεὶ ἔγνωσαν οἱ Ἡρακλεῶται ὅτι ἐκπλεῖν

δεδογμένον εἶη καὶ Ξενοφῶν αὐτὸς ἐπεψηφικῶς εἶη, τὰ μὲν πλοῖα πέμπουσι, τὰ δὲ χρήματα, ἃ ὑπέσχοντο Τιμασίῳ καὶ Θώρακι ἐφενεσμένοι ἦσαν τῆς μισθοφορᾶς. 36. Ἐταῦθα δὲ ἐκπεπληγμένοι ἦσαν καὶ ἰδεδοίκεσαν τὴν στρατιάν οἱ τὴν μισθοφορὰν ὑπεσχημένοι. Παραλαβόντες οὖν οὗτοι καὶ τοὺς ἄλλους στρατηγούς οἷς ἀνεκεοῖ-
νωτο ἃ πρόσθεν ἔπραττον, (πάντες δ' ἦσαν πλὴν Νέωνος τοῦ Ἀσιναιίου, ὃς Χειρισόφῳ ὑπεστρατήγει, Χειρισόφος δὲ οὕτω παρῆν,) ἔρχονται πρὸς Ξενοφῶντα, καὶ λέγουσιν ὅτι μεταμέλοι αὐτοῖς, καὶ δοκοίη κράτιστον εἶναι πλεῖν εἰς Φᾶσιν, ἐπεὶ πλοῖα ἔστι, καὶ κατασχεῖν τὴν Φασιανῶν χώραν. 37. Αἰήτου δ' υἱοῦς ἐτύγγατε βασιλεῶν αὐτῶν. Ξενοφῶν δ' ἀπεκρίνατο ὅτι οὐδὲν ἂν τούτων εἴποι εἰς τὴν στρατιάν· ὑμεῖς δὲ συλλέξαντες, ἔφη, εἰ βούλεσθε, λέγετε. Ἐταῦθα ἀποδείκνυται Τιμασίῳ ὁ Λαρδαεὺς γνώμην οὐκ ἐκκλησιάζειν, ἀλλὰ τοὺς αὐτοῦ ἕκαστον λοχαγούς πρώτον περᾶσθαι πείθειν. Καὶ ἀπελθόντες ταῦτα ἐποιοῦν.

CAP. VII.

1. Ταῦτα οὖν οἱ στρατιῶται ἀνεπίθοντο πραττόμενα. Καὶ ὁ Νέων λέγει ὡς Ξενοφῶν ἀναπεικῶς τοὺς ἄλλους στρατηγούς, διαροεῖται ἄγειν τοὺς στρατιώτας ἐξαπατήσας πάλιν εἰς Φᾶσιν.
2. Ἀκούσαντες δὲ οἱ στρατιῶται χαλεπῶς ἔφερον· καὶ σύλλογοι ἐγίνοντο καὶ κύκλοι συνίσταντο· καὶ μάλα φοβεροὶ ἦσαν μὴ ποιήσειαν οἷα καὶ τοὺς τῶν Κόλχων κήρυκας ἐποίησαν καὶ τοὺς ἀγορανόμους· ὅσοι γὰρ μὴ εἰς τὴν θάλατταν κατέφυγον κατελεύσθησαν.
3. Ἐπεὶ δὲ ἡσθάνετο Ξενοφῶν ἔδοξεν αὐτῷ ὡς τάχιστα συναγαγεῖν αὐτῶν ἀγοράν, καὶ μὴ ἔασαι συλλεγῆναι αὐτομάτους· καὶ ἐκέλευσε τὸν κήρυκα συλλέγειν ἀγοράν. 4. Οἱ δ' ἐπεὶ τοῦ κήρυκος ἤκουσαν συνέδραμον καὶ μάλα ἐτοιμῶς. Ἐταῦθα Ξενοφῶν τῶν μὲν στρατηγῶν οὐ κατηγόρει, ὅτι ἦλθον πρὸς αὐτὸν, λέγει δὲ αὖτε·
5. Ἀκούω τινὰ διαβάλλειν, ὧ ἄνδρες, ἐμὲ ὡς ἐγὼ ἄρα ἐξαπατήσας ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν. Ἀκούσατε οὖν μου πρὸς θεῶν· καὶ ἔαν μὲν ἐγὼ φαίνομαι ἀδικῶν, οἱ χρηὶ με ἐνθὲνδε ἀπελθεῖν πρὶν ἂν δῶ δίκην· ἂν δ' ὑμῖν φαίνωνται ἀδικούντες οἱ ἐμὲ διαβάλλοντες, οὕτως αὐτοῖς χρῆσθε ὥσπερ ἄξιον. 6. Ὀτρύνει δ' ἔφη, ὥστε δήπου ὁθεν ἥλιος ἀνίσχει καὶ ὅπου δύεται· καὶ ὅτι ἔαν

κέν τις εἰς τὴν Ἑλλάδα μέλλῃ ἵέναι, πρὸς ἐσπέραν δεῖ πορεύεσθαι·
 ἣν δέ τις βούληται εἰς τοὺς βαρβάρους, τοῦμπαλιν πρὸς ἴω. Ἔστιν
 οὖν ὅστις τοῦτο ἂν δύναιτο ὑμῶς ἐξαπατῆσαι ὡς ἥλιος ἐνθεν μὲν
 ἀνίσχει, δύεται δὲ ἐνταῦθα, ἐνθεν δὲ δύεται, ἀνίσχει δ' ἐντεῦθεν ;
 7. Ἀλλὰ μὴν καὶ τοῦτό γε ἐπίστασθε ὅτι βορέας μὲν ἔξω τοῦ Πόν-
 του εἰς τὴν Ἑλλάδα φέρει, νότος δὲ εἰσω εἰς Φᾶσιν· καὶ λέγετε,
 ὅταν βορρᾶς πνέῃ ὡς καλοὶ πλοῖ εἰσιν εἰς τὴν Ἑλλάδα. Τοῦτο
 οὖν ἔστιν ὅπως τις ἂν ὑμᾶς ἐξαπατήσαι ὥς τ' ἐμβαίνειν ὁπόταν
 νότος πνέῃ ; 8. Ἀλλὰ γὰρ ὁπόταν γαλήνῃ ἢ ἐμβιβῶ. Οὐκοῦν ἐγὼ
 μὲν ἐν ἐνὶ πλοίῳ πλεύσομαι, ὑμεῖς δὲ τοῦλάχιστον ἐν ἑκατόν. Πῶς
 ἂν οὖν ἐγὼ ἢ βιασαίμην ὑμᾶς σὺν ἐμοὶ πλεῖν μὴ βουλομένους ἢ
 ἐξαπατήσας ἄγοιμι ; 9. Ποιῶ δ' ὑμᾶς ἐξαπατηθέντας καὶ καταγο-
 γτευθέντας ὑπ' ἐμοῦ ἦκειν εἰς Φᾶσιν· καὶ δὴ καὶ ἀποβαίνομεν εἰς
 τὴν χώραν· γινώσεσθε δήπου ὅτι οὐκ ἐν τῇ Ἑλλάδι ἐστὶ· καὶ ἐγὼ
 μὲν ἔσομαι ὁ ἐξηπατηκὼς εἰς, ὑμεῖς δὲ οἱ ἐξηπατημένοι ἐγγὺς μυ-
 ρίων ἔχοντες ὅπλα. Πῶς ἂν οὖν εἰς ἀνὴρ μᾶλλον δοίῃ δίκην ἢ οὐ-
 τω περὶ αὐτοῦ τε καὶ ὑμῶν βουλευόμενος ; 10. Ἀλλ' οὐτοί εἰσιν
 οἱ λόγοι ἀνδρῶν καὶ ἡλιθίων καὶ ἐμοὶ φθορονόντων, ὅτι ἐγὼ ὑφ' ὑμῶν
 τιμῶμαι. Καίτοι οὐ δικαίως γ' ἂν μοι φθοροῖεν. Τίνα γὰρ αὐ-
 τῶν ἐγὼ κωλύω ἢ λέγειν εἴ τις τι ἀγαθὸν δύναται ἐν ὑμῖν, ἢ μάχε-
 σθαι εἴ τις ἐθέλει ὑπὲρ ὑμῶν τε καὶ ἑαυτοῦ, ἢ ἐργηγορεῖναι περὶ τῆς
 ὑμετέρας ἀσφαλείας ἐπιμελόμενον ; Τί γάρ ; ἀρχοντας αἰρουμένων
 ὑμῶν ἐγὼ τινι ἐμποδῶν εἰμι ; Παρίημι, ἀρχέτω· μόνον ἀγαθὸν τι
 ποιῶν ὑμᾶς φαινέσθω. 11. Ἀλλὰ γὰρ ἐμοὶ μὲν ἀρκεῖ περὶ τού-
 των τὰ εἰρημένα· εἰ δέ τις ὑμῶν ἢ αὐτὸς ἐξαπατηθῆναι ἂν οἶεται
 ταῦτα, ἢ ἄλλον ἐξαπατῆσαι ταῦτα, λέγων διδασκέτω. 12. Ὅταν
 δὲ τούτων ἄλλος ἔχητε, μὴ ἀπέλθῃτε πρὶν ἂν ἀκούσῃτε οἷον ὁρῶ ἐν
 τῇ στρατιᾷ ἀρχόμενον προῶγμα· ὃ εἰ ἔπεισι καὶ ἔσται οἷον ὑποδεί-
 κνυσιν, ὥρα ἡμῶν βουλευέσθαι ὑπὲρ ἡμῶν αὐτῶν μὴ κάκιστοί τε καὶ
 αἰσχιστοὶ ἄνδρες ἀποφαινόμεθα καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώ-
 πων καὶ φίλων καὶ πολεμίων καὶ καταφρονηθῶμεν. 13. Ἀκού-
 σαντες δὲ ταῦτα οἱ στρατιῶται ἐθαύμασάν τε ὃ τι εἶπῃ καὶ λέγειν
 ἐκέλευον. Ἐκ τούτου ἀρχεται πάλιν· Ἐπίστασθέ πον ὅτι χωρία
 ἦν ἐν τοῖς ὄρεσι βαρβαρικά, φίλια τοῖς Κερασσοντιοῖς, ὅθεν κατιόν-
 τες τινὲς καὶ ἱερεῖα ἐπώλουν ἡμῖν καὶ ἄλλα ὧν εἶχον. Λοκοῦσι δὲ
 μοι καὶ ὑμῶν τινας εἰς τὸ ἐγγυτάτω χωρίον τούτων ἐλὰ ὄντες ἀγο-

ράσαντες τι πάλιν ἀπελθεῖν. 14. Τοῦτο καταμαθὼν Κλεάρτος ὁ
 λοχαγὸς ὅτι καὶ μικρὸν εἴη καὶ ἀφύλακτον διὰ τὸ φίλιον νομίζειν
 εἶναι, ἔρχεται ἐπ' αὐτοὺς τῆς νυκτὸς ὡς πορθήσων, σὺδενι ἡμῶν
 εἰπών. 15. Διενερόητο δὲ, εἰ λάβοι τόδε τὸ χωρίον, εἰς μὲν τὸ
 στρατεύμα μηκέτι ἔλθεῖν, ἐμβὰς δ' εἰς πλοῖον ἐν ᾧ ἐτύγχανον οἱ
 σύσκηνοι αὐτοῦ παραπλέοντες, καὶ ἐνθήμενος εἰ τι λάβοι, ἀποπλέων
 οὔχεσθαι ἔξω τοῦ Πόντου. Καὶ ταῦτα συνωμολόγησαν αὐτῷ οἱ ἐκ
 τοῦ πλοίου σύσκηνοι, ὡς ἐγὼ τὴν αἰσθάνομαι. 16. Παρακαλέσας
 οὖν ὀπόσους ἐπειθεν ἦγεν ἐπὶ τὸ χωρίον. Πορευόμενον δὲ αὐτὸν
 φθάνει ἡμέρα γενομένη, καὶ συστάντες οἱ ἄνθρωποι ἀπὸ ἰσχυρῶν
 τόπων βάλλοντες καὶ παίοντες τὸν τε Κλεάρτεον ἀποκτείνουσι καὶ
 τῶν ἄλλων συγχόνους· οἱ δὲ τινες καὶ εἰς Κερασούντα αὐτῶν ἀπο-
 χωροῦσι. 17. Ταῦτα δ' ἦν ἐν τῇ ἡμέρᾳ ἣ ἡμεῖς δεῦρο ἐξωρμώμεν
 περὶ. Τῶν δὲ πλεόντων ἔτι τινὲς ἦσαν ἐν Κερασούντι, οὐπω
 ἀνηγμένοι. Μετὰ τοῦτο, ὡς οἱ Κερασούντιοι λέγουσιν, ἀφικνουῖν-
 ται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γεραιτέρων πρὸς τὸ κοι-
 νὸν τὸ ἡμέτερον χρήζοντες ἔλθεῖν. 18. Ἐπεὶ δὲ ἡμᾶς οὐ κατέλαβον,
 πρὸς τοὺς Κερασουντίους ἔλεγον ὅτι θαυμάζοιεν τί ἡμῖν δόξειεν
 ἔλθεῖν ἐπὶ αὐτοὺς. Ἐπεὶ μὲντοι σφεῖς λέγειν, ἐφασαν, ὅτι οὐκ ἀπὸ
 κοινοῦ γένοιτο τὸ πρᾶγμα, ἥδεσθαι τε αὐτοὺς καὶ μέλλειν ἐνθάδε
 πλεῖν, ὡς ἡμῖν λέξαι τὰ γεγόμενα καὶ τοῖς νεκροῦς κελεύειν αὐτοὺς
 θάπτειν λαβόντας τοὺς τῷτον δεομένους. 19. Τῶν δ' ἀποφυγόν-
 των τινὲς Ἑλλήνων ἔτυχον ἔτι ὄντες ἐν Κερασούντι· αἰσθόμενοι δὲ
 τοὺς βαρβάρους ὅποι ἴοιεν αὐτοὶ τε ἐτόλμησαν βάλλειν τοῖς λίθοις,
 καὶ τοῖς ἄλλοις παρεκελεύοντο. Καὶ οἱ ἄνδρες ἀποθνήσκουσι
 τρεῖς ὄντες οἱ πρέσβεις καταλεσθέντες. 20. Ἐπεὶ δὲ τοῦτο ἐγένετο,
 ἔρχονται πρὸς ἡμᾶς οἱ Κερασούντιοι καὶ λέγουσι τὸ πρᾶγμα· καὶ ἡ-
 μεῖς οἱ στρατηγοὶ ἀκούσαντες ἠχθόμεθα τε τοῖς γεγενημένοις καὶ ἐβου-
 λευόμεθα σὺν τοῖς Κερασουντίοις ὅπως ἂν ταφείησαν οἱ τῶν Ἑλλή-
 νων νεκροί. 21. Συγκαθήμενοι δ' ἔξωθεν τῶν ὀπλων ἐξαιφνης ἀκούο-
 μεν θορύβου πολλοῦ Παιε παιε, βάλλε βάλλε. Καὶ τάχα δὴ ὀρώμεν
 πολλοὺς προσθίοντας λίθους ἔχοντας ἐν ταῖς χερσὶ, τοὺς δὲ καὶ
 ἀναιρουμένους. 22. Καὶ οἱ μὲν Κερασούντιοι ὡς ἂν καὶ ἐωρακότες τὸ
 παρ' ἐαντοῖς πρᾶγμα, δέισαντες ἀποχωροῦσι πρὸς τὰ πλοῖα. Ἦσαν
 δὲ νῆ Δία καὶ ἡμῶν οἱ ἔδεισαν. 23. Ἐγὼγε μὲν ἦλθον πρὸς αὐτοὺς
 καὶ ἡρώτων ὅ τι ἐστὶ τὸ πρᾶγμα. Τῶν δ' ἦσαν μὲν οἱ οὐδὲν ᾔδεσαν,

ὅμως δὲ λίθους εἶχον ἐν ταῖς χερσίν. Ἐπεὶ δὲ εἰδοῖται τινὶ ἐνέτυχον, λέγει μοι ὅτι οἱ ἀγορανόμοι δεινότατα ποιοῦσι τὸ στρατεύμα.

24. Ἐν τούτῳ τις ὄρᾳ τὸν ἀγορανόμον Ζήλαρχον πρὸς τὴν θάλατταν ἀποχωροῦντα, καὶ ἀνέκραγεν· οἱ δ' ὥς ἤκουσαν, ὥσπερ ἡ σὺνδὸς ἀγρίου ἢ ἐλάφου φανέντος ἵενται ἐπ' αὐτόν. 25. Οἱ δ' αὖ Κερασούντιοι ὥς εἶδον ὀρμῶντας καθ' αὐτοὺς, σαφῶς νομίζοντες ἐπὶ σφᾶς ἔσεθαι, φεύγουσι δρόμῳ καὶ ἐμπίπτουσιν εἰς τὴν θάλατταν. Συνεισέπεσον δὲ καὶ ἡμῶν αὐτῶν τινες, καὶ ἐπνίγετο ὅστις ρεῖν μὴ ἐτύγγανεν ἐπιστάμενος. 26. Καὶ τούτους τί δοκεῖτε; ἡδίκουν μὲν οὐδὲν, ἔδεισαν δὲ μὴ λύττα τις ὥσπερ κυσὶν ἡμῖν ἐμπεπτῶκοι. Εἰ οὖν ταῦτα τοιαῦτα ἔσται, θεάσασθε οἷα ἡ κατάστασις ἡμῖν ἔσται τῆς στρατιᾶς. 27. Ὑμεῖς μὲν οἱ πάντες οὐκ ἔσεσθε κύριοι οὐτ' ἀνελίσθαι πόλεμον ᾧ ἂν βούλησθε οὔτε καταλύσαι· ἰδίᾳ δὲ ὁ βουλούμενος ἄξει στρατεύμα ἐφ' ὃ τι ἂν θέλῃ. Κἂν τινες πρὸς ὑμᾶς ἴωσι πρέσβεις ἢ εἰρήνης δαόμενοι ἢ ἄλλου τινὸς, κατακαυόντες τούτους οἱ βουλούμενοι ποιήσουσιν ὑμᾶς τῶν λόγων μὴ ἀκοῦσαι τῶν πρὸς ὑμᾶς ἰόντων. 28. Ἐπειτα δὲ οὓς μὲν ἂν ὑμεῖς ἄπαντες ἔλυσθε ἄρχοντας, ἐν οὐδεμιᾷ χώρᾳ ἔσονται· ὅστις δ' ἂν ἑαυτὸν ἔλγῃ στρατηγὸν καὶ ἐθέλῃ λέγειν Βάλλε βάλλε, οὗτος ἔσται ἱκανὸς καὶ ἄρχοντα κατακαυεῖν καὶ ἰδιώτην ὃν ἂν ὑμῶν ἐθέλῃ ἄκριτον, ἦν ὥσιν οἱ πεισόμενοι αὐτῷ, ὥσπερ καὶ νῦν ἐγένετο. 29. Οἷα δ' ὑμῖν καὶ διαπεπράχασιν οἱ αὐθαίρετοι οὗτοι στρατηγοὶ σκέψασθε. Ζήλαρχος μὲν γὰρ ὁ ἀγορανόμος εἰ μὲν ἀδικεῖ ὑμᾶς, οἷχεται ἀποπλέων οὐ δοὺς ὑμῖν δίκην· εἰ δὲ μὴ ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος δείσας μὴ ἀδίκως ἄκριτος ἀποθάνῃ. 30. Οἱ δὲ καταλεύσαντες τοὺς πρέσβεις διεπράξαντο ὑμῖν μόνοις μὲν τῶν Ἑλλήνων εἰς Κερασούντα μὴ ἀσφαλὲς εἶναι ἢ μὴ σὺν ἰσχύϊ ἀφικνεῖσθαι· τοὺς δὲ νεκροὺς οὓς πρόσθεν αὐτοῖς οἱ κατακαυόντες ἐκέλευον θάπτειν, τούτους διεπράξαντο μῆδ' σὺν κηρυκίῳ ἔτι ἀσφαλὲς εἶναι ἀνελίσθαι. Τίς γὰρ ἐθέλῃσει κήρυξ ἵεναι κήρυκας ἀπεκτονῶς; 31. Ἀλλ' ἡμεῖς Κερασουντίων θάψαι αὐτοὺς ἐδεήθημεν. Εἰ μὲν οὖν ταῦτα καλῶς ἔχει, δοξάτω ὑμῖν· ἵνα ὥς τοιοῦτων ἐσομένων καὶ φυλακῇ ἰδίᾳ ποιήσῃ τις καὶ τὰ ἐρυμνὰ ὑπερδέξῃαι πειρᾶται ἔχων σκηροῦν. 32. Εἰ μέντοι ὑμῖν δοκεῖ θηρίων ἅλλα μὴ ἀνθρώπων εἶναι τὰ τοιαῦτα ἔργα, σκοπεῖτε παῦλάν τινα αὐτῶν· εἰ δὲ μὴ, πρὸς Διὸς πῶς ἢ θεοῖς θύσομεν ἡδέως ποιοῦντες ἔργα ἀσεβῆ, ἢ πολεμίοις

πῶς μαχοῦμεθα, ἦν ἀλλήλους κατακαίνομεν; 33. Πόλις δὲ φιλία τίς ἡμᾶς δέξεται, ἥτις ἂν ὀρᾷ τοσαύτην ἀνομίαν ἐν ἡμῖν; Ἀγορὰν δὲ τίς ἄξει θαρῶν, ἦν περὶ τὰ μέγιστα τοιαῦτα ἐξαμαρτάνοντες φαινώμεθα; Οὐ δὲ δὴ πάντων οἰόμεθα τεύξεσθαι ἐπαίνου, τίς ἂν ἡμᾶς τοιούτους ὄντας ἐπαινέσειεν; ἡμεῖς μὲν γὰρ οἶδ' ὅτι πονηροὺς ἂν φαίμεν εἶναι τοὺς τὰ τοιαῦτα ποιοῦντας.

34. Ἐκ τούτου ἀνιστάμενοι πάντες ἔλεγον τοὺς μὲν τούτων ἄρξαντας δοῦναι δίκην, τοῦ δε λοιποῦ μηκέτι ἐξεῖναι ἀνομίας ἄρξαι· εἰάν τις ἄρξῃ, ἄγεσθαι αὐτοὺς ἐπὶ θανάτῳ· τοὺς δὲ στρατηγούς εἰς δίκας πάντας καταστήσαι· εἶναι δὲ δίκας καὶ εἴ τι ἄλλο τις ἡδίκητο ἐξ οὗ Κύρος ἀπέθανε· δικαστὰς δὲ τοὺς λοχαγούς ἐποίησαντο. 35. Παραινοῦντος δὲ Ξενοφῶντος καὶ τῶν μάντεων συμβουλευόντων ἔδοξε καὶ καθῆραι τὸ στράτευμα. Καὶ ἐγένετο καθαρός.

CAP. VIII.

1. Ἔδοξε δὲ καὶ τοὺς στρατηγούς δίκην ὑποσχεῖν τοῦ παρεληλυθότος χρόνου. Καὶ διδόντων Φιλήσιος μὲν ὥφλε καὶ Ξανθικλῆς τῆς φυλακῆς τῶν γανλικῶν χρημάτων τὸ μείωμα εἰκοσι μνᾶς. Σοφαίνετος δὲ, ὅτι ἄρχων αἰρεθεὶς κατημέλει, δέκα μνᾶς. Ξενοφῶντος δὲ κατηγορήσαντινες φάσκοντες παῖεσθαι ὑπ' αὐτοῦ καὶ ὥς ὑβρίζοντος τὴν κατηγορίαν ἐποιοῦντο. 2. Καὶ ὁ Ξενοφῶν ἀναστὰς ἐκέλευσεν εἰπεῖν τὸν πρῶτον λέξαντα ποῦ καὶ ἐπλήγη. Ὁ δὲ ἀποκρίνεται· Ὅπου καὶ τῷ ῥίγῃ ἀπωλλόμεθα καὶ χιῶν πλείστη ἦν. 3. Ὁ δ' εἶπεν· Ἀλλὰ μὴν καὶ χειμῶνός γε ὄντος οἴου λέγεις, σίτου δὲ ἐπιλελοιπότες, οἴνου δὲ μὴδ' ὀσφραίνεσθαι παρὸν, ὑπὸ δὲ πόνων πολλῶν ἀπαγορευόντων, πολεμίων δὲ ἐπομένων, εἰ ἐν τοιούτῳ καιρῷ ὑβρίζον, ὁμολογῶ καὶ τῶν ὄντων ὑβριστότερος εἶναι· οἷς φασιν ὑπὸ τῆς ὑβρεως κόπον οὐκ ἐγγίγνεσθαι. 4. Ὅμως δὲ καὶ λέξον, ἔφη, ἐκ τίος ἐπλήγης. Πότερον ἤτουν σέ τι καὶ ἐπεὶ μοι οὐκ ἐδίδως ἐπαιον; ἄλλ' ἀπήτουν; ἄλλὰ περὶ παιδικῶν μαχόμενος, ἀλλὰ μεθύων ἐπαρφύνησα; 5. Ἐπεὶ δὲ τούτων οὐδὲν ἔφησεν, ἐπήρετο αὐτὸν εἰ ὀπλιτεύοι. Οὐκ ἔφη. Πάλιν εἰ πελτάζοι. Οὐδὲ τοῦτ' ἔφη· ἄλλ' ἡμίονον ἐλαύνειν, ταχθεὶς ὑπὸ τῶν συσκήνων ἐλεύθαρος ὢν. 6. Ἐνταῦθα δὲ ἀναγινώσκει αὐτὸν καὶ ἤρετο· Ἡ

σὺ εἰ ὁ τὸν κάμνοντα ἀπάγων ; Ναὶ μὰ Δί', ἔφη· σὺ γὰρ ἡνάγκα-
 ζες· τὰ δὲ τῶν ἐμῶν συσκήνων σκευὴ διέθρῃψας. 7. Ἀλλ' ἡ μὲν
 διαθρήψις, ἔφη ὁ Ξενοφῶν, τοιαύτη τις ἐγένετο. Διέδωκα ἄλλοις
 ἄγειν καὶ ἐκέλευσα πρὸς ἐμὲ ἀπαγαγεῖν· καὶ ἀπολαβὼν ἅπαντα
 σῶα ἀπέδωκά σοι, ἐπεὶ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄνδρα. Οἶον
 δὲ τὸ πρᾶγμα ἐγένετο ἀκούσατε, ἔφη· καὶ γὰρ ἄξιον.

8. Ἀνὴρ κατελείπετο διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι.
 Καὶ ἐγὼ τὸν μὲν ἄνδρα τοσοῦτον ἐγίνωσκον ὅτι εἰς ἡμῶν εἴη·
 ἡνάγκασα δὲ σὲ τοῦτον ἄγειν, ὥς μὴ ἀπόλοιτο· καὶ γὰρ, ὥς ἐγὼ
 οἶμαι, πολέμοιο ἡμῖν ἐφείποντο. 9. Συνέφη τοῦτο ὁ ἄνθρωπος.
 Οὐκοῦν, ἔφη ὁ Ξενοφῶν, ἐπεὶ προὔπεμψά σε, καταλαμβάνων αὐτίς
 σὺν τοῖς ὀπισθοφυλάξι προσίων βόθρον ὀρύττοντα ὥς κατορύζοντα
 τὸν ἄνθρωπον· καὶ ἐπιστάς ἐπήρουν σε. 10. Ἐπεὶ δὲ παρεστηκό-
 των ἡμῶν συνέκαμψε τὸ σκέλος ὁ ἀνὴρ, ἀνέκραγον οἱ παρόντες ὅτι
 ζῇ ὁ ἀνὴρ· σὺ δ' εἶπες· Ὅποσα γε βούλεται ὥς ἔγωγε αὐτὸν οὐκ
 ἄξω. Ἐνταῦθα ἔπαισά σε· ἀληθῆ λέγεις· ἔδοξας γὰρ μοι εἰδότε
 εἰκέναι ὅτι ἔζη. 11. Τί οὖν ; ἔφη, ἤττόν τι ἀπέθανεν, ἐπεὶ ἐγὼ
 σοι ἀπέδειξα αὐτόν ; Καὶ γὰρ ἡμεῖς, ἔφη ὁ Ξενοφῶν, πάντες ἀπο-
 θανόμεθα· τοῦτον οὖν ἕνεκα ζώοντας ἡμᾶς δεῖ κατορυχθῆναι ;
 12. Τοῦτον μὲν ἀνέκραγον πάντες ὥς ὀλίγας παίσειν· ἄλλους δὲ
 ἐκέλευε λέγειν διὰ τί ἕκαστος ἐπλήγη. Ἐπεὶ δ' οὐκ ἀνίστατο,
 αὐτὸς ἔλεγεν.

13. Ἐγὼ, ὦ ἄνδρες, ὁμολογῶ παῖσαι δὴ ἄνδρας ἐνεχεν ἀτα-
 ξίας ὅσοις σώζεσθαι μὲν ἥκει δι' ἡμᾶς, ἐν τάξει τε ἰόντων καὶ
 μαχομένων ὅπου δεοί, αὐτοὶ δὲ λιπόντες τὰς τάξεις προθέοντες
 ἀρπάζειν ἤθελον καὶ ἡμῶν πλεονεκτεῖν. Εἰ δὲ τοῦτο πάντες ἐποι-
 οῦμεν, ἅπαντες ἂν ἀπωλόμεθα. 14. Ἦδη δὲ καὶ μαλακισμένον
 τινα καὶ οὐκ ἐθέλοντα ἀνίστασθαι ἀλλὰ προΐμενον αὐτὸν τοῖς
 πολεμίοις καὶ ἔπαισα καὶ ἐβιασάμην πορεύεσθαι. Ἐν γὰρ τῷ
 ἰσχυρῷ χειμῶνι καὶ αὐτός ποτε ἀναμένων τινὰς συσκευαζομένους
 καθεζόμενος συχνὸν χρόνον κατέμαθον ἀναστὰς μόλις καὶ τὰ σκέλη
 ἐκτείνας. 15. Ἐν ἐμαντῷ οὖν πείραν λαβὼν ἐκ τούτου καὶ ἄλλοι
 ὁπότε ἴδοιμι καθήμενον καὶ βλακεύοντα, ἤλαννον· τὸ γὰρ κινεῖ-
 σθαι καὶ ἀνδρίζεσθαι παρεῖχε θερμοσίαν τινὰ καὶ ὑγρότητα· τὸ δὲ
 καθῆσθαι καὶ ἡσυχίαν ἔχειν ἐώρων ὑπουργὸν ὃν τῷ τε ἀποπήγνυ-
 σθαι τὸ αἶμα καὶ τῷ ἀποσῆπασθαι τοὺς τῶν ποδῶν δακτύλους·
 ἅπαρ πολλοὺς καὶ ὑμεῖς ἴστε παθόντας. 16. Ἄλλον δὲ γέ πως

ἐπολειπόμενον· που διὰ ῥαστώνης καὶ κωλύοντα καὶ ἡμᾶς τοὺς πρόσθεν καὶ ἡμᾶς τοὺς ὀπίσθεν πορεύεσθαι ἔπαισα πύξ, ὅπως μὴ λόγχῃ ὑπὸ τῶν πολεμίων παύοιτο. 17. Καὶ γὰρ οὖν νῦν ἔξεστιν αὐτοῖς σωθεῖσιν εἴ τι ὑπ' ἐμοῦ ἔπαθον παρὰ τὸ δίκαιον δίκην λαβεῖν. Εἰ δ' ἐπὶ τοῖς πολεμίοις ἐγένοντο, τί μέγα ἂν οὕτως ἔπαθον ὅτου δίκην ἂν ἡξίουν λαμβάνειν; Ἀπλοῦς μοι, ἔφη, ὁ λόγος. 18. Ἐγὼ γὰρ εἰ μὲν ἐπ' ἀγαθῷ ἐκόλασά τινα, ἀξιῶ ὑπέχειν δίκην οἷαν καὶ γονεῖς υἱοῖς καὶ διδάσκαλοι παισὶ. Καὶ γὰρ οἱ ἱατροὶ καίουσιν καὶ τέμνουσιν ἐπ' ἀγαθῷ. 19. Εἰ δὲ ὕβρει νομίζετέ με ταῦτα πράττειν, ἐνθυμήθητε ὅτι νῦν ἐγὼ θαρρῶ σὺν τοῖς θεοῖς μᾶλλον ἢ τότε, καὶ θρασύτερός εἰμι νῦν ἢ τότε, καὶ ὀλον πλείω πίνω· ἀλλ' ὅμως οὐδένα παύω· ἐν εὐδία γὰρ ὀρῶ ἡμᾶς. 20. Ὅταν δὲ χειμῶν ἦ καὶ θάλαττα μεγάλη ἐπιφέρηται, οὐχ ὁράτε ὅτι καὶ νεύματος μόνου ἔρεκα χαλεπαίνει μὲν πρῶτος τοῖς ἐν πρώτῳ, χαλεπαίνει δὲ κυβερνήτης τοῖς ἐν πρύμνῃ; Ἰκανὰ γὰρ ἐν τῷ τοιοῦτῳ καὶ μικρὰ ἀμαρτηθέντα πάντα συνεπιτρίβει. 21. Ὅτι δὲ δικαίως ἔπαιον αὐτοὺς καὶ ἡμεῖς κατεδικάσατε τότε· ἔχοντες ξίφη οὐ ψήφους παρόντες, καὶ ἔζην ἡμῖν ἐπικουρεῖν αὐτοῖς, εἰ ἐβούλεσθε. Ἀλλὰ μὰ Δία οὔτε τούτοις ἐπεκουρῆτε οὔτε σὺν ἐμοὶ τὸν ἀτακτοῦντα ἔπαίετε. 22. Τοιγαροῦν ἐξουσίαν ἐποιήσατε τοῖς κακοῖς αὐτῶν ὑβρίζειν ἑῶντες αὐτούς. Οἶμαι γὰρ, εἰ ἐθέλετε σκοπεῖν, τοὺς αὐτοὺς εὐρήσετε καὶ τότε κακίστους καὶ νῦν ὑβριστοτάτους. 23. Βοῖσκος γοῦν ὁ πύκτης ὁ Θετάλδος τότε μὲν διεμάχετο, ὡς κάμων, ἀσπίδα μὴ φέρειν· νῦν δ' ὡς ἀκούω Κοττωριτῶν πολλοὺς ἀποδέδυκεν. 24. Ἦν οὖν σωφρονῆτε, τοῦτον τάναντία ποιήσετε ἢ τοὺς κύνας ποιοῦσι· τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδάσκει, τὰς δὲ νύκτας ἀφίαισι· τοῦτον δὲ, ἦν σωφρονῆτε, τὴν νύκτα μὲν δῆσετε, τὴν δὲ ἡμέραν ἀφήσετε. 25. Ἀλλὰ γὰρ, ἔφη, θαυμάζω ὅτι εἰ μὲν τινι ἡμῶν ἀπηχθόμεν μέμνησθε καὶ οὐ σιωπᾶτε· εἰ δὲ τῷ ἢ χειμῶνα ἐπεκούρησα ἢ πολέμῳ ἀπῆρξα ἢ ἀσθενοῦντι ἢ ἀποροῦντι συνεξέπρισα τι, τούτων οὐδεὶς μέμνηται· οὐδ' εἴ τινα καλῶς τι ποιοῦντα ἐπῆνεσα οὐδ' εἴ τιν' ἄνδρα ὄντα ἀγαθὸν ἐτίμησα ὡς ἐδυνάμην, οὐδὲ τούτων μέμνησθε. 26. Ἀλλὰ μὴν καλόν γε καὶ δίκαιον καὶ σιον καὶ ἡδιον τῶν ἀγαθῶν μᾶλλον ἢ τῶν κακῶν μεμνησθαι.

Ἐκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμύνησκον· καὶ περιεγέμετο ὥστε καλῶς ἔχειν.

ΞΕΝΟΦΩΝΤΟΣ
ΚΤΡΟΤ ΑΝΑΒΑΣΕΩΣ ε'.

CAP. I.

1. Ἐκ τούτου δε ἐν τῇ διατριβῇ οἱ μὲν ἀπὸ τῆς ἀγορᾶς ἔζων, οἱ δὲ ληϊζόμενοι ἐκ τῆς Παφλαγονίας. Ἐκλώπενον δὲ καὶ οἱ Παφλαγόνες εὖ μάλα τοὺς ἀποσκεδαννυμένους, καὶ τῆς νυκτὸς τοὺς πρόσω σκηνοῦντας ἐπειῶντο κακοουργεῖν· καὶ πολεμικώτατα πρὸς ἀλλήλους εἶχον ἐκ τούτων. 2. Ὁ δὲ Κορύλας, ὃς ἐτύγγανε τότε Παφλαγονίας ἄρχων, πέμπει παρὰ τοὺς Ἕλληνας πρέσβεις ἔχοντας ἵππους καὶ στολὰς καλὰς, λέγοντας ὅτι Κορύλας ἔτοιμος εἶη τοὺς Ἕλληνας μὴτ' ἀδικεῖν μὴτ' ἀδικεῖσθαι. 3. Οἱ δὲ στρατηγοὶ ἀπεκρίναντο ὅτι περὶ μὲν τούτων σὺν τῇ στρατιᾷ-βουλευσονται, ἐπὶ ξενίᾳ δὲ ἐδέχοντο αὐτούς· παρεκάλεσαν δὲ καὶ τῶν ἄλλων ἀνδρῶν οὓς ἐδόκουν δικαιοτάτους εἶναι. 4. Θύσαντες δὲ βοὺς τῶν αἰχμαλώτων καὶ ἄλλα ἱερεῖα εὐωχίαν μὲν ἀρκοῦσαν παρῆχον, κατακείμενοι δὲ ἐν στιβάσιν ἐδείπνου, καὶ ἔπινον ἐκ κερατίνων ποτηρίων, οἷς ἐνετύγγαρον ἐν τῇ χώρᾳ.

5. Ἐπεὶ δὲ σπονδαὶ τ' ἐγένοντο καὶ ἐπαιώνισαν, ἀνέστησαν πρῶτον μὲν Θραῖκες καὶ πρὸς αὐλὸν ὠρχήσαντο σὺν τοῖς ὅπλοις καὶ ἤλλοντο ἠνρηλά τε καὶ κούφως καὶ ταῖς μαχαίραις ἐχρῶντο· τέλος δὲ ὁ ἕτερος τὸν ἕτερον παίει, ὥς πᾶσιν ἐδόκει πεπληγῆναι τὸν ἄνδρα· ὁ δ' ἔπεσε τεχνικῶς πως. 6. Καὶ ἀνέκραγον οἱ Παφλαγόνες. Καὶ ὁ μὲν σκυλεύσας τὰ ὅπλα τοῦ ἐτέρου ἐξήει ἄδων Σιτάλκαν· ἄλλοι δὲ τῶν Θρακῶν τὸν ἕτερον ἐξέφερον ὡς τεθνηκότα· ἦν δὲ οὐδὲν πεπονθώς. 7. Μετὰ τοῦτο Αἰνιᾶνες καὶ Μάγνητες ἀνέστησαν, οἱ ὠρχοῦντο τὴν καρπαίαν καλουμένην ἐν τοῖς ὅπλοις. 8. Ὁ δὲ τρόπος τῆς ὀρχήσεως ἦν· ὁ μὲν παραθέμενος τὰ ὅπλα σπείρει καὶ ζευγηλατεῖ πυκνὰ μεταστρεφόμενος ὡς φοβούμενος· ληστής δὲ προσέρχεται· ὁ δ' ἐπειδὴν προΐδῃται, ἀπαντᾷ ἀρπάσας τὰ ὅπλα καὶ μάχεται πρὸ τοῦ ζεύγους· καὶ οὗτοι ταῦτ' ἐποιοῦν ἐν ῥυθμῷ πρὸς τὸν αὐλόν· καὶ τέλος ὁ ληστής δῆσας τὸν ἄνδρα καὶ τὸ ζεῦγος ἀπάγει· ἐνίοτε δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἰτα παρὰ τοὺς βοὺς ζεύξας ὀπίσω τὸ χεῖρσ δεδεδμένον ἑλαύνει.

9. Μετὰ τοῦτο Μυσὸς εἰσῆλθεν ἐν ἐκατέρᾳ τῇ χειρὶ ἔχων πέλτην· καὶ τότε μὲν ὡς δύο ἀντιταττομένων μιμούμενος ὠρχεῖτο, τότε δὲ ὡς πρὸς ἓνα ἐχρήτο ταῖς πέλταις, τότε δὲ ἐδιναῖτο καὶ ἐξεκυβίστα ἔχων τὰς πέλτας· ὥστε ὄψιν καλὴν φαίνεσθαι. 10. Τέλος δὲ τὸ Περσικὸν ὠρχεῖτο κρούων τὰς πέλτας, καὶ ὠκλαζε καὶ ἐξανίστατο· καὶ ταῦτα πάντα ἐν ῥυθμῷ ἐποίει πρὸς τὸν αὐλόν. 11. Ἐπὶ δὲ τούτῳ ἐπιόντες οἱ Μαντινεῖς καὶ ἄλλοι τινὲς τῶν Ἀρκάδων ἀναστάντες ἐξοπλισάμενοι ὡς ἐδύναντο κάλλιστα ἤεσαν τε ἐν ῥυθμῷ πρὸς τὸν ἐνόπιον ῥυθμὸν αὐλούμενοι καὶ ἐπαιώνισαν καὶ ὠρχήσαντο ὥσπερ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις. Ὀρῶντες δὲ οἱ Παφλαγόνες δεινὰ ἐποιοῦντο πάσας τὰς ὀρχήσεις ἐν ὅπλοις εἶναι. 12. Ἐπὶ τούτοις ὁρῶν ὁ Μυσὸς ἐκπεληγμένους αὐτοὺς, πείσας τῶν Ἀρκάδων τινὰ πεπαμένον δορυστρίδα εἰσάγει σκευάσας ὡς ἐδύνατο κάλλιστα καὶ ἀσπίδα δούς κοῦφην αὐτῇ. Ἡ δὲ ὠρχήσατο Πυρρήχην ἐλαφρῶς. 13. Ἐνταῦθα κρότος ἦν πολὺς· καὶ οἱ Παφλαγόνες ἤροντο εἰ καὶ γυναῖκες συνεμάχοντο αὐτοῖς. Οἱ δ' ἔλεγον ὅτι αὐταὶ καὶ αἱ τρεψάμεναι εἰεν βασιλεία ἐκ τοῦ στρατοπέδου. Τῇ μὲν οὖν τυκτὶ ταύτῃ τοῦτο τὸ τέλος ἐγένετο.

14. Τῇ δ' ἰστεραίᾳ προσῆγον αὐτοὺς εἰς τὸ στράτευμα· καὶ ἔδοξε τοῖς στρατιώταις μήτε ἀδικεῖν Παφλαγόνας μήτε ἀδικεῖσθαι. Μετὰ τοῦτο οἱ μὲν πρέσβεις ὥχοντο· οἱ δ' Ἕλληνες, ἐπειδὴ πλοῖα ἱκανὰ ἔδοκει παρεῖναι, ἀναβάντες ἔπλεον ἡμέραν καὶ νύκτα πνεύματι καλῷ ἐν ἀριστερᾷ ἔχοντες τὴν Παφλαγονίαν. 15. Τῇ δ' ἄλλη ἀφικνοῦνται εἰς Σινώπην καὶ ὠρμίσαντο εἰς Ἀρμήνην τῆς Σινώπης. Σινωπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγονικῇ, Μιλησίων δ' ἄποικοι εἰσίν. Οὗτοι δὲ ξένια πέμπονσι τοῖς Ἕλλησιν ἀλφίτων μὲν μεδίμνους τρισεχλίους, οἶνον δὲ κεράμια χίλια καὶ πεντακόσια. 16. Καὶ Χειρίσοφος ἐνταῦθα ἦλθε τριήρεις ἔχων. Καὶ οἱ μὲν στρατιῶται προσεδόκων ἄγοντά τι σφίσιν ἤκειν· ὁ δὲ ἤγε μὲν οὐδὲν, ἀπήγγελλε δὲ ὅτι ἐπαινοῖ αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρχος καὶ οἱ ἄλλοι, καὶ ὅτι ὑπισχνεῖτο Ἀναξίβιος, εἰ ἀφικνοῖντο ἔξω τοῦ Πόντου, μισθοφορὰν αὐτοῖς ἔσεσθαι.

17. Καὶ ἐν ταύτῃ τῇ Ἀρμῇνι ἔμειναν οἱ στρατιῶται ἡμέρας πέντε. Ὡς δὲ τῆς Ἑλλάδος ἐδόκουν ἐγγὺς γίγνεσθαι, ᾗδῃ μᾶλλον ἢ πρόσθεν εἰσῆει αὐτοὺς ὅπως ἂν καὶ ἔχοντές τι οἶκαδε ἀφικνῶνται. 18. Ἠγήσαντο οὖν, εἰ ἓνα ἔλαιντο ἄρχοντα, μᾶλλον ἂν ἢ πολυαρχ-

χίας ούσης δύνασθαι τὸν ἕνα χρῆσθαι τῷ στρατεύματι καὶ τυκτὸς καὶ ἡμέρας· καὶ εἴ τι δέοι λανθάνειν, μᾶλλον ἢ κρύπτεσθαι· καὶ εἴ τι δέοι φθάνειν, ἦττον ἢ ὑστερίζειν· οὐ γὰρ ἢ λόγων δεῖν πρὸς ἀλλήλους, ἀλλὰ τὸ δόξαν τῷ ἐνὶ περαίνεσθαι ἂν· τὸν δὲ ἔμ-
προσθεν χρόνον ἐκ τῆς νικώσης ἔπραττον πάντα οἱ στρατηγοί.
19. Ὡς δὲ ταῦτα διανοοῦντο, ἐγράποντο ἐπὶ τὸν Ξενοφῶντα· καὶ οἱ λοχαγοὶ ἔλεγον προσιόντες αὐτῷ ὅτι ἡ στρατιὰ οὕτω γιγνώσκει· καὶ εὐνοίαν ἐνδεικνύμενος ἕκαστος ἐπειθεν αὐτὸν ὑποστήναι τὴν ἀρχήν. 20. Ὁ δὲ Ξενοφῶν πῇ μὲν ἐβούλετο ταῦτα, νομίζων καὶ τὴν τιμὴν μείζω οὕτως ἑαυτῷ γίγνεσθαι πρὸς τοὺς φίλους καὶ εἰς τὴν πόλιν τοῦνομα μείζον ἀφίξεσθαι αὐτοῦ· τυχὸν δὲ καὶ ἀγαθοῦ τινος ἂν αἴτιος τῇ στρατιᾷ γενέσθαι.

21. Τὰ μὲν δὴ τοιαῦτα ἐνθυμήματα ἐπῆρεν αὐτὸν ἐπιθυμῶν αὐτοκράτορα γενέσθαι ἄρχοντα. Ὅποτε δ' αὖ ἐνθυμοῖτο ὅτι ἄδελον μὲν παντὶ ἀνθρώπῳ ὅπῃ τὸ μέλλον ἔξει, διὰ τοῦτο δὲ καὶ κίνδυνος εἶη καὶ τὴν προειργασμένην δόξαν ἀποβαλεῖν, ἡπορεῖτο. 22. Διαπορουμένην δὲ αὐτῷ διακρίναι ἔδοξε κράτιστον εἶναι τοῖς θεοῖς ἀνακοινῶσαι· καὶ παραστησάμενος δύο ἱερεῖα ἐθύετο τῷ Διὶ τῷ Βασιλεῖ, ὅσπερ αὐτῷ μαντευτὸς ἦν ἐκ Δελφῶν· καὶ τὸ ὄναρ δὴ ἀπὸ τούτου τοῦ θεοῦ ἐνόμιζεν ἰωρακέναι ὃ εἶδεν ὅτε ἤρχετο ἐπὶ τὸ συνεπιμελεῖσθαι τῆς στρατιᾶς καθίστασθαι. 23. Καὶ ὅτε ἐξ Ἐφέσου δὲ ὥρμῃτο Κύρῳ συσταθσόμενος ἀετὸν ἀνεμυμήσατο ἑαυτῷ δεξιὸν φθεγγόμενον, καθήμενον μέντοι, ὥσπερ ὁ μάντις προπέμπων αὐτὸν ἔλεγεν ὅτι μέγας μὲν οἰωνὸς εἶη καὶ οὐκ ἰδιωτικὸς καὶ ἐνδοξος, ἐπίπονος μέντοι· τὰ γὰρ ὄρνεα μάλιστα ἐπιτίθεσθαι τῷ ἀετῷ καθήμενῳ· οὐ μέντοι χρηματιστικόν εἶναι τὸν οἰωνόν· τὸν γὰρ ἀετὸν πετόμενον μᾶλλον λαμβάνειν τὰ ἐπιτήδεια. 24. Οὕτω δὲ θυομένην αὐτῷ διαφανῶς ὁ θεὸς σημαίνει μήτε προσδεῖσθαι τῆς ἀρχῆς μήτ' εἰ αἰροῦντο ἀποδέχεσθαι. Τοῦτο μὲν δὴ οὕτως ἐγένετο. 25. Ἡ δὲ στρατιὰ συνήλθε, καὶ πάντες ἔλεγον ἕνα αἰρεῖσθαι· καὶ ἐπεὶ τοῦτο ἔδοξε, προεβάλλοντο αὐτόν. Ἐπεὶ δὲ ἐδόκει δῆλον εἶναι ὅτι αἰρήσονται αὐτόν· εἴ τις ἐπαυφηφίζοι, ἀνέστη καὶ ἔλεξε τάδε·

26. Ἐγὼ, ὦ ἄνδρες, ἦδομαι μὲν ὑπὸ ὑμῶν τιμώμενος, εἴπερ ἀνθρωπὸς εἰμι, καὶ χάριν ἔχω καὶ εὖχομαι δοῦναι μοι τοὺς θεοὺς αἰτίον τινος ὑμῖν ἀγαθοῦ γενέσθαι· τὸ μέντοι ἐμὲ προκριθῆναι ὑφ'

ὑμῶν ἄρχοντα Λακεδαιμονίου ἀνδρὸς παρόντος οὐδ' ὑμῖν μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ἦττον ἂν διὰ τοῦτο τυγχάνειν εἴ τι δέοισθε παρ' αὐτῶν· ἐμοὶ τ' αὖ οὐ πᾶν τι νομίζω ἀσφαλὲς εἶναι τοῦτο.

27. Ὅρῳ γὰρ ὅτι καὶ τῇ πατρίδι μου οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες πρὶν ἐποιήσαν πᾶσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι.

28. Ἐπεὶ δὲ τοῦτο ὠμολόγησαν, εὐθύς ἐπαύσαντο πολεμοῦντες καὶ οὐκέτι πέρα ἐπολιορκήσαν τὴν πόλιν. Εἰ οὖν ταῦτα ὁρῶν ἐγὼ δοκοίην ὅπου θναίμην ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκεῖνο ἐννοῶ μὴ λίαν ἂν ταχὺ σωφρονοσθεῖν.

29. Ὁ δ' ὑμεῖς ἐννοεῖτε ὅτι ἦττον ἂν στάσις εἴη ἐνὸς ἄρχοντος ἢ πολλῶν, εὖ ἴστε ὅτι ἄλλον μὲν ἐλόμενοι οὐχ εὐρήσετε ἐμὲ στασιάζοντα· νομίζω γὰρ ὅστις ἐν πολέμῳ ὢν στασιάζει πρὸς ἄρχοντα τοῦτον πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζει· ἐὰν δ' ἐμὲ ἔλθῃτε, οὐκ ἂν θαυμάσαιμι εἴ τινα εὐροίτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον.

30. Ἐπεὶ ταῦτ' εἶπε, πολλὴ πλείονες ἐξανίσταντο λέγοντες ὡς δέοι αὐτὸν ἀρχεῖν. Ἀγασίας δὲ Στυμφάλιος εἶπεν ὅτι γελοῖον εἴη, εἰ οὕτως ἔχοι, εἰ ὀργιούνται Λακεδαιμόνιοι καὶ ἐὰν σύνδειπνοι συνελθόντες μὴ Λακεδαιμόνιον συμποσίαρχον αἰρῶνται· ἐπεὶ εἰ οὕτως γε τοῦτ' ἔχει, ἔφη, οὐδὲ λοχαγεῖν ἡμῖν ἔξεστιν, ὡς ἔοικεν, ὅτι Ἀρκάδες ἐσμέν. Ἐνταῦθα δὴ ὡς εὖ εἰπόντος τοῦ Ἀγασίου ἀπεθόρυβησαν.

31. Καὶ ὁ Ξενοφῶν ἐπεὶ ἑώρα πλείονος ἐνδέον, παρελθὼν εἶπεν· Ἄλλ', ὦ ἄνδρες, ἔφη, ὡς πᾶν εἰδῆτε, ὁμνῶ ὑμῖν θεοὺς πάντας καὶ πάσας ἢ μὴν ἐγὼ ἐπεὶ τὴν ὑμετέραν γνώμην ἤσθανόμην, ἐθνόμην εἰ βέλτιον εἴη ὑμῖν τε ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἀρχὴν καὶ ἐμοὶ ὑποστήναι· καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηναν ὥστε καὶ ἰδιώτην ἂν γρῶναι ὅτι τῆς μοναρχίας ἀπέχεσθαι με δεῖ.

32. Οὕτω δὲ Χειρίσοφον αἰροῦνται. Χειρίσοφος δ' ἐπεὶ ἡρέθη, παρελθὼν εἶπεν· Ἄλλ', ὦ ἄνδρες, τοῦτο μὲν ἴστε ὅτι οὐδ' ἂν ἔγωγε ἐστασιάζον, εἰ ἄλλον εἴλεσθε. Ξενοφῶντα μέντοι, ἔφη, ὠνίσσατε οὐχ ἐλόμενοι· ὡς καὶ νῦν Δέξιππος ἥδη διέβαλλεν αὐτὸν πρὸς Ἀναξίβιον ὃ τι ἐδύνατο καὶ μάλα ἐμοῦ αὐτὸν σιγάζοντος. Ὁ δὲ ἔφη νομίζειν αὐτὸν Τιμασίῳ μᾶλλον συνάρχειν ἐθέλησαι Δαρδανεῖ ὅτι τοῦ Κλεάρχου στρατεύματος ἢ ἑαυτοῦ Λάκωνι ὄντι.

33. Ἐπεὶ μέντοι ἐμὲ εἴλεσθε, ἔφη, καὶ ἐγὼ πειράσο-

καὶ ὁ τι ἂν δύνωμαι ὑμᾶς ἀγαθὸν ποιεῖν. Καὶ ὑμεῖς οὕτω παρασκευάσεσθε ὡς αὐρίον ἐὰν πλοῦς ἢ ἀναξόμενοι· ὁ δὲ πλοῦς ἔσται εἰς Ἡράκλειαν· ἅπαντας οὖν δεῖ ἐκείσε περῶσθαι κατασχεῖν· τὰ δὲ ἄλλα ἐπειδὴν ἐκείσε ἔλθωμεν βουλευσόμεθα.

CAP. II.

1. Ἐντεῦθεν τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματι ἔπλεον καλῶ ἡμέρας δύο παρὰ γῆν. Καὶ παραπλέοντες ἐθαύρουν τὴν τ' Ἰασονίαν ἀκτὴν, ἐνθα ἡ Ἀργὼ λέγεται ὁρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα· πρῶτον μὲν τοῦ Θερμώδοντος, ἔπειτα δὲ τοῦ Ἰριως, ἔπειτα δὲ τοῦ Ἄλνως, μετὰ δὲ τοῦτον τοῦ Παρθενίου· τοῦτον δὲ παραπλεύσαντες ἀφίκοντο εἰς Ἡράκλειαν πόλιν Ἑλληνίδα Μεγαρέων ἀποικον, οὕσαν δ' ἐν τῇ Μαριανδυνῶν χώρᾳ. 2. Καὶ ὁρμίσαντο παρὰ τῇ Ἀγερουσιάδι Χερρόνησφ· ἐνθα λέγεται ὁ Ἡρακλῆς ἐπὶ τὸν Κέρβερον κύνα καταβῆναι ἢ νῦν τὰ σημεῖα δεικνύουσι τῆς καταβάσεως τὸ βάθος πλέον ἢ ἐπὶ δύο στάδια. 3. Ἐνταῦθα τοῖς Ἑλλήσιν οἱ Ἡρακλεῶται ξένια πέμπουσιν ἀλφίτων μεδίμνους τρισχίλιους καὶ οἶνον κεράμια δισχίλια καὶ βους εἴκοσι καὶ οἷς ἑκατόν. Ἐνταῦθα διὰ τοῦ πεδίου ῥεῖ ποταμὸς Αἰκὸς ὄνομα, εὗρος ὡς δύο πλέθρων.

4. Οἱ δὲ στρατιῶται συλλεγέστες ἐβουλεύοντο τὴν λοιπὴν πορείαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρὴ πορευθῆναι ἐκ τοῦ Πόντου. Ἀναστὰς δὲ Λύκων Ἀχαιὸς εἶπε· Θανμάζω μὲν, ὃ ἄνδρες, τῶν στρατηγῶν ὅτι οὐ περῶνται ἡμῖν ἐκπορίζουσι σιτηρέσιον· τὰ μὲν γὰρ ξένια οὐ μὴ γένηται τῇ στρατιᾷ τριῶν ἡμερῶν σίτα. ὁπόθεν δ' ἐπισιτισάμενοι πορευσόμεθα οὐκ ἔστιν, ἔφη. Ἐμοὶ οὖν δοκεῖ αἰτεῖν τοὺς Ἡρακλεώτας μὴ ἔλαττον ἢ τρισχίλιους Κυζικηνούς. 5. Ἄλλος δ' εἶπε, μὴ ἔλαττον ἢ μυρίους· καὶ ἐλομένους πρέσβεις αὐτίκα μάλα ἡμῶν καθημένων πέμπειν πρὸς τὴν πόλιν, καὶ εἶδέναι ὁ τι ἂν ἀπαγγέλλωσι, καὶ πρὸς ταῦτα βουλευέσθαι. 6. Ἐντεῦθεν προὔβαλλοντο πρέσβεις πρῶτον μὲν Χειρίσοφον, ὅτι ἄρχων ἤρητο ἔστι δ' οἱ καὶ Ξενοφῶντα. Οἱ δ' ἰσχυρῶς ἀπεμάχοντο· ἀμφοῖν γὰρ ταῦτα ἐδόκει μὴ ἀναγκάζειν πόλιν Ἑλληνίδα καὶ φίλιαν ὁ τι μὴ αὐτοὶ ἐθέλοντες διδοῖεν. 7. Ἐπεὶ δ' οὖν οὗτοι ἐδόκον ἀπρόθυμοι εἶναι, πέμπουσι Λύκωνα Ἀχαιὸν καὶ Καλλιμάχον

Παρθάσιον καὶ Ἀγασίαν Στυμφάλιον. Οὗτοι ἐλθόντες ἔλεγον τὰ δεδομένα· τὸν δὲ Ἀνκωνα ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ ποιήσοιεν ταῦτα. 8. Ἀκούσαντες δ' οἱ Ἡρακλεῶται βουλευέσθαι ἔφασαν· καὶ εὐθὺς τὰ τε χρήματα ἐκ τῶν ἀγρῶν συνῆγον καὶ τὴν ἀγορὰν εἰσω ἀνσπεύσας καὶ αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τειχῶν ὄπλα ἐφείνετο.

9. Ἐκ τούτου οἱ ταραζάντες ταῦτα τοὺς στρατηγούς ᾗτιῶντο διαφθεῖρειν τὴν πρᾶξιν· καὶ συνίσταντο οἱ Ἀρκάδες καὶ οἱ Ἀχαιοί· προειστήκει δὲ μάλιστα αὐτῶν Καλλίμαχος· τε ὁ Παρθάσιος καὶ Ἀνκων ὁ Ἀχαιός. 10. Οἱ δὲ λόγοι ἦσαν αὐτοῖς ὡς αἰσχροὺν εἶη ἀρχεῖν ἓνα Ἀθηναῖον Πελοποννησίον καὶ Λακεδαιμονίων, μηδεμίαν δύναμιν παρεχόμενον εἰς τὴν στρατιάν· καὶ τοὺς μὲν πόρους σφᾶς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα τὴν σωτηρίαν σφῶν κατειργασμένων· εἶναι γὰρ τοὺς κατειργασμένους Ἀρκάδας καὶ Ἀχαιούς· τὸ δ' ἄλλο στρατεύματα οὐδὲν εἶναι· καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπὲρ ἡμῶν τοῦ ὅλου στρατεύματος Ἀρκάδες καὶ Ἀχαιοί. 11. εἰ οὖν σωφρονοῖεν οὗτοι, συστάντες καὶ στρατηγούς ἐλόμενοι ἑαυτῶν καθ' ἑαυτοὺς ἂν τὴν πορείαν ποιοῖντο καὶ πειρῶντο ἀγαθόν τι λαμβάνειν. 12. Ταῦτα ἔδοξε· καὶ ἀπολιπόντες Χειρίσοφον εἴ τινας ἦσαν παρ' αὐτῷ Ἀρκάδες ἢ Ἀχαιοὶ καὶ Ξενοφῶντα συνέστησαν καὶ στρατηγούς αἰροῦνται ἑαυτῶν δέκα· τούτους δ' ἐψηφίσαντο ἐκ τῆς νικῶσης ὃ τι δοκοίη, τοῦτο ποιεῖν. Ἡ μὲν οὖν τοῦ παντὸς ἀρχὴ Χειρίσοφῳ ἐνταῦθα κατελύθη ἡμέρᾳ ἕκτῃ ἢ ἑβδόμῃ ἀφ' ἧς ἤρθεη.

13. Ξενοφῶν μέντοι ἐβούλετο κοινῇ μετ' αὐτῶν τὴν πορείαν ποιεῖσθαι, νομίζων οὕτως ἀσφαλεστέραν εἶναι ἢ ἰδίᾳ ἕκαστον στέλλεσθαι· ἀλλὰ Νέων ἐπειθεν αὐτὸν καθ' αὐτὸν πορεύεσθαι, ἀκουσας τοῦ Χειρίσοφου ὅτι Κλέανδρος ὁ ἐν Βυζαντίῳ ἀρμοστής φαίη τρήρεις ἔχων ἤξειν εἰς Κάλπης λιμένα· 14. ὅπως οὖν μηδεὶς μετ' αὐτοὺς, ἀλλ' αὐτοὶ καὶ οἱ αὐτῶν στρατιῶται ἐκπλεύσειαν ἐπὶ τῶν τρήρων, διὰ ταῦτα συνεβούλευε. Καὶ Χειρίσοφος, ἅμα μὲν ἀθυμῶν τοῖς γεγενημένοις, ἅμα δὲ μισῶν ἐκ τούτου τὸ στρατεύμα, ἐπιτρέπει αὐτῷ ποιεῖν ὃ τι βούλεται. 15. Ξενοφῶν δὲ ἔτι μὲν ἐπεχείρησεν ἀπαλλαγεῖς τῆς στρατιᾶς ἐκπλεῦσαι· θυομένην δὲ αὐτῷ τῷ Ἡγεμόνι Ἡρακλεῖ καὶ κοινουμένῳ πότρεα λῶν καὶ ἄμεινον εἶη στρατεῦεσθαι, ἔχοντι τοὺς παραμείναντας τῶν στρατιωτῶν, ἢ ἀπαλλάττεσθαι, ἐσήμηνεν ὁ θεὸς τοῖς ἱεροῖς συστρατεύεσθαι.

16. Οὕτω γίγνεται τὸ στράτευμα τριχῇ· Ἀρκάδες μὲν καὶ Ἀχαιοὶ πλείους ἢ τετρακισχίλιοι καὶ πεντακόσιοι, ὀπλῖται πάντες· Χειρῶσάφῳ δὲ ὀπλῖται μὲν εἰς τετρακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς ἑπτακοσίους, οἱ Κλεάρχῳ Θυρῆες· Ξενοφῶντι δὲ ὀπλῖται μὲν εἰς ἑπτακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς τριακοσίους· ἵππικὸν δὲ μόνος οὗτος εἶχεν, ἀμφὶ τοὺς τετταράκοντα ἱππέας.

17. Καὶ οἱ μὲν Ἀρκάδες διαπραξάμενοι πλοῖα παρὰ τῶν Ἑρακλεωτῶν πρῶτοι πλεύουσιν, ὅπως ἐξαίφνης ἐπιπεσόντες τοῖς Βιθυνοῖς λάβοιεν ὅτι πλείστα· καὶ ἀποβαίνουσιν εἰς Κάλπης λιμένα κατὰ μέσον πῶς τῆς Θυράκης. 18. Χειρίσοφος δ' εὐθὺς ἀπὸ τῆς πόλεως τῶν Ἑρακλεωτῶν ἀρξάμενος περὶ ἑπορεύετο διὰ τῆς χώρας· ἐπεὶ δ' εἰς τὴν Θυράκην ἐνέβαλε, παρὰ τὴν θάλατταν ἦεν· καὶ γὰρ ἦδη ἦσθένει. 19. Ξενοφῶν δὲ πλοῖα λαβὼν ἀποβαίνει ἐπὶ τὰ ὄρια τῆς Θυράκης καὶ τῆς Ἑρακλεώτιδος καὶ διὰ μεσογαίᾳς ἐπορεύετο.

CAP. III.

[Ὅν μὲν οὖν τρόπον ἢ τε Χειρισόφον ἀρχὴ τοῦ παντὸς κατελύθη καὶ τῶν Ἑλλήνων τὸ στράτευμα ἐσχίσθη ἐν τοῖς ἐπάνω εἴρηται.] 2. Ἐπραξαν δ' αὐτῶν ἕκαστοι τάδε. Οἱ μὲν Ἀρκάδες ὡς ἀπέβησαν νυκτὸς εἰς Κάλπης λιμένα, πορεύονται εἰς τὰς πρώτας κώμας, στάδια ἀπὸ θαλάττης ὡς τριάκοντα. Ἐπεὶ δὲ φῶς ἐγένετο ἦγεν ἕκαστος στρατηγὸς τὸ αὐτοῦ λόχος ἐπὶ κώμην· ὅποια δὲ μείζων ἐδόκει εἶναι σύνδυο λόχους ἦγον οἱ στρατηγοί. 3. Συνεβάλλοντο δὲ καὶ λόφον εἰς ὃν δέοι πάντας ἀλίσσασθαι. Καὶ ἅτε ἐξαίφνης ἐπιπεσόντες ἀνδράποδά τε πολλὰ ἔλαβον καὶ πρόβατα πολλὰ περιβάλλοντο.

4. Οἱ δὲ Θυρῆες ἡθροίζοντο οἱ διαφυγόντες· πολλοὶ δὲ διέφυγον πελτασταὶ ὄντες ὀπλίτας ἐξ αὐτῶν τῶν χειρῶν. Ἐπεὶ δὲ συνελήγσαν, πρῶτον μὲν τῷ Σμίκρητος λόφῳ ἐνὸς τῶν Ἀρκάδων στρατηγῶν ἀπρίοντι ἦδη εἰς τὸ συγκείμενον καὶ πολλὰ χρήματα ἄγοντι ἐπιτίθενται. 5. Καὶ τέως μὲν ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες· ἐπὶ δὲ διαβάσει χαράδρας τρέπονται αὐτούς· καὶ αὐτὸν τε τὸν Σμίκρητα ἀποκινυνάσαι καὶ τοὺς ἄλλους πάντας· ἄλλον δὲ λόχον τῶν δέκα στρατηγῶν τοῦ Ἡγήσανδρου ὀκτὼ μόνους κατέλιπον· καὶ αὐτὸς Ἡγήσανδρος ἐσώθη. 6. Καὶ οἱ ἄλλοι μὲν

λοχαγοὶ συνήλθον οἱ μὲν σὺν πρῶγμασιν οἱ δ' ἄνευ πραγμάτων οἱ δὲ Θερᾶκες ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα, συνεβόων τε ἀλλήλους καὶ συνελέγοντο ἐρῶμένως τῆς νυκτός. Καὶ ἅμα τῇ ἡμέρᾳ κύκλω περὶ τὸν λόφον ἔνθα οἱ Ἕλληνες ἐστρατοπεδεύοντο ἐτάττοντο καὶ ἵππεῖς πολλοὶ καὶ πελτασταὶ, καὶ αἱ πλείονες συνέρχοντο. 7. Καὶ προσέβαλλον πρὸς τοὺς ὀπλίτας ἀσφαλῶς· οἱ μὲν γὰρ Ἕλληνες οὐτε τοξότην ἔχον οὐτε ἀκοντιστὴν οὐτε ἵππεά· οἱ δὲ προσθέοντες καὶ προσελάνοντες ἠκόντιζον· ὁπότε δ' αὐτοῖς ἐπίοιεν, ῥαδίως ἀπέφερον· ἄλλοι δὲ ἄλλη ἐπετίθεντο. 8. Καὶ τῶν μὲν πολλοὶ ἐπιτρώσκοντο, τῶν δὲ οὐδεὶς· ὥστε κινηθῆναι οὐκ ἐδύναντο ἐκ τοῦ χωρίου, ἀλλὰ τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἶργον αὐτοὺς οἱ Θερᾶκες. 9. Ἐπεὶ δ' ἀπορία πολλὴ ἦν, διελέγοντο περὶ σπονδῶν· καὶ τὰ μὲν ἄλλα ὁμολόγητο αὐτοῖς, ὁμήρους δ' οὐκ ἐδίδοσαν οἱ Θερᾶκες αἰτούντων τῶν Ἑλλήνων· ἀλλ' ἐν τούτῳ ἴσχετο. Τὰ μὲν δὴ τῶν Ἀρκάδων οὕτως εἶχε

10. Χειρίσοφος δὲ ἀσφαλῶς πορευόμενος παρὰ θάλατταν ἀφικνεῖται εἰς Κάλπης λιμένα. Ξενοφῶντι δὲ διὰ τῆς μεσογαίας πορευομένῳ οἱ ἵππεῖς προκαταθίοντες ἐντυγχάνουσι προσβύταις πορευομένοις ποι. Καὶ ἐπεὶ ἤχθησαν παρὰ Ξενοφῶντα, ἐρωτᾷ αὐτοὺς εἴ που ἦσθηται ἄλλου στρατεύματος ὄντος Ἑλληνικοῦ. 11. Οἱ δ' ἔλεγον πάντα τὰ γεγενημένα, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ λόφου, οἱ δὲ Θερᾶκες πάντες περικεκυκλωμένοι εἶεν αὐτούς. Ἐνταῦθα τοὺς μὲν ἀνθρώπους τούτους ἐφύλαττεν ἰσχυρῶς, ὅπως ἡγεμόνες εἶεν ὅπου δέοι· σκοποὺς δὲ καταστήσας συνέλεξε τοὺς στρατιώτας καὶ ἔλεξεν·

12. Ἄνδρες στρατιῶται, τῶν Ἀρκάδων οἱ μὲν τεθνῶσιν, οἱ δὲ λοιποὶ ἐπὶ λόφῳ νινὸς πολιορκοῦνται. Νομίζω δ' ἔγωγε, εἰ ἐκεῖνοι ἀπολοῦνται, οὐδ' ἡμῖν εἶναι οὐδεμίαν σωτηρίαν, οὕτω μὲν πολλῶν ὄντων τῶν πολεμίων, οὕτω δὲ τεθαρρόκητόν. 13. Κρατίστον οὖν ἡμῖν ὥς τάχιστα βοηθεῖν τοῖς ἀνδράσιν, ὅπως εἰ ἔτι εἰσὶ σῶοι, σὺν ἐκείνοις μαχώμεθα καὶ μὴ μόνοι λειφθέντες μόνοι καὶ κινδυνεύωμεν. 14. Νῦν μὲν οὖν στρατοπεδευόμεθα προελθόντες ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι· ἕως δ' ἂν πορευώμεθα, Τιμασίῳν ἔχον τοὺς ἵππεῖς προελαννέτω ἐφορῶν ἡμᾶς, καὶ σκοπεῖτω τὰ ἐμπροσθεν, ὥς μηδὲν ἡμᾶς λάθῃ. 15. Παρέπεμψε δὲ καὶ τῶν γυμνήτων ἀνθρώπους εὐζώνους εἰς τὰ πλάγια καὶ εἰς τὰ

ἄκρα, ὅπως εἴ πού τί ποθεν καθορῶεν, σημαίνοιεν· ἐκέλευε δὲ καί-
 ειν ἅπαντα ὅτῳ ἐντυγχάνοιεν καυσίμῳ. 16. Ἡμεῖς γὰρ ἀπο-
 δραΐμεν ἂν οὐδαμοῦ ἐνθένδε· πολλή μὲν γὰρ, ἔφη, εἰς Ἡράκλειαν
 πάλιν ἀπιέναι, πολλή δὲ εἰς Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμιοι
 πλησίον· εἰς Κάλπης δὲ λιμένα, ἔνθα Χειρίσοφον εἰκάζομεν εἶναι
 εἰ σέσωσται, ἐλαχίστη ὁδός. Ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοιά ἐστιν
 οἷς ἀποπλευσούμεθα· μένουσι δὲ αὐτοῦ οὐδὲ μῦς ἡμέρας ἐστὶ πὰ
 ἐπιτήδεια. 17. Τῶν δὲ πολιορκουμένων ἀπολομένων σὺν τοῖς Χει-
 ρισόφου μόνοις κἀκίον ἐστὶ διακινδυνεύειν ἢ τῶνδε σωθέντων πάντας
 εἰς ταῦτόν ἐλθόντας κοινῇ τῆς σωτηρίας ἔχεσθαι. Ἀλλὰ χρὴ παρα-
 σκευασαμένους τὴν γνώμην πορεύεσθαι, ὥς νῦν ἡ εὐκλεῶς τελευ-
 τῆσαι ἐστὶν ἢ κάλλιστον ἔργον ἐργάσασθαι Ἑλλήνας τοσοῦτους
 σώσαντας. 18. Καὶ ὁ θεὸς ἴσως ἄγει οὕτως, ὃς τοὺς μεγαληγορή-
 σαντας ὥς πλέον φρονούντας ταπεινώσαι βούλεται· ἡμᾶς δὲ τοὺς
 ἀπὸ θεῶν ἀρχομένους ἐντιμότερους ἐκείνων καταστήσαι. Ἀλλ'
 ἔπρεσθαι χρὴ καὶ προσέχειν τὸν νοῦν, ὥς ἂν τὸ παραγγελόμενον
 δύνησθε ποιῆν.

19. Ταῦτ' εἰπὼν ἤγειτο. Οἱ δ' ἱππεῖς διασπειρόμενοι ἐφ' ὅσον
 καλῶς εἶχεν ἕκαστον ἢ ἐβράδιζον. Καὶ οἱ πελτασταὶ ἐπιπαριόντες
 κατὰ τὰ ἄκρα ἕκαστον πάντα ὅσα καύσιμα εἴρων· καὶ ἡ στρατιὰ δὲ,
 εἴ τιτι παραλειπομένη ἐντυγχάνοιεν· ὥστε πᾶσα ἡ χώρα αἰθεσθαι
 ἐδόκει καὶ τὸ στράτευμα πολὺ εἶναι. 20. Ἐπεὶ δ' ὥρα ἦν κατε-
 στρατοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τὰ τε τῶν πολεμίων
 πυρὰ εἴρων, ἀπειχον δὲ ὥς τετταράκοντα σταδίους, καὶ αὐτοὶ
 ὥς ἐδύναντο πλεῖστα πυρὰ ἕκαστον. 21. Ἐπεὶ δ' εἰδείπνησαν τάχι-
 στα, παρηγγέλθη τὰ πυρὰ κατασβεσθῆναι πάντα. Καὶ τὴν μὲν νύ-
 κτα φυλακὰς ποιησάμενοι ἐκάθευδον· ἅμα δὲ τῇ ἡμέρᾳ προσενεξά-
 μενοι τοῖς θεοῖς καὶ συνταξάμενοι ὥς εἰς μάχην ἐπορεύοντο ἢ ἐδύ-
 ναντο τάχιστα. 22. Τιμασίῳ δὲ καὶ οἱ ἱππεῖς ἔχοντες τοὺς
 ἡγεμόνας καὶ προελάνοντες ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενό-
 μενοι ἔνθα ἐπολιορκούντο οἱ Ἕλληνες. Καὶ οὐχ ὀρῶσιν οὔτε
 ῥίλιον στράτευμα οὔτε πολέμιον· καὶ ταῦτα ἀγγελῆσαι πρὸς τὸν
 Ξενοφῶντα καὶ τὸ στράτευμα· γραῖδια δὲ καὶ γερόντια καὶ πρόβατα
 ὀλίγα καὶ βοὺς καταλελειμμένους. 23. Καὶ τὸ μὲν πρῶτον θαῦμα
 ἦν τί εἴη τὸ γεγενημένον· ἔπειτα δὲ καὶ τῶν καταλελειμμένων
 ἐπυνθάνοντο οἱ μὲν Θρᾷκες εὐθὺς ἀφ' ἐσπέρας φῶγον ἀπὸν-

τες· ἔωθεν δὲ καὶ τοὺς Ἕλληνας ἔφασαν οἷχεσθαι· ὅπου δὲ οὐκ εἰδέναι.

24 Ταῦτα ἀκούσαντες οἱ ἀμφὶ Ξενοφῶντα, ἐπεὶ ἡρίστησαν, συσκευασάμενοι ἐπορεύοντο, βουλόμενοι ὡς τάχιστα συμμῖξαι τοῖς ἄλλοις εἰς Κάλπης λιμένα. Καὶ πορευόμενοι ἐώρων τὸν στίβον τῶν Ἀρκάδων καὶ Ἀχαιῶν κατὰ τὴν ἐπὶ Κάλπης ὁδόν. Ἐπεὶ δ' ἀφίκοιντο εἰς τὸ αὐτὸ, ἄσμενοί τε εἶδον ἀλλήλους καὶ ἡσπάζοντο ὥσπερ ἀδελφούς. 25. Καὶ ἐπυνθάνοντο οἱ Ἀρκάδες τῶν περὶ Ξενοφῶντα τί τὰ πνερὰ κατασβέσαιαν· Ἡμεῖς μὲν γάρ, ἔφασαν, φόμεθα ὑμᾶς τὸ μὲν πρῶτον, ἐπειδὴ τὰ πνερὰ οὐχ ἐωρῶμεν, τῆς νυκτὸς ἦξειν ἐπὶ τοὺς πολεμίους· καὶ οἱ πολέμοι δέ, ὥς γ' ἡμῖν ἐδόκουν, τοῦτο δέισαντες ἀπῆλθον· σχεδὸν γὰρ ἀμφὶ τοῦτον τὸν χρόνον ἀπήεσαν. 26. Ἐπεὶ δ' οὐκ ἀφίκεσθε, ὁ δὲ χρόνος ἐξῆκεν, φόμεθ' ὑμᾶς πνυθόμενους τὰ παρ' ἡμῖν φορηθέντας οἷχεσθαι ἀποδράντας ἐπὶ θάλατταν· καὶ ἐδόκει ἡμῖν μὴ ἀπολιπέσθαι ὑμῶν. Οὕτως οὖν καὶ ἡμεῖς δεῦρο ἐπορεύθημεν.

CAP. IV.

1. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἠυλίζοντο ἐπὶ τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. Τὸ δὲ χωρίον τοῦτο ὃ καλεῖται Κάλπης λιμὴν ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη δὲ ἡ Θράκη αὕτη ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρις Ἡρακλείας ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι. 2. Καὶ τριῆρι μὲν ἐστὶν εἰς Ἡράκλειαν ἐκ Βυζαντίου κόπαις ἡμέρας μάλα μακρᾶς πλοῦς· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φίλια οὔτε Ἑλληνίς ἀλλὰ Θρᾶκες Βιθυνοί· καὶ οὗς ἂν λάβωσι τῶν Ἑλλήνων ἢ ἐκπίπτοντας ἢ ἄλλως πως δεινὰ ὑβρίζειν λέγονται [τοὺς Ἕλληνας]. 3. Ὁ δὲ Κάλπης λιμὴν ἐν μέσῳ μὲν κεῖται ἐκατέρωθεν πλεόντων ἐξ Ἡρακλείας καὶ Βυζαντίου· ἔστι δ' ἐν τῇ θαλάττῃ προκείμενον χωρίον, τὸ μὲν εἰς τὴν θάλατταν καθήκον αὐτοῦ πέτρα ἀπορρώξ, ὕψος ὅπῃ ἐλάχιστον οὐ μείον εἴκοσιν ὀργυῶν· ὃ δὲ αὐτὴν ὁ εἰς τὴν γῆν ἀνήκων τοῦ χωρίου μάλιστα τεττάρων πλέθρων τὸ εὖρος· τὸ δ' ἐντὸς τοῦ αὐχένος χωρίον ἱκανὸν μυριάσι ἀνθρώποις οἰκῆσαι. 4. Λιμὴν δ' ὑπ' αὐτῇ τῇ πέτρᾳ τὸ πρὸς ἐσπέραν αἰγιαλὸν ἔχων. Κρήνη δὲ ἡδῶς ὕδατος καὶ ἄφθονος ῥέουσα ἐπ' αὐτῇ τῇ θαλάττῃ ὑπὸ τῇ

ὑπερρατρία τοῦ χωρίου. Ξύλα δὲ πολλὰ μὲν καὶ ἄλλα, πάνν δὲ πολλὰ καὶ καλὰ νανπηγήσιμα ἐπ' αὐτῇ τῇ θαλάττῃ. 5. Τὸ δὲ ὄρος τὸ ἐν τῷ λιμένι εἰς μεσόγαιαν μὲν ἀνῆκει ὅσον ἐπὶ εἴκοσι σταδίοις, καὶ τοῦτο γεῶδες καὶ ἄλιθον· τὸ δὲ παρὰ θάλατταν πλέον ἢ ἐπὶ εἴκοσι σταδίοις δασὺ πολλοῖς καὶ παντοδαποῖς καὶ μεγάλοις ξύλοις. 6. Ἡ δ' ἄλλη χώρα καλὴ καὶ πολλή· καὶ κῶμαι ἐν αὐτῇ εἰσι πολλαὶ καὶ οἰκούμεναι· φέρει γὰρ ἡ γῆ καὶ κριθᾶς καὶ πυρρὸς καὶ ὄσπρια πάντα καὶ μελίνας καὶ σῆσάμα καὶ σῦκα ἀρκοῦντα καὶ ἀμπέλους πολλὰς καὶ ἡδυοῖνους καὶ τᾶλλα πάντα πλὴν ἑλαιῶν. Ἡ μὲν χώρα ἦν τοιαύτη.

7. Ἐσκήνον δὲ ἐν τῷ αἰγιαλῷ πρὸς τῇ θαλάττῃ· εἰς δὲ τὸ πόλισμα ἂν γενόμενον οὐκ ἐβούλοντο στρατοπεδεύεσθαι· ἀλλὰ ἐδόκει καὶ τὸ ἐλθεῖν ἐνταῦθα ἐξ ἐπιβουλῆς εἶναι, βουλομένων τινῶν κατοικίσαι πόλιν. 8. Τῶν γὰρ στρατιωτῶν οἱ πλείστοι ἦσαν οὐ σπάνει βίον ἐκπεπλευκότες ἐπὶ ταύτην τὴν μισθοφορὰν, ἀλλὰ τὴν Κύρον ἄρετὴν ἀκούοντες, οἱ μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσαρνηλωκότες χρήματα, καὶ τούτων ἕτεροι ἀποδεδρακότες πατέρας καὶ μητέρας οἱ δὲ καὶ τέκνα καταλιπόντες ὡς χρήματα αὐτοῖς κτησάμενοι ἤζοντες πάλιν, ἀκούοντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρῳ πολλὰ καὶ ἀγαθὰ πράττειν. Τοιοῦτοι οὖν ὄντες ἐπόθουν εἰς τὴν Ἑλλάδα σῶζεσθαι.

9. Ἐπειδὴ δὲ ὑστέρα ἡμέρα ἐγένετο τῆς εἰς ταῦτόν συνόδου, ἐπ' ἐξόδῳ ἐθύετο Ξενοφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τὰ ἐπιτήδεια ἐξάγειν· ἐπενόει δὲ καὶ τοὺς νεκροὺς θάπτειν. Ἐπεὶ δὲ τὰ ἱερὰ ἐγένετο, εἶποντο καὶ οἱ Ἀρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς πλείστους ἐνθαπερ ἔπεσον ἐκάστους ἔθαψαν· ἥδη γὰρ ἦσαν πεμπταῖοι καὶ οὐχ οἷόν τε ἀναιρεῖν ἐτι ἦν· ἐπίους δὲ τοὺς ἐκ τῶν ὁδῶν συννεγκόντες ἔθαψαν ἐκ τῶν ὑταρχόντων ὥς ἐδύναντο κάλλιστα· οὓς δὲ μὴ εὐρισκόν κενοτάφιον αὐτοῖς ἐποίησαν μέγα καὶ πυρὰν μεγάλην, καὶ στεφάνους ἐπέθεσαν. 10. Ταῦτα δὲ ποιήσαντες ἀνεχώρησαν ἐπὶ τὸ στρατόπεδον. Καὶ τότε μὲν δευτηρήσαντες ἐκοιμήθησαν· τῇ δ' ὑστεραίᾳ συνῆλθον οἱ στρατιῶται πάντες, συνῆγε δὲ μάλιστα Ἀγασίας τε Στυμφάλιος λοχαγὸς καὶ Ἰερώνυμος Ἠλείος λοχαγὸς καὶ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδων. 11. καὶ δόγμα ἐποιήσαντο, ἕάν τις τοῦ λοιποῦ μνησθῇ δίχα τὸ στρατεύμα ποιεῖν, θανάτῳ αὐτὸν ζημιοῦσθαι· καὶ κατὰ χώραν ἀπιέναι ἥπερ πρόσθεν

εἶχε τὸ στράτευμα, καὶ ἄρχειν τοὺς πρόσθεν στρατηγούς. Καὶ Χειρίσφορος μὲν ἤδη τετελευτήκει φάρμακον πίων πυρέττων· τὰ δ' ἐκείνου Νέων Ἀσιναῖος παρέλαβε.

12. Μετὰ δὲ ταῦτα ἐξαναστὰς εἶπε Ξενοφῶν· ὦ ἄνδρες στρατιῶται, τὴν μὲν πορείαν, ὡς εἴοικε, δῆλον ὅτι περὶ ποιητέον· οὐ γὰρ ἔστι πλοῖα· ἀνάγκη δὲ πορεύεσθαι ἤδη· οὐ γὰρ ἔστι μένουσι τὰ ἐπιτήδεια. Ἡμεῖς μὲν οὖν, ἔφη, θυσόμεθα· ὑμᾶς δὲ δεῖ παρασκευάζεσθαι ὡς μαχουμένους εἰ ποτε καὶ ἄλλοτε· οἱ γὰρ πολέμοιοι ἀνατεθαρόσθησιν. 13. Ἐκ τούτου ἐθύνοντο οἱ στρατηγοὶ, μάντις δὲ παρῆν Ἀρηξίων Ἀρκάς· ὁ δὲ Σιλανὸς ὁ Ἀμβρακινότης ἤδη ἀποδεδράκει πλοῖον μισθωσάμενος ἐξ Ἡρακλείας. Θυομένου δὲ ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίγνετο τὰ ἱερά. 14. Ταύτην μὲν οὖν τὴν ἡμίραν ἐπαύσαντο. Καὶ τινες ἐτόλμων λέγειν ὡς ὁ Ξενοφῶν βουλόμενος τὸ χωρίον οἰκίσαι πέπεικε τὸν μάντιν λέγειν ὡς τὰ ἱερά οὐ γίνεσθαι ἐπὶ ἀφόδῳ. 15. Ἐντεῦθεν κηρύξας τῇ αἰρίῳ παρεῖναι ἐπὶ τὴν Θυσίαν τὸν βουλόμενον καὶ μάντις εἴ τις εἴη, παραγγείλας παρεῖναι ὡς συνθεασόμενον τὰ ἱερά, ἔθνε· καὶ ἐνταῦθα παρῆσαν πολλοί. 16. Θυομένων δὲ πάλιν εἰς τρεῖς ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίγνετο τὰ ἱερά. Ἐκ τούτου χαλεπῶς εἶχον οἱ στρατιῶται· καὶ γὰρ τὰ ἐπιτήδεια ἐπέλιπεν ἃ ἔχοντες ἦλθον, καὶ ἀγορὰ οὐδεμία παρῆν.

17. Ἐκ τούτου συνελθόντων εἶπε πάλιν Ξενοφῶν, ὦ ἄνδρες, ἐπὶ μὲν τῇ πορείᾳ, ὡς ὁρᾶτε, τὰ ἱερά οὐπω γίνεσθαι· τῶν δ' ἐπιτηδείων ὁρῶ ὑμᾶς δεομένους· ἀνάγκη οὖν μοι δοκεῖ εἶναι θύεσθαι περὶ αὐτοῦ τούτου. 18. Ἀναστὰς δὲ τις εἶπε· Καὶ εἰκότως ἄρα ἡμῖν οὐ γίνεσθαι τὰ ἱερά· ὡς γὰρ ἐγὼ ἀπὸ τοῦ αὐτομάτου χθὲς ἦκοντος πλοῖον ἦκουσά τινος ὅτι Κλέανδρος ὁ ἐκ Βυζαντίου ἀρμοστής μέλλει ἤξειν πλοῖα καὶ τριήρεις ἔχων. 19. Ἐκ τούτου δὲ ἀναμένειν μὲν πᾶσιν ἐδόκει· ἐπὶ δὲ τὰ ἐπιτήδεια ἀνάγκη ἦν ἐξιέναι· καὶ ἐπὶ τούτῳ πάλιν ἐθύετο εἰς τρεῖς, καὶ οὐκ ἐγίγνετο τὰ ἱερά. Καὶ ἤδη καὶ ἐπὶ σκηρὴν ἰόντες τὴν Ξενοφώντος ἔλεγον ὅτι οὐκ ἔχοιεν τὰ ἐπιτήδεια· ὁ δ' οὐκ ἂν εἴη ἐξαγαγεῖν μὴ γιγνομένων τῶν ἱερῶν.

20. Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο, καὶ σχεδὸν τι πᾶσα ἡ στρατιὰ διὰ τὸ μέλειν ἅπασιν ἐνκλωῦντο περὶ τὰ ἱερά· τὰ δὲ θύματα ἐπιλελοίπει. Οἱ δὲ στρατηγοὶ ἐξῆγον μὲν οὐ, συνεκάλεσαν δέ. 21. Εἶπεν οὖν Ξενοφῶν· ἴσως οἱ πολέμοιοι συνελεγμένοι εἰσὶ καὶ ἀνάγκη μάχεσθαι· εἰ οὖν καταλιπόντες τὰ σκεύη ἐν τῇ

δρυμῶ χωρίῳ ὡς εἰς μάχην παρασκευασμένοι ἴοιμαν, ἴσως ἂν τὰ ἱερὰ προχωροίη ἡμῖν. 22. Ἀκούσαντες δὲ οἱ στρατιῶται ἀνέκραγον ὡς οὐδὲν δέον εἰς τὸ χωρίον ἄγειν, ἀλλὰ θύεσθαι ὡς τάχιστα. Καὶ πρόβατα μὲν οὐκέτι ἦν, βοῦν δὲ ὑφ' ἀμάξης περιάμενοι ἐθύοντο· καὶ Ξενοφῶν Κλεάρορος ἐδεήθη τοῦ Ἀρκάδος προθυμεῖσθαι εἰ τι ἐν τούτῳ εἴη. Ἀλλ' οὐδ' ὡς ἐγένετο.

23. Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφον μέρος· ἐπεὶ δὲ ἑώρα τοὺς ἀνθρώπους ὡς εἶχον δεινῶς τῇ ἐνδείᾳ, βουλόμενος αὐτοῖς χαρίζεσθαι, εὐρών τινα ἄνθρωπον Ἡρακλεώτην ὃς ἔφη κόμας ἔγγρς εἰδέναι ὅθεν εἴη λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε τὸν βουλούμενον ἰέναι ἐπὶ τὰ ἐπιτήδεια ὡς ἡγεμόνος ἰσομένον. Ἐξέρχονται δὴ σὺν δορατίοις καὶ ἄσκοις καὶ θυλάκοις καὶ ἄλλοις ἀγγείοις εἰς διςχιλίους ἀνθρώπους. 24. Ἐπειδὴ δὲ ἦσαν ἐν ταῖς κόμαις καὶ διωσπεύοντο ὡς ἐπὶ τὸ λαμβάνειν, ἐπιπίπτουσι αὐτοῖς οἱ Φαρναβάζον ἱππεῖς πρῶτοι, βεβρηθηκότες γὰρ ἦσαν τοῖς Βιθυνοῖς βουλόμενοι σὺν τοῖς Βιθυνοῖς εἰ δύναιτο ἀποκωλύσαι τοὺς Ἕλληνας μὴ ἔλθειν εἰς τὴν Φρυγίαν. Οὗτοι οἱ ἱππεῖς ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους· οἱ δὲ λοιποὶ ἐπὶ τὸ ὄρος ἀνέφυγον.

25. Ἐκ τούτου ἀπαγγέλλει τις ταῦτα τῶν ἀποφενγόντων εἰς τὸ στρατόπεδον. Καὶ Ξενοφῶν, ἐπειδὴ οὐκ ἐγγεγνητο τὰ ἱερὰ ταύτῃ τῇ ἡμέρᾳ, λαβὼν βοῦν ὑπὸ ἀμάξης, οὐ γὰρ ἦν ἄλλα ἱερεῖα, σφαγιασάμενος ἐβοήθει, καὶ οἱ ἄλλοι οἱ μέχρι τριάκοντα ἐτῶν ἄπαντες. 26. Καὶ ἀναλαβόντες τοὺς λοιποὺς ἄνδρας εἰς τὸ στρατόπεδον ἀφικνουῦνται. Καὶ ἤδη μὲν ἀμφὶ ἡλίου δυσμᾶς ἦν καὶ οἱ Ἕλληνες μάλα ἀθύμως ἔχοντες ἐδειπνοποιοῦντο, καὶ ἐξαπίνης διὰ τῶν λασίων τῶν Βιθυνῶν τινες ἐπιγερόμενοι τοῖς προφύλαξι τοὺς μὲν κατέκανον τοὺς δὲ ἐδίωξαν μέχρις εἰς τὸ στρατόπεδον. 27. Καὶ κραυγῆς γενομένης εἰς τὰ ὄπλα πάντες συνένδραμον οἱ Ἕλληνες καὶ διώκειν μὲν καὶ κινεῖν τὸ στρατόπεδον τυκτὸς οὐκ ἀσφαλὲς ἐδόκει εἶναι· δασέα γὰρ ἦν τὰ χωρία· ἐν δὲ τοῖς ὄπλοις ἐννικτέρευον φυλαττόμενοι ἱκανοὺς φύλαξι.

CAP. V.

1. Τὴν μὲν νύκτα οὕτω διήγαγον· ἅμα δὲ τῇ ἡμέρᾳ οἱ στρατηγοὶ εἰς τὸ ἐρυμνὸν χωρίον ἤγοντο· οἱ δὲ εἵποντο ἀναλαβόντες τὰ ὅπλα καὶ τὰ σκεύη. Πρὶν δὲ ἀρίστον ὥραν εἶναι ἀπετάφρευσαν ἢ ἡ εἰσόδος ἦν εἰς τὸ χωρίον, καὶ ἀπεσταύρωσαν ἅπαν, καταλιπόντες τρεῖς πύλας. Καὶ πλοῖον ἐξ Ἑρακλείας ἵκεν ἅλφιτα ἄγον καὶ ἱερεῖα καὶ οἶνον. 2. Πρωτὶ δ' ἀναστὰς Ξενοφῶν ἐθύετο ἐπεξόδια, καὶ γίγνεται τὰ ἱερὰ ἐπὶ τοῦ πρώτου ἱερείου. Καὶ ἤδη τέλος ἐχόντων τῶν ἱερῶν ὁρᾷ αἰτὸν αἰσίον ὁ μάντις Ἀρηξίων Παρρόσιος, καὶ ἡγεῖσθαι κελεύει τὸν Ξενοφῶντα. 3. Καὶ διαβάντες τὴν τάφρον τὰ ὅπλα τίθενται, καὶ ἐκήρυξαν ἀριστήσαντας ἐξίεναι τοὺς στρατιώτας σὺν τοῖς ὅπλοις, τὸν δὲ ὄχλον καὶ τὰ ἀνδράποδα αὐτοῦ καταλιπεῖν. 4. Οἱ μὲν δὴ ἄλλοι πάντες ἐξήεσαν, Νέων δὲ οὐ· ἐδόκει γὰρ κάλλιστον εἶναι τοῦτον φύλακα καταλιπεῖν τῶν ἐπὶ τοῦ στρατοπέδου. Ἐπεὶ δ' οἱ λοχαγοὶ καὶ οἱ στρατιῶται ἀπέλιπον αὐτούς, αἰσχυνόμενοι μὴ ἐφέπεσθαι τῶν ἄλλων ἐξιόντων, κατέλιπον αὐτοῦ τοὺς ὑπὲρ πέντε καὶ τετταράκοντα ἔτη. Καὶ οὗτοι μὲν ἔμενον· οἱ δ' ἄλλοι ἐπορεύοντο. 5. Πρὶν δὲ πεντεκαίδεκα στάδια διεληλυθέναι ἐνέτυχον ἤδη νεκροῖς· καὶ τὴν οὐρὰν τοῦ κέρατος ποιησάμενοι κατὰ τοὺς πρώτους θανέοντας νεκροὺς ἔθαπτον πάντας ὁπόσους ἐπελάμβανε τὸ κέρας. 6. Ἐπεὶ δὲ τοὺς πρώτους ἔθαψαν, προαγαγόντες καὶ τὴν οὐρὰν αὐθις ποιησάμενοι κατὰ τοὺς πρώτους τῶν ἀτάφων ἔθαπτον τὸν αὐτὸν τρόπον ὁπόσους ἐπελάμβανεν ἡ στρατιά. Ἐπεὶ δὲ εἰς τὴν ὁδὸν ἦκον τὴν ἐκ τῶν κωμῶν, ἐνθα δὴ ἔκειντο ἀθρόοι, συννεγκόντες αὐτοὺς ἔθαψαν.

7. Ἦδη δὲ πέρα μεσοῦσης τῆς ἡμέρας προαγαγόντες τὸ στρατεῦμα ἔξω τῶν κωμῶν ἐλάμβανον τὰ ἐπιτήδεια ὃ τι τις ὁρῇ ἐντός τῆς φάλαγγος. Καὶ ἑξαίφνης ὁρῶσι τοὺς πολεμίους ὑπερβάλλοντας κατὰ λόφους τινας ἐκ τοῦ ἐναντίου, τεταγμένους ἐπὶ φάλαγγος ἱππίας τε πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπιθριδάτης καὶ Ραθίης ἦκον παρὰ Φαγραβαζὸν ἔχοντες τὴν δύναμιν. 8. Ἐπεὶ δὲ κατεῖδον τοὺς Ἕλληνας οἱ πολέμοι, ἔστησαν ἀπέχοντες αὐτῶν ὅσον πεντεκαίδεκα σταδίους. Ἐκ τούτου εὐθὺς Ἀρηξίων ὁ μάντις τῶν Ἑλλήνων σφαγιάζεται, καὶ ἐγένετο ἐπὶ τοῦ πρώτου καλὰ τὰ σφά-

για. 9. Ἐνθα δὴ Ξενοφῶν λέγει· Δοκεῖ μοι, ὦ ἄνδρες στρατηγοί, ἐπιτάσσεται τῇ φάλαγγι λόχους φύλακας, ἵνα ἂν πον δέη ὥσιν οἱ ἐπιβοηθήσοντες τῇ φάλαγγι, καὶ οἱ πολέμιοι τεταραγμένοι ἐμπίπτωσιν εἰς τεταγμένους καὶ ἀκεραίους. 10. Συνεδόκει ταῦτα πᾶσιν. Ἵμεις μὲν τοίνυν, ἔφη, προηγεῖσθε τὴν πρὸς τοὺς ἐναντίους, ὥς μὴ ἐστήκωμεν ἐπεὶ ὥφθημεν καὶ εἶδομεν τοὺς πολεμίους· ἐγὼ δὲ ἤξω τοὺς τελευταίους λόχους καταχωρίσας ἥπερ ὑμῖν δοκεῖ.

11. Ἐκ τούτου οἱ μὲν ἤσυχoi προῆγον· ὁ δὲ τρεῖς ἀφελὼν τὰς τελευταίας τάξεις, ἀνὰ διακοσίους ἄνδρας, τὴν μὲν ἐπὶ τὸ δεξιὸν ἐπέστρεψεν ἐφέπεσθαι, ἀπολιπόντας ὥς πλείθρον· Σαμόλας Ἀχαιοὺς ταύτης ἤρχε τῆς τάξεως· τὴν δ' ἐπὶ τῷ μέσῳ ἐχώρισεν ἐπεσθαι· Πυρρίδας Ἀρκὰς ταύτης ἤρχε· τὴν δὲ μίαν ἐπὶ τῷ εὐωνύμῳ· Φρασίας Ἀθηναῖος ταύτη ἐφαστήκει. 12. Προϊόντες δὲ, ἐπεὶ ἐγένοντο οἱ ἡγούμενοι ἐπὶ νάπυι μεγάλῃ καὶ δυσπόρῳ, ἔστησαν ἀγροῦντες εἰ διαβατέον εἴη τὸ νάπος· καὶ παρεγγῶσι στρατηγούς καὶ λοχαγούς παριέναι ἐπὶ τὸ ἡγούμενον. 13. Καὶ ὁ Ξενοφῶν, θαυμάσας ὅτι τὸ ἴσχον εἴη τὴν πορείαν καὶ ταχὺ ἀκούων τὴν παρεγγυήν, ἐλαύτει ἢ ἐδύνατο τάχιστα. Ἐπεὶ δὲ συνῆλθον, λέγει Σοφαίνετος πρεσβύτατος ὢν τῶν στρατηγῶν ὅτι βουλῆς οὐκ ἄξιον εἴη εἰ διαβατέον ἐστὶ τοιοῦτον ὃν τὸ νάπος.

14. Καὶ ὁ Ξενοφῶν σπουδῇ ὑπολαβὼν ἔλεξεν· Ἀλλ' ἴστε μὲν με, ὦ ἄνδρες, οὐδένα πω κίνδυνον προξενήσαντα ὑμῖν ἐθελούσιον· οὐ γὰρ δόξης ὀρῶ δεομένους ὑμᾶς εἰς ἀνδρείότητα, ἀλλὰ σωτηρίας. 15. Νῦν δὲ οὕτως ἔχει· ἀμαχεῖ μὲν ἐνθένδε οὐκ ἔστιν ἀπελθεῖν· ἦν γὰρ μὴ ἡμεῖς ἴωμεν ἐπὶ τοὺς πολεμίους, οὗτοι ἡμῖν ὁπότεν ἀπίωμεν ἐψονται καὶ ἐπιπεσοῦνται. 16. Ὁρᾶτε δὴ πότερον κρεῖττον ἵέναι ἐπὶ τοὺς ἄνδρας προβαλλομένους τὰ ὄπλα, ἢ μεταβαλλομένους ὀπισθεν ἡμῶν ἐπιόντας τοὺς πολεμίους θεάσασθαι. 17. Ἴστε μὲντοι ὅτι τὸ μὲν ἀπίεσθαι ἀπὸ πολεμίων οὐδενὶ καλῷ ἔοικε· τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακίοσι θάύρος ἐμποκεῖ. Ἐγὼ γ' οὖν ἥδιον ἂν σὺν ἡμίσεισι ἐποίμην ἢ σὺν διπλασίοις ἀποχωροίην. Καὶ τούτους οἶδ' ὅτι ἐπιόντων μὲν ἡμῶν οὐδ' ὑμεῖς ἐλπίζετε αὐτοὺς δεῖξασθαι ἡμᾶς· ἀπιόντων δὲ πάντες ἐπιστάμεσθα ὅτι τολμήσουσιν ἐφέπεσθαι. 18. Τὰ δὲ διαβάοντας ὀπισθεν νάπος χαλεπὸν ποιήσασθαι μέλλοντας μάχεσθαι ὅλ' οὐχὶ καὶ ἀρπάσαι ἄξιον; Τοῖς μὲν γὰρ πολεμίοις ἔγωγε βουλοίμην ἂν εὐπορα πάντα φαίνεσθαι ὥστε

ἀποχωρεῖν· ἡμᾶς δὲ καὶ ἀπὸ τοῦ χωρίου δεῖ διδάσκεισθαι ὅτι οὐκ ἔστι μὴ νικῶσι σωτηρία. 19. Θαυμάζω δ' ἔγωγε καὶ τὸ νόπος τοῦτο εἴ τις μᾶλλον φοβερὸν νομίζει εἶναι τῶν ἄλλων ὧν διαπεπορεύμεθα χωρίων. Πῶς μὲν γὰρ διαβατὸν τὸ πεδίον, εἰ μὴ νικήσωμεν τοὺς ἱππέας; πῶς δὲ ἂ διελγνύθωμεν ὄρη, ἣν πελτασταὶ τοσοῖδε ἐφάπωνται; 20. Ἦν δὲ δὴ καὶ σωθῶμεν ἐπὶ θάλατταν, πόσον τι νόπος ὁ Πόντος; ἔνθα οὔτε πλοῖά ἐστι τὰ ἀπάξοντα οὔτε σῖτος ᾧ θρεψόμεθα μέροντες· δεήσει δὲ, ἣν θᾶττον ἐκεῖ γενώμεθα, θᾶττον πάλιν ἐξιέναι ἐπὶ τὰ ἐπιτήδεια. 21. Οὐκοῦν νῦν κρεῖττον ἡρσισηκόντας μάχεσθαι ἢ αὔριον ἀναρίστους. Ἄνδρες, τὰ τε ἱερὰ ἡμῶν καλὰ οἱ τε οἰωνοὶ αἰσίοι τὰ τε σφάγια κάλλιστα. Ἴωμεν ἐπὶ τοὺς ἄνδρας. Οὐ δεῖ ἔτι τούτους, ἐπεὶ ἡμᾶς πάντως εἶδον, ἥδεως δειπῆσαι οὐδ' ὅπου ἂν θέλωσι σκηνησάι.

22. Ἐντεῦθεν οἱ λοχαγοὶ ἡγείσθαι ἐκέλευον, καὶ οὐδεὶς ἀντέλεγε. Καὶ ὃς ἡγεῖτο, παραγγείλας διαβαίνειν ἢ ἕκαστος ἐτύγγανε τοῦ νόπου ὧν· θᾶττον γὰρ ἂν ἀθρόον ἐδόκει οὕτω πέραν γενέσθαι τὸ στράτευμα ἢ εἰ κατὰ τὴν γέφυραν ἢ ἐπὶ τῷ νάπει ἦν ἐξεμνηρόντο. 23. Ἐπεὶ δὲ διέβησαν, παριῶν παρὰ τὴν φάλαγγα ἔλεγεν· Ἄνδρες, ἀναμνησέσθε ὅσας δὴ μάχας σὺν τοῖς θεοῖς ὁμοῖς ἰόντες νενικήκατε καὶ οἶα πάσχουσιν οἱ πολεμῖους φεύγοντες· καὶ τοῦτ' ἐννοήσατε ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. 24. Ἄλλ' ἐπεσθε ἡγεμόνι τῷ Ἡρακλεῖ, καὶ ἀλλήλους παρακαλεῖτε ὀνομασί. Ἦδύ τοι ἀνδρεῖόν τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα μνήμην ἐν οἷς ἐθέλει παρέχειν ἑαυτοῦ.

25. Ταῦτα παρελαύνων ἔλεγε καὶ ἅμα ὑφηγεῖτο ἐπὶ φάλαγγος, καὶ τοὺς πελταστὰς ἐκατέρωθεν ποιησάμενοι ἐπορεύοντο ἐπὶ τοὺς πολεμῖους. Παρηγγέλλετο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὤμον ἔχειν, ἕως σημαῖνοι τῇ σάλπιγγι· ἔπειτα δὲ εἰς προβολὴν καθέντας ἐπεσθαι βάδην καὶ μηδὲνα δρόμῳ διώκειν. Ἐκ τούτου σύνθημα παρῆι ΖΕΥΣ ΣΩΤΗΡ, ἩΡΑΚΛΗΣ ἩΓΕΜΩΝ. 26. Οἱ δὲ πολέμιοι ὑπέμενον νομίζοντες καλὸν ἔχειν τὸ χωρίον. Ἐπεὶ δὲ ἐπλησίαζον, ἀλαλάξαντες οἱ Ἕλληνες πελτασταὶ ἔθεον ἐπὶ τοὺς πολεμῖους πρὶν τινα κελεύειν· οἱ δὲ πολέμιοι ἀντίοι ὤρμησαν, οἱ τε ἱππεῖς καὶ τὸ στίφος τῶν Βιθυνῶν· καὶ τρέπονται τοὺς πελταστὰς. 27. Ἄλλ' ἐπεὶ ὑπηντίαζεν ἡ φάλαγξ τῶν ὀπλιτῶν ταχὺ πορευομένη καὶ ἅμα ἡ σάλπιγξ ἐφθόγγετο καὶ ἐπαιωνίζον καὶ

καὶ ταῦτα ἡλάλαζον καὶ ἅμα τὰ δόρατα καθίσαν· ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμιοι, ἀλλ' ἔφηνον. 28. Καὶ Τιμασίῳ μὲν ἔχον τοὺς ἵππους ἐφείπετο, καὶ ἀπεκτίννυσαν ὅσους περ ἐδύναντο ὡς ὀλίγοι ὄντες. Τῶν δὲ πολεμίων τὸ μὲν εὐάννημον εὐθὺς διεσπάρη, καθ' ὃ οἱ Ἕλληνες ἵππεῖς ἦσαν· τὸ δὲ δεξιὸν αἶτε οὐ σφόδρα διωκόμενον ἐπὶ λόφον συνέστη. 29. Ἐπεὶ δὲ εἶδον οἱ Ἕλληνες ὑπομένοντας αὐτοὺς, ἐδόκει ῥᾷστόν τε καὶ ἀκινδυνότατον εἶναι ἰέναι ἐπ' αὐτούς. Παιανίσαντες οὖν εὐθὺς ἐπέκειντο· οἱ δὲ οὐχ ὑπέμειναν. Καὶ ἐνταῦθα οἱ πελτασταὶ ἐδίωκον μέχρι τὸ δεξιὸν αὐτῶν διεσπάρη· ἀπέθαρον δ' ὀλίγοι· τὸ γὰρ ἵππικὸν φόβον παρῆχε τὸ τῶν πολεμίων πολὺ ὄν. 30. Ἐπεὶ δὲ εἶδον οἱ Ἕλληνες τό τε Φαργαβάζου ἵππικὸν εἶτι συνεστηκὸς καὶ τοὺς Βιθυνοὺς ἱππείας πρὸς τοῦτο συναθροισζομένους καὶ ἀπὸ λόφου τινὸς καταθεωμένους τὰ γινόμενα, ἀπειρήκεσαν μὲν, ὅμως δ' ἐδόκει καὶ ἐπὶ τούτους ἰέναι οὕτως ὅπως δύναιτο, ὡς μὴ τεθαρρόηκότες ἀναπαύσαιντο. Συνταξάμενοι δὴ πορεύονται. 31. Ἐντεῦθεν οἱ πολέμιοι ἵππεῖς φείγονται κατὰ τοῦ πρηνοῦς ὁμοίως ὥσπερ ὑπὸ ἱππέων διωκόμενοι· νάπος γὰρ αὐτοὺς ὑπεδέχετο, ὃ οὐκ ἤδεσαν οἱ Ἕλληνες, ἀλλὰ προαπετράποντο διώκοντες· ὅψι γὰρ ἦν. 32. Ἐπανελθόντες δὲ ἔνθα ἡ πρώτη συμβολὴ ἐγένετο στησάμενοι τρόπαιον ἀπέθεσαν ἐπὶ θάλατταν περὶ ἡλίου δυσμᾶς· στάδιοι δ' ἦσαν ὡς ἐξήκοντα ἐπὶ τὸ στρατόπεδον.

CAP. VI.

1. Ἐντεῦθεν οἱ μὲν πολέμιοι εἶχον ἀμφὶ τὰ ἑαυτῶν καὶ ἀπήγοντο καὶ τοὺς οἰκέτας καὶ τὰ χρήματα ὅποι ἐδύναντο προσωτάτω· οἱ δὲ Ἕλληνες προσέμενον μὲν Κλέανδρον καὶ τὰς τριήρεις καὶ τὰ πλοῖα ὡς ἤξοντα· ἐξιόντες δὲ ἐκάστης ἡμέρας σὺν τοῖς ὑποζυγίοις καὶ τοῖς ἀνδραπόδοις ἐφέροντο ἀδεῶς πυρρὺς, κριθᾶς, οἶνον, ὄσπρια, μελίνας, σῦκα· ἅπαντα γὰρ ἀγαθὰ εἶχεν ἡ χώρα πλὴν ἐλαίου. 2. Καὶ ὁπότε μὲν καταμένοι τὸ στρατεῦμα ἀναπανόμενον, ἐξῆν ἐπὶ λείαν ἰέναι· καὶ ἐλάμβανον οἱ ἐξιόντες· ὁπότε δ' ἐξίει πᾶν τὸ στρατεῦμα, εἴ τις χωρὶς ἀπελθὼν λάβοι τι, δημόσιον ἔδοξεν εἶναι. 3. Ἦδη δὲ ἦν πολλὴ πάντων ἀφθονία· καὶ γὰρ ἀγοραὶ πάντοθεν ἀφικνούντο ἐκ τῶν Ἑλληνίδων πόλεων, καὶ οἱ παραπλέοντες

ἄσμενοι κατήγον, ἀκούοντες ὡς οἰκίζοιτο πόλις, καὶ λιμὴν εἶη. 4. Ἐπεμπον δὲ καὶ οἱ πολέμιοι ἤδη οἱ πλησίον φηκον πρὸς Ξενοφῶντα, ἀκούοντες ὅτι οὗτος πολίξει τὸ χωρίον, ἐρωτῶντες ὅ τι δέοι ποιοῦντας φίλους εἶναι. Ὁ δ' ἐπεδείκνυνεν αὐτοὺς τοῖς στρατιώταις. 5. Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται δύο τριήρεις ἔχων, πλοῖον δ' οὐδέν. Ἐτύγγασε δὲ τὸ στράτευμα ἔξω ὅν ὅτε ἀφίκετο καὶ ἐπὶ λείαν τινὲς οἰγόμενοι ἄλλοι ἄλλη εἰς τὸ ὄρος, καὶ εἰλήφεσαν πρόβατα πολλά· ὁκνοῦντες δὲ μὴ ἀφαιρεθεῖεν τῷ Δεξιππῳ λέγουσιν, ὅς ἀπέδρα τὴν πεντηκόντορον ἔχων ἐκ Τραπεζοῦντος, καὶ κελεύουσι διασώσαντα αὐτοῖς τὰ πρόβατα τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσιν ἀποδοῦναι.

6. Εὐθύς δ' ἐκείνος ἀπελάνει τοὺς περιστῶτας τῶν στρατιωτῶν καὶ λέγοντας ὅτι δημόσια εἶη· καὶ τῷ Κλεάνδρῳ ἐλθὼν λέγει ὅτι ἀρπάξιν ἐπιχειροῦσιν. Ὁ δὲ κελεύει τὸν ἀρπάζοντα ἄγειν πρὸς αὐτόν. 7. Καὶ ὁ μὲν λαβὼν ἤγε τινα· περικυχῶν δ' Ἀγασίας ἀφαιρεῖται· καὶ γὰρ ἦν αὐτῷ ὁ ἀγόμενος λοχίτης. Οἱ δὲ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δεξιππον, ἀνακαλοῦντες τὸν προδότην. 8. Ἔδρισαν δὲ καὶ τῶν τριηριτῶν πολλοὶ καὶ ἔφρευον εἰς τὴν θάλατταν· καὶ Κλέανδρος δ' ἔφρευε. Ξενοφῶν δὲ καὶ οἱ ἄλλοι στρατηγοὶ κατεκάλυνόν τε καὶ τῷ Κλεάνδρῳ ἔλεγον ὅτι οὐδὲν εἶη πρᾶγμα, ἀλλὰ τὸ δόγμα αἴτιον εἶη τὸ τοῦ στρατεύματος ταῦτα γενέσθαι. 9. Ὁ δὲ Κλέανδρος ὑπὸ τοῦ Δεξιππου τε ἀναιρεθίζόμενος καὶ αὐτὸς ἀχθεσθεὶς ὅτι ἐφοβήθη, ἀποπλενσεῖσθαι ἔφη καὶ κηρύξειν μηδεμίαν πόλιν δέχεσθαι αὐτοὺς, ὡς πολεμίους. Ἦρχον δὲ τότε πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι.

10. Ἐνταῦθα ποτηρὸν τὸ πρᾶγμα ἐδόκει εἶναι τοῖς Ἑλλήσι, καὶ ἐδέοντο μὴ ποιεῖν ταῦτα. Ὁ δ' οὐκ ἂν ἄλλως ἔφη γενέσθαι, εἰ μὴ τις ἐκδώσει τὸν ἄρξαντα βάλλειν καὶ τὸν ἀφελόμενον. 11. Ἦν δὲ ὅν ἐξήτει Ἀγασίας διὰ τέλους φίλος τῷ Ξενοφῶντι· ἐξ οὗ καὶ διέβαλεν αὐτόν ὁ Δεξιππος. Καὶ ἐντεῦθεν ἐπειδὴ ἀπορία ἦν, συνήγαγον πρὸ στράτευμα οἱ ἄρχοντες· καὶ ἔνιοι μὲν αὐτῶν παρ' ὀλίγον ἐποιοῦντο τὸν Κλέανδρον· τῷ δὲ Ξενοφῶντι οὐκ ἐδόκει φαῦλον εἶναι τὸ πρᾶγμα, ἀλλ' ἀναστὰς ἔλεξεν·

12. Ὡς ἄνδρες στρατιῶται, ἐμοὶ δ' οὐ φαῦλον δοκεῖ εἶναι τὸ πρᾶγμα, εἰ ἥμιν οὕτως ἔχων τὴν γνώμην Κλέανδρος ἄπεισιν ὥσπερ λέγει. Εἰσὶ μὲν γὰρ ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δ' Ἑλλάδος

Λακεδαιμόνιοι προεστήκασιν· ἱκανοὶ δὲ εἰσι καὶ εἰς ἕκαστος Λακεδαιμονίων ἐν ταῖς πόλεσιν ὃ τι βούλονται διαπράττεσθαι. 13. *Εἰ οὖν οὗτος πρῶτον μὲν ἡμᾶς Βυζαντίου ἀποκλείσει, ἔπειτα δὲ τοῖς ἄλλοις ἀρμωσταῖς παραγγελεῖ εἰς τὰς πόλεις μὴ δέχεσθαι ὡς ἀπιστοῦντας Λακεδαιμονίοις καὶ ἀνόμους ὄντας· ἔτι δὲ πρὸς Ἀναξίβιον τὸν ναύαρχον οὗτος ὁ λόγος περὶ ἡμῶν ἥξει· χαλεπὸν ἔσται καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν νῦν χρόνον.* 14. *Οὐκ οὖν δεῖ οὕτως ἐνδὸς ἀνδρὸς ἕνεκα οὔτε δυοῖν ἡμᾶς τοὺς ἄλλους τῆς Ἑλλάδος ἀπέχεσθαι, ἀλλὰ πειστέον ὃ τι αὐτὸν κελεύουσι· καὶ γὰρ αἱ πόλεις ἡμῶν ὅθεν ἐσμέν πείθονται αὐτοῖς.* 15. *Ἐγὼ μὲν οὖν, καὶ γὰρ ἀκούω Δεξιπποῦ λέγειν πρὸς Κλέανδρον ὡς οὐκ αὐτὸν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα, ἐγὼ μὲν οὖν ἀπολύω καὶ ὑμᾶς τῆς αἰτίας καὶ Ἀγασίαν, ἃν αὐτὸς Ἀγασίας φήσῃ ἐμὲ τι τούτων αἰτίον εἶναι, καὶ καταδικάζω ἑμαντοῦ, εἰ ἐγὼ πετροβολίας ἢ ἄλλου τινὸς βιαίον ἐξάρχω, τῆς ἐσχάτης δίκης ἄξιός εἶναι, καὶ ὑφ᾽ ἐμὲ τὴν δίκην.* 16. *Φημὶ δὲ καὶ εἴ τινα ἄλλον αἰτιάται, χρῆται ἑαυτὸν παρασχέιν Κλεάνδρῳ κρίναι· οὕτω γὰρ αὐτὸν ὑμεῖς ἀπολελυμένοι τῆς αἰτίας εἴητε.* *Ὡς δὲ νῦν ἔχει, χαλεπὸν εἰ οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἐπαύρου καὶ τιμῆς τεύξεσθαι ἀντὶ δὲ τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἐσόμεθα, ἀλλ' εἰρξόμεθα ἐκ τῶν Ἑλληνίδων πόλεων.*

17. *Μετὰ ταῦτα ἀναστὰς εἶπεν Ἀγασίας· Ἐγὼ, ὦ ἄνδρες, ὁμνυμι θεοὺς καὶ θεὰς ἢ μὴν μήτε με Ξενοφῶντα κελεύσαι ἀφελέσθαι τὸν ἄνδρα μήτε ἄλλον ὑμῶν μηδένα· ἰδόντι δέ μοι ἄνδρα ἀγαθὸν ἀγόμενον τῶν ἐμῶν λοχιτῶν ὑπὸ Δεξιπποῦ, ὃν ὑμεῖς ἐπίστασθε ὑμᾶς προδόντα, δεινὸν ἔδοξεν εἶναι· καὶ ἀφειλόμην, ὁμολογῶ.* 18. *Καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με· ἐγὼ δ' ἑμαντὸν, ὥσπερ Ξενοφῶν λέγει, παρασχίσσω κρίναντι Κλεάνδρῳ ὃ τι αὐτὸν βούλῃται ποιῆσαι· τούτου ἕνεκα μήτε πολεμεῖτε Λακεδαιμονίοις· σῶζεσθέ τε ἀσφαλῶς ὅποι θέλει ἕκαστος.* *Συμπέμψατε μέντοι μοι ὑμῶν αὐτῶν ἐλόμενοι πρὸς Κλέανδρον οἵτινες, ἃν τι ἐγὼ παραλείπω, καὶ λήξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν.* 19. *Ἐκ τούτου ἔδωκεν ἡ στρατιὰ οὕστινας βούλοιο προελόμενον ἵεναι.* *Ὁ δὲ προεῖλετο τοὺς στρατηγούς.* *Μετὰ ταῦτα ἐπορεύοντο πρὸς Κλέανδρον Ἀγασίας καὶ οἱ στρατηγοὶ καὶ ὁ ἀφαιρεθεὶς ἀνὴρ ὑπὸ Ἀγασίου· καὶ ἔλεγον οἱ στρατηγοί·*

20. *Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σέ, ὦ Κλέανδρε, καὶ ἐκέλευ-*

σί σε, εἴτε πάντας αἰτιᾶ, κρίναντα σεαυτὸν χρῆσθαι ὃ τι αὐτὸς βούλῃ. εἴτε ἓνα τιὰ ἢ δύο ἢ καὶ πλείους αἰτιᾶ, τούτους ἀξιούσι παρασχεῖν σοι ἐαντούς εἰς κρίσιν. Εἴτε οὖν ἡμῶν τινα αἰτιᾶ, πάρεσμέν σοι ἡμεῖς· εἴτε καὶ ἄλλον τιὰ, φράσον· οὐδεὶς γὰρ ἀπέσται ὅστις ἂν ἡμῖν ἐθέλῃ πείθεσθαι. 21. Μετὰ ταῦτα παρελθὼν ὁ Ἀγασίας εἶπεν· Ἐγὼ εἰμι, ὦ Κλέανδρε, ὁ ἀφελόμενος Δεξιππον ἄγοντος τοῦτον τὸν ἄνδρα καὶ παίειν κελεύσας Δεξιππον. 22. Τοῦτον μὲν γὰρ οἶδα ἄνδρα ἀγαθὸν ὄντα· Δεξιππον δὲ οἶδα αἰρεθέντα ὑπὸ τῆς στρατιᾶς ἄρχειν τῆς πεντηκοντόρου ἥς ἡγεσάμεθα παρὰ Τραπεζουντίων ἐφ' ᾧ τε πλοῖα συλλέγειν ῥως σωζόμεθα· καὶ ἀποδράντα Δεξιππον καὶ προδόντα τοὺς στρατιώτας μεθ' ὧν ἐσώθη. 23. Καὶ τοὺς τε Τραπεζουντίους ἀπεστερήκαμεν τὴν πεντηκόντορον καὶ κακοὶ δοκοῦμεν εἶναι διὰ τοῦτον· αὐτοὶ τε τὸ ἐπὶ τούτῳ ἀπολώλαμεν. Ἦκουε γὰρ, ὥσπερ ἡμεῖς, ὡς ἄπορον εἶη περὶ ἀπιόντας τοὺς ποταμούς τε διαβῆναι καὶ σωθῆναι εἰς τὴν Ἑλλάδα. Τοῦτον οὖν τοιοῦτον ὄντα ἀφειλόμην. 24. Εἰ δὲ σὺ ἡγες ἢ ἄλλος τις τῶν παρὰ σοῦ, καὶ μὴ τῶν παρ' ἡμῶν ἀποδράντων, εὖ ἴσθι ὅτι οὐδὲν ἂν τούτων ἐποίησα. Νόμιζε δ', ἐὰν ἐμὲ νῦν ἀποκτείνης, δι' ἄνδρα δειλὸν τε καὶ πονηρὸν ἄνδρα ἀγαθὸν ἀποκτείνων.

25. Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν ὅτι Δεξιππον μὲν οὐκ ἐπαινοίη, εἰ ταῦτα πεποιηκὼς εἶη· οὐ μέντοι ἔφη νομίζειν οὐδ' εἰ παμπόνηρος ἦν Δεξιππος βίαν χρῆναι πάσχειν αὐτὸν, ἀλλὰ κριθέντα, ὥσπερ καὶ ἡμεῖς νῦν ἀξιούτε, τῆς δίκης τυχεῖν. 26. Νῦν μὲν οὖν ἅπτε καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δ' ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. Αἰτιῶμαι δὲ οὔτε τὴν στρατιὰν οὔτε ἄλλον οὐδένα ἐτι· ἐπεὶ οὗτος αὐτὸς ὁμολογεῖ ἀφελέσθαι τὸν ἄνδρα. 27. Ὁ δ' ἀφαιρεθεὶς εἶπεν· Ἐγὼ, ὦ Κλέανδρε, εἰ καὶ οἶε με ἀδικούντά τι ἄγεσθαι, οὐτ' ἐπαιον οὐδένα οὐτ' ἐβαλλον ἀλλ' εἶπον ὅτι δημόσια εἶη τὰ πρόβατα· ἦν γὰρ τῶν στρατιωτῶν δόγμα, εἴ τις ὅποτε ἡ στρατιὰ ἐξίοι ἰδίᾳ ληΐζοιτο, δημόσια εἶναι τὰ ληφθέντα. 28. Ταῦτ' εἶπον· ἐκ τούτου με λαβὼν οὗτος ἦγεν, ἵνα μὴ φθέγγουτο μηδεὶς, ἀλλ' αὐτὸς λαβὼν τὸ μέρος διασώσειε τοῖς λησταῖς παρὰ τὴν ῥήτραν τὰ χρήματα. Πρὸς ταῦτα ὁ Κλέανδρος εἶπεν· Ἐπεὶ τοῖσιν τοιοῦτος εἶ, κατὰμενε, ἵνα καὶ περὶ σοῦ βουλευσώμεθα.

29. Ἐκ τούτου οἱ μὲν ἀμφὶ Κλέανδρον ἡρίστων· τὴν δὲ στρατιὰν συνήγαγε Ξενοφῶν καὶ συνεβούλευε, πέμψαι ἄνδρας πρὸς Κλέαν-

δρον παραιτησόμενους περὶ τῶν ἀνδρῶν. 30. Ἐκ τούτου ἔδοξεν αὐτοῖς πέμψαντας στρατηγούς καὶ λοχαγούς καὶ Δρακόντιον τὸν Σπαρτιάτην, καὶ τῶν ἄλλων οἱ ἐδόκουν ἐπιτήδαιοι εἶναι, δεῖσθαι Κλεάνδρου κατὰ πάντα τρόπον ἀφείναι τὸν ἄνδρα. 31. Ἐλθὼν οὖν ὁ Ξενοφῶν λέγει· Ἔχεις μὲν, ὦ Κλέανδρε, τοὺς ἄνδρας· καὶ ἡ στρατιά σοι ἐφείτο ὃ τι ἐβούλον ποιῆσαι καὶ περὶ τούτων καὶ περὶ ἑαυτῶν ἀπάντων. Νῦν δέ σε αἰτοῦνται καὶ δέονται δοῦναι σφισι τὸν ἄνδρα καὶ μὴ κατακαίειν· πολλὰ γὰρ ἐν τῷ ἔμπροσθεν χρόνῳ περὶ τὴν στρατιάν ἐμοχθησάτην. 32. Ταῦτα δέ σου τυχόντες ὑπισχνούμεθα σοι ἀντὶ τούτων, ἣν βούλῃ ἡγεῖσθαι αὐτῶν καὶ ἣν οἱ θεοὶ ἴλεω ᾧσιν, ἐπιδείξειν σοι καὶ ὡς κόσμιοι εἰσι καὶ ὡς ἱκανοὶ τῷ ἄρχοντι πειθόμενοι τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ φοβεῖσθαι. 33. Λέονται δέ σου καὶ τοῦτο, παραγερόμενον καὶ ἄρξεντα ἑαυτῶν πείραν λαβεῖν καὶ Δεξιππον καὶ σφῶν τῶν ἄλλων οἷος ἕκαστός ἐστι, καὶ τὴν ἀξίαν ἑκάστοις νείμαι. 34. Ἀκούσας ταῦτα ὁ Κλέανδρος Ἀλλὰ καὶ τὸ Σιῶ, ἔφη, ταχύ τοι ὑμῖν ἀποκρινοῦμαι. Καὶ τῷ τε ἄνδρῳ ὑμῖν δίδωμι καὶ αὐτὸς παρέσομαι· καὶ ἣν οἱ θεοὶ παραδιδῶσι, ἐξηγήσομαι εἰς τὴν Ἑλλάδα. Καὶ πολλοὶ οἱ λόγοι οὗτοι ἀντίοι εἰσὶν ἢ οὓς ἐγὼ περὶ ὑμῶν ἐνίων ἤκουον ὡς τὸ στράτευμα ἀφίστατε ἀπὸ Λακεδαιμονίων.

35. Ἐκ τούτου οἱ μὲν ἐπαινοῦντες ἀπῆλθον, ἔχοντες τὸν ἄνδρα· Κλέανδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ καὶ συνῆν Ξενοφῶντι φιλικῶς καὶ ξενίαν ξυμβάλοντο. Ἐπεὶ δὲ καὶ ἑώρα αὐτοὺς τὸ παραγγελόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμῶν γενέσθαι αὐτῶν. 36. Ἐπεὶ μέντοι θυομένης αὐτῷ ἐπὶ τρεῖς ἡμέρας οὐκ ἐγίνετο τὰ ἱερὰ, συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἐμοὶ μὲν οὐκ ἐθέλει γενέσθαι τὰ ἱερὰ ἐξάγειν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τούτου ἕνεκα· ὑμῖν γὰρ, ὡς ἔοικε, δέδοται ἐκκομίσαι τοὺς ἄνδρας· ἀλλὰ πορεύεσθε. Ἡμεῖς δὲ ὑμᾶς, ἐπειδὰν ἐκείσε ἤκητε, δεξόμεθα ὡς ἂν δυνώμεθα κάλλιστα.

37. Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια πρόβατα. Ὁ δὲ δεξάμενος πάλιν αὐτοῖς ἀπέδωκε· καὶ οὗτος μὲν ἀπέπλει. Οἱ δὲ στρατιῶται διαθέμενοι τὸν οἶτον ὃν ἦσαν συγκακομισμένοι καὶ τᾶλλα ᾧ εἰλήφεσαν ἐξεπορεύοντο διὰ τῶν Βιθυνῶν. 38. Ἐπεὶ δὲ οὐδενὶ ἐνέτυχον πορευόμενοι τὴν ὁρθὴν ὁδόν, ὥς τ'

ἔχοντές τι εἰς τὴν φιλίαν ἐλθεῖν, ἔδοξεν αὐτοῖς τοῦμπαλιν ὑποστρέψαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. Τοῦτο δὲ ποιήσαντες ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφίκοντο ἑκταῖοι εἰς Χρυσόπολιν τῆς Χαλκηδονίας, καὶ ἐκεῖ ἔμειναν ἡμέρας ἑπτὰ λαφυροπωλοῦντες.

ΞΕΝΟΦΩΝΤΟΣ

ΚΤΡΟΥ ΑΝΑΒΑΣΕΩΣ Ζ.

CAP. I.

ἜΟΛΑ μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἐπραξαν οἱ Ἕλληνες μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν ἐν τῇ πορείᾳ μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ ὅσα ἐκ τοῦ Πόντου περὶ ἐξιώντες καὶ πλείοντες ἐποίησαν μέχρι ἕξω τοῦ στόματος ἐγένοντο ἐν Χρυσόπολει τῆς Ἀσίας, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐκ τούτου δὲ Φαρνάβαζος φοβούμενος τὸ στράτευμα μὴ ἐπὶ τὴν αὐτοῦ ἀρχὴν στρατευῖται, πέμψας πρὸς Ἀναξίβιον τὸν ναύαρχον, ὃ δὲ ἔτυχεν ἐν Βυζαντίῳ ὢν, εἶδετο διαβιβάσαι τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνεῖτο πάντα ποιήσειν αὐτῷ ὅσα δέοι. 3. Καὶ Ἀναξίβιος μετεπέμψατο τοὺς στρατηγούς καὶ λοχαγούς τῶν στρατιωτῶν εἰς Βυζάντιον, καὶ ὑπισχνεῖτο, εἰ διαβαίεν, μισθοφορὰν ἔσσεσθαι τοῖς στρατιώταις. 4. Οἱ μὲν δὲ ἄλλοι ἔπρασαν βουλευσάμενοι ἀπαγγεῖν Ἡεροφῶν δὲ εἶπεν αὐτῷ ὅτι ἀπαλλάξοιτο ἤδη ἀπὸ τῆς στρατιᾶς καὶ βούλοιο ἀποπλεῖν. Ὁ δὲ Ἀναξίβιος ἐκέλευσεν αὐτὸν συνδιαβάττα ἐπεὶ οὕτως ἀπαλλάττεσθαι. Ἐφη οὖν ταῦτα ποιήσειν.

5. Σενόθης δὲ ὁ Θραξ πέμπει Μηδοσάδην καὶ κελεύει Ἡεροφῶν τα συμπορθυμείσθαι ὅπως διαβῇ τὸ στράτευμα, καὶ ἔφη αὐτῷ ταῦτα συμπορθυμηθέντι ὅτι οὐ μεταμελήσειν. 6. Ὁ δ' εἶπεν, Ἀλλὰ τὸ μὲν στράτευμα διαβήσεται· τούτου ἕνεκα μηδὲν τελείτω μήτε ἐμοὶ μήτε ἄλλῳ μηδενί· ἐπειδὴ δὲ διαβῇ, ἐγὼ μὲν ἀπαλλάξομαι· πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιρίους ὄντας προσφερέσθω ὥς ἂν αὐτῷ δοκῇ ἀσφαλές.

7. Ἐκ τούτου διαβαίνουσι πάντες εἰς Βυζάντιον οἱ στρατιῶται. Καὶ μισθὸν μὲν οὐκ εἶδον ὁ Ἀναξίβιος· ἐκήρυξε δὲ λαβόντας τὰ ὅπλα καὶ τὰ σκεύη τοὺς στρατιώτας ἐξίεναι, ὥς ἀποπέμψων τε ἅμα καὶ ἀριθμὸν ποιήσων. Ἐνταῦθα οἱ στρατιῶται ἤχθοντο, ὅτι οὐκ

ἔχον ἀργύριον ἐπισιτίζεσθαι εἰς τὴν πορείαν, καὶ ὀκνηρῶς συνεσκευάζοντο. 8. Καὶ ὁ Ξενοφῶν Κλεάνδρῳ τῷ ἀρμοστῇ ξένος γεγενημένος προσελθὼν ἡσπάζετο αὐτὸν ὡς ἀποπλευσούμενος ἦδη. 'Ο δ' αὐτῷ λέγει· Μὴ ποιήσῃς ταῦτα· εἰ δὲ μὴ, ἔφη, αἰλίαν ἔξεις, ἐπεὶ καὶ νῦν τινὲς ἦδη σὲ αἰτιῶνται ὅτι οὐ ταχὺ ἐξέρπει τὸ στράτευμα. 9. 'Ο δ' εἶπεν· Ἄλλ' αἴτιος μὲν ἔγωγε οὐκ εἰμὶ τούτου, οἱ δὲ στρατιῶται αὐτοὶ ἐπισιτισμοῦ δεόμενοι διὰ τοῦτο ἀθνημοῦσι πρὸς τὴν ἐξοδον. 10. Ἄλλ' ὅμως, ἔφη, ἐγὼ σοι συμβουλεύω ἐξελθεῖν μὲν ὡς πορευσόμενον· ἐπειδὰν δ' ἔξω γένηται τὸ στράτευμα, τότε ἀπαλλάττεσθαι. Ταῦτα τοίνυν, ἔφη ὁ Ξενοφῶν, ἐλθόντες πρὸς Ἀναξίβιον διαπραξόμεθα. Οὕτως ἐλθόντες ἔλεγον ταῦτα. 11. 'Ο δ' ἐκέλευσεν οὕτω ποιεῖν καὶ ἐξιέναι τὴν ταχίστην συνεσκευασμένους, καὶ προσανειπεῖν, ὅς ἂν μὴ παρῇ εἰς τὴν ἐξέτασιν καὶ εἰς τὸν ἀριθμὸν, ὅτι αὐτὸς αὐτὸν αἰτιάσεται. 12. Ἐντεῦθεν ἐξήσαν οἱ τε στρατηγοὶ πρῶτοι καὶ οἱ ἄλλοι. Καὶ ἄρδην πάντες πλήν ὀλίγων ἔξω ἦσαν, καὶ Ἐτεόνικος εἰσὶν κει παρὰ τὰς πύλας ὡς ὅποτε ἔξω γένοιτο πάντες συγκλείσων τὰς πύλας καὶ τὸν μογλὸν ἐμβάλων. 13. 'Ο δὲ Ἀναξίβιος συγκαλέσας τοὺς στρατηγούς καὶ τοὺς λοχαγούς ἔλεξε· Τὰ μὲν ἐπιτήδεια, ἔφη, λαμβάνετε ἐκ τῶν Θρακίων κομῶν· εἰσὶ δὲ αὐτόθι πολλοὶ κριθῆαι καὶ πυροὶ καὶ τᾶλλα τὰ ἐπιτήδεια· λαβόντες δὲ πορεύεσθε εἰς Χερρόννησον, ἐκεῖ δὲ Κυνίσκος ἡμῶν μισθοδοτήσῃ. 14. Ἐπακούσαντες δὲ τινες τῶν στρατιωτῶν ταῦτα, ἣ καὶ τῶν λοχαγῶν τις διαγγέλλει εἰς τὸ στράτευμα. Καὶ οἱ μὲν στρατηγοὶ ἐπυνθάνοντο περὶ τοῦ Σεύθου πότερα πολέμιος εἴη ἢ φίλος, καὶ πότερα διὰ τοῦ ἱεροῦ ὄρους δεοὶ πορεύεσθαι ἢ κῆκλῳ διὰ μέσης τῆς Θράκης.

15. Ἐν ᾧ δὲ ταῦτα διελέγοντο οἱ στρατιῶται ἀναρπάσαντες τὰ ὄπλα θέουσι δρόμῳ πρὸς τὰς πύλας ὡς πάλιν εἰς τὸ τεῖχος ἐκίσχοντες. 'Ο δὲ Ἐτεόνικος καὶ οἱ σὺν αὐτῷ ὡς εἶδον προσθέοντα τοὺς ὀπλίτας, συγκλείουσι τὰς πύλας καὶ τὸν μογλὸν ἐμβάλλουσιν. 16. Οἱ δὲ στρατιῶται ἔκοπτόν τε τὰς πύλας καὶ ἔλεγον ὅτι ἀδικώτατα πάσχοιεν ἐκβαλλόμενοι εἰς τοὺς πολεμίους· καὶ κατασχίσαι τὰς πύλας ἔφασαν, εἰ μὴ ἐκόντες ἀνοίξουσιν. 17. Ἄλλοι δ' ἔθεον ἐπὶ θάλατταν καὶ παρὰ τὴν χθλὴν τοῦ τεύχους ὑπερβαίνουσιν εἰς τὴν πόλιν· ἄλλοι δ' οἱ ἐτύγγαρον ἔδον ὄντες τῶν στρατιωτῶν ὡς ὁρῶσι τὰ ἐπὶ ταῖς πύλαις πράγματα,

διακόποντες ταῖς ἀξίαις τὰ κλεῖθρα ἀναπαταννύουσι τὰς πύλας· οἱ δ' εἰσπίπτουσι.

18. Ὁ δὲ Ξενοφῶν ὡς εἶδε τὰ γιγνόμενα, δέσας μὴ ἐφ' ἀρπαγὴν τράποιο τὸ στράτευμα καὶ ἀνήκεστα κατὰ γένοιτο τῇ πόλει καὶ ἑαυτῷ καὶ τοῖς στρατιώταις, ἔθει καὶ συνεισπύπτει εἰσω τῶν πυλῶν σὺν τῷ ὄχλῳ. 19. Οἱ δὲ Βυζάντιοι ὡς εἶδον τὸ στράτευμα βίᾳ εἰσπίπτον, φεύγουσιν ἐκ τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοῖα, οἱ δὲ οἴκαδε· ὅσοι δὲ ἔνδον ἐτύγγαρον ὄντες ἔξω ἔθεον· οἱ δὲ καθεύκον τὰς τριήρεις, ὡς ἐν ταῖς τριήρεσι σώζονται· πάντες δὲ φόντο ἀπολωλέναι ὡς ἑλωκυνίας τῆς πόλεως. 20. Ὁ δὲ Ἐτεόνηκος εἰς τὴν ἄκραν ἀποφεύγει. Ὁ δὲ Ἀναξίβιος καταδραμὼν ἐπὶ θάλατταν ἐν ἀλιεντικῷ πλοίῳ περιέπλει εἰς τὴν ἀκρόπολιν, καὶ εὐθὺς μεταπέμπεται ἐκ Χαλκηδόνος φρουροὺς· οὐ γὰρ ἱκανοὶ ἐδόκουν εἶναι οἱ ἐν τῇ ἀκρόπολει σχεῖν τοὺς ἄνδρας.

21. Οἱ δὲ στρατιῶται ὡς εἶδον τὸν Ξενοφῶντα, προσπίπτουσι αὐτῷ πολλοὶ καὶ λέγουσι· Νῦν σοι ἔξεστιν, ὦ Ξενοφῶν, ἀνδρὶ γενέσθαι. Ἐχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσοούτους. Νῦν ἂν, εἰ βούλοιο, σὲ τε ἡμᾶς ὀνήσαιο, καὶ ἡμεῖς σὲ μέγαν ποιήσαιμεν. 22. Ὁ δὲ ἀπεκρίνατο· Ἀλλ' εὐ τε λέγετε καὶ ποιήσω ταῦτα· εἰ δὲ τοιῶν ἐπιθυμεῖτε, θέσθε τὰ ὄπλα ἐν τάξει ὡς τάχιστα. Βουλόμενος αὐτοὺς κατηρεμίσαι, καὶ αὐτὸς τε παρηγγύα ταῦτα καὶ τοὺς ἄλλους ἐκέλευε παρεγγυᾶν καὶ τίθεσθαι τὰ ὄπλα. 23. Οἱ δὲ αὐτοὶ ὑφ' ἑαυτῶν ταττόμενοι οἱ τε ὀπλίται ἐν ὀλίγῳ χρόνῳ εἰς ὁπτῶ ἐγένοντο καὶ οἱ πελτασταὶ ἐπὶ τὸ κέρας ἐκάτερον παραδεδραμήκεσαν. 24. Τὸ δὲ χωρίον οἶον· κάλλιστον ἐκτάξασθαι ἐστὶ τὸ Θράκιον καλούμενον, ἔρημον οἰκιῶν καὶ πεδινόν. Ἐπεὶ δὲ ἔκειτο τὰ ὄπλα καὶ κατηρεμίσθησαν, συγκαλεῖ Ξενοφῶν τὴν στρατιάν καὶ λέγει τάδε·

25. Ὅτι μὲν ὀργίζεσθε, ὦ ἄνδρες στρατιῶται, καὶ νομίζετε δεῖνὰ πάσχειν ἐξαπατῶμενοι οὐ θανμάζω. Ἦν δὲ τῷ θυμῷ χαριζόμεθα καὶ Λακεδαιμονίους τε τοὺς παρόντας τῆς ἐξαπάτης τιμωρησόμεθα καὶ τὴν πόλιν τὴν οὐδὲν αἰτίαν διαρπάσωμεν, ἐνθυμείσθε ἃ ἔσται ἐντεῦθεν. 26. Πολέμοι μὲν ἐσόμεθα ἀποδεδειγμένοι Λακεδαιμονίοις καὶ τοῖς συμμάχοις· οἷος δ' ὁ πόλεμος ἂν γένοιτο εἰκάζειν δὴ πάρεστιν, ἑωρακότας καὶ ἀναμνησθέντας τὰ νῦν δὴ γεγενημένα. 27. Ἡμεῖς γὰρ οἱ Ἀθηναῖοι ἤλθομεν εἰς τὸν πόλε-

μον τὸν πρὸς Λακεδαιμονίους καὶ τοὺς συμμάχους ἔχοντες τριηρεῖς τὰς μὲν ἐν θαλάττῃ τὰς δ' ἐν τοῖς νεωρίοις οὐκ ἐλάττους τριακοσίων, ὑπαρχόντων δὲ πολλῶν χρημάτων ἐν τῇ πόλει, καὶ προσόδου οὐσης κατ' ἐνιαυτὸν ἀπὸ τε τῶν ἐνδήμων καὶ ἐκ τῆς ὑπερορίας οὐ μείον χιλίων ταλάντων· ἄρχοντες δὲ τῶν νήσων ἀπασῶν καὶ ἐν τε τῇ Ἀσίᾳ πολλὰς ἔχοντες πόλεις καὶ ἐν τῇ Εὐρώπῃ ἄλλας τε πολλὰς, καὶ αὐτὸ τοῦτο τὸ Βυζάντιον ὅπου νῦν ἐσμέν ἔχοντες, κατεπολεμήθημεν οὕτως ὥς πάντες ὑμεῖς ἐπίστασθε. 28. Νῦν δὲ δὴ τί ἂν οἰόμεθα παθεῖν Λακεδαιμονίων μὲν καὶ τῶν Ἀχαιῶν συμμάχων ὑπαρχόντων, Ἀθηναίων δὲ καὶ ὅσοι ἐκείνοις τότε ἦσαν σύμμαχοι πάντων προσγεγενημένων, Τισσαφέρους δὲ καὶ τῶν ἐπὶ θαλάττῃ ἄλλων βαρβάρων πάντων πολεμίων ἡμῖν ὄντων, πολεμιωτάτου δ' αὐτοῦ τοῦ ἄνω βασιλέως, ὃν ἤλθομεν ἀφαιρησόμενοί τε τὴν ἀρχὴν καὶ ἀποκτενόντες εἰ δυναίμεθα. Τούτων δὴ πάντων ὁμοῦ ὄντων ἐστὶ τις οὕτως ἄφρων ὅστις οἶται ἂν ἡμᾶς περιγενέσθαι; 29. Μὴ πρὸς θεῶν μαινώμεθα μηδὲ αἰσχροῦς ἀπολώμεθα πολέμιοι ὄντες καὶ ταῖς πατρίσι καὶ τοῖς ἡμετέροις αὐτῶν φίλοις τε καὶ οἰκείοις. Ἐν γὰρ ταῖς πόλεσιν εἰσι πάντες ταῖς ἐφ' ἡμᾶς στρατευσόμεναις καὶ δικαίως, εἰ βάρβαρον μὲν πόλιν οὐδεμίαν ἠθελήσαμεν κατασχεῖν, καὶ ταῦτα κρατοῦντες, Ἑλληρίδα δὲ εἰς ἣν πρῶτην πόλιν ἤλθομεν, ταύτην ἐξαπατάξομεν. 30. Ἐγὼ μὲν τοίνυν εὐχόμαι πρὶν ταῦτα ἐπιθεῖν ὑφ' ὑμῶν γεγόμενα μυρίας ἐμέ γε κατὰ γῆς ὀργνυῖας γενέσθαι. Καὶ ὑμῖν δὲ συμβουλευῶ Ἑλλήνας ὄντας τοῖς τῶν Ἑλλήνων προσετηκόσι πειθομένους πειρᾶσθαι τῶν δικαίων τυγχάνειν. Ἐὰν δὲ μὴ δύνῃσθε ταῦτα, ἡμᾶς δεῖ ἀδικουμένους τῆς γοῦν Ἑλλάδος μὴ στέρεσθαι. 31. Καὶ νῦν μοι δοκεῖ πέμψαντας Ἀναξίβιφ εἰπεῖν ὅτι ἡμεῖς οὐδὲν βίαιον ποιήσαντες παρεληλύθαμεν εἰς τὴν πόλιν, ἀλλ' ἦν μὲν δυνάμεθα παρ' ὑμῶν ἀγαθόν τι εὐρίσκεσθαι· εἰ δὲ μὴ, ἀλλὰ δηλώσαντες ὅτι οὐκ ἐξαπατάμενοι ἀλλὰ πειθόμενοι ἐξερχόμεθα. 32. Ταῦτα ἔδοξε· καὶ πέμπουσιν Ἱερώνυμόν τε Ἥλειον ἐρῶντα ταῦτα καὶ Εὐρύλοχον Ἀρχάδα καὶ Φιλήσιον Ἀχαιόν. Οἱ μὲν ταῦτα ᾤοντο ἐρῶντες.

33. Ἐτι δὲ καθημένων τῶν στρατιωτῶν προσέρχεται Κοιρατάδης Θηβαῖος, ὃς οὐ φεύγων τὴν Ἑλλάδα περιῆει ἀλλὰ στρατηγῶν καὶ ἐπαγγελλόμενος εἰ τις ἢ πόλις ἢ ἔθνος στρατηγοῦ δέοιτο. Καὶ τότε προσελθὼν ἔλεγε· ὅτι ἔτοιμος εἴη ἡγεῖσθαι αὐτοῖς εἰς τὸ Δῖλτα

καλούμενον τῆς Θορύκης, ἔνθα πολλὰ καὶ ἀγαθὰ λήφοντο· ἔστε δ' ἂν μόλωσιν, εἰς ἀφθονίαν παρέξειν ἔφη καὶ σῖτα καὶ ποτά.

34. Ἀκούουσι ταῦτα οἱ στρατιῶται καὶ τὰ παρὰ Ἀναξίβιον ἅμα ἀπαγγελλόμενα· ἀπεκρίνατο γὰρ ὅτι πειθομένοις αὐτοῖς οὐ μεταμελήσει, ἀλλὰ τοῖς τε οἴκοι τέλεσι ταῦτα ἀπαγγελεῖ καὶ αὐτὸς βουλευσοῖτο περὶ αὐτῶν ὃ τι δύναιτο ἀγαθόν. 35. Ἐκ τούτου οἱ στρατιῶται τὸν τε Κοιρατάδην δέχονται στρατηγὸν καὶ ἔξω τοῦ τείχους ἀπῆλθον. Ὁ δὲ Κοιρατάδης συντίθεται αὐτοῖς εἰς τὴν ὕστεραίαν παρέσεσθαι ἐπὶ τὸ στράτευμα ἔχων καὶ ἱερεῖα καὶ μάντιν καὶ σῖτα καὶ ποτὰ τῇ στρατιᾷ. 36. Ἐπεὶ δ' ἐξῆλθον, ὁ Ἀναξίβιος ἐκλείσει τὰς πύλας καὶ ἐκήρυξεν ὅς ἂν ἀλφ' ἔνδον ὦν τῶν στρατιωτῶν πεπραόσεται. 37. Τῇ δ' ὕστεραίᾳ ὁ Κοιρατάδης μὲν ἔχων τὰ ἱερεῖα καὶ τὸν μάντιν ἦκε, καὶ ἄλφιτα φέροντες εἶποντο αὐτῷ εἰκοσιν ἄνδρες καὶ οἶνον ἄλλοι εἴκοσι καὶ ἑλαιῶν τρεῖς καὶ σκοροδῶν [εἰς] ἀνήρ ὅσον ἰδύνατο μέγιστον φορτίον καὶ ἄλλος κρομμύων. Ταῦτα δὲ καταθέμενος ὡς ἐπὶ δάσμευσιν ἰδύετο.

38. Ξενοφῶν δὲ μεταπεμφόμενος Κλεάνδρον ἐκέλευε διαπραῖξαι ὅπως εἰς τὸ τεῖχος τε εἰσέλθωι καὶ ἀποπλεύσαι ἐκ Βυζαντίου. 39. Ἐλθὼν δ' ὁ Κλεάνδρος, Μάλα μόλις, ἔφη, διαπραξάμενος ἦκω· λέγειν γὰρ Ἀναξίβιον ὅτι οὐκ ἐπιτήδειον εἴη τοὺς μὲν στρατιώτας πλησίον εἶναι τοῦ τείχους, Ξενοφῶντα δὲ ἔνδον· τοὺς Βυζαντίους δὲ στασιάζειν καὶ πονηροὺς εἶναι πρὸς ἀλλήλους· ὁμως δὲ εἰσιέναι, ἔφη, ἐκέλευεν, εἰ μέλλοι σὺν αὐτῷ ἐκπλεῖν. 40. Ὁ μὲν δὴ Ξενοφῶν ἀσπασάμενος τοὺς στρατιώτας εἶσω τοῦ τείχους ἀπήγει σὺν Κλεάνδρῳ. Ὁ δὲ Κοιρατάδης τῇ μὲν πρώτῃ ἡμέρᾳ οὐκ ἐκαλλίερει οὐδὲ διεμέτρησεν οὐδὲν τοῖς στρατιώταις· τῇ δ' ὕστεραίᾳ τὰ μὲν ἱερεῖα εἰστήκει παρὰ τὸν βωμὸν καὶ Κοιρατάδης ἑσπεφανωμένος ὡς θύσων· προσελθὼν δὲ Τιμασίῳ ὁ Λαρδανεύς καὶ Νέων ὁ Ἀσιναιῖος καὶ Κλεάνωρ ὁ Ὀρχομένιος ἔλεγον Κοιρατάδῃ μὴ θύειν, ὡς οὐχ ἡγησόμενον τῇ στρατιᾷ, εἰ μὴ δώσει τὰ ἐπιτήδεια. 41. Ὁ δὲ κελεύει διαμετρεῖσθαι. Ἐπεὶ δὲ πολλῶν ἐνέδει αὐτῷ ὥστε ἡμέρας σίτον ἐκάστω γενέσθαι τῶν στρατιωτῶν, ἀναλαβὼν τὰ ἱερεῖα ἀπήγει καὶ τὴν στρατηγίαν ἀπειπῶν.

CAP. II.

1. Νέων δὲ ὁ Ἀσιναῖος καὶ Φρυνίσκος ὁ Ἀχαιοὺς καὶ Φιλήσιος ὁ Ἀχαιοὺς καὶ Ξανθικλῆς ὁ Ἀχαιοὺς καὶ Τιμασίων ὁ Λαρδανεὺς ἐπόμενον ἐπὶ τῇ στρατιᾷ, καὶ εἰς κόμας τῶν Θρακῶν προελθόντες τὰς κατὰ Βυζάντιον ἐστρατοπεδεύοντο. 2. Καὶ οἱ στρατηγοὶ ἐστασίαζον Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύθην βουλόμενοι ἄγειν· ἐπειθε γὰρ αὐτούς, καὶ ἔδωκε τῷ μὲν ἵππον, τῷ δὲ γυναῖκα· Νέων δὲ εἰς Χερρόνησον οἰόμενος εἰ ὑπὸ Λακεδαιμονίοις γένοιτο, παντὸς ἂν προστάναι τοῦ στρατεύματος· Τιμασίων δὲ προῦθυμεῖτο πέραν εἰς τὴν Ἀσίαν πάλιν διαβῆναι, οἰόμενος ἂν οἴκαδε κατελθεῖν. 3. Καὶ οἱ στρατιῶται ταῦτα ἐβούλοντο. Διατριβομένου δὲ τοῦ χρόνου πολλοὶ τῶν στρατιωτῶν, οἱ μὲν τὰ ὄπλα ἀποδιδόμενοι κατὰ τοὺς χώρους ἀπέπλεον ὥς ἐδύναντα· οἱ δὲ καὶ [διδόντες τὰ ὄπλα κατὰ τοὺς χώρους] εἰς τὰς πόλεις κατεμυγνύοντο. 4. Ἀναξίβιος δ' ἔχαιρε ταῦτα ἀκούων διαφθειρόμενον τὸ στράτευμα· τούτων γὰρ γιγνομένων ᾤετο μάλιστα χαρίζεσθαι Φαρναβάζῳ.

5. Ἀποπλέοντι δὲ Ἀναξίβιφι ἐν Βυζαντίῳ συναντᾷ Ἀρίσταρχος ἐν Κυζίκῳ διάδοχος Κλεάνδρῳ Βυζαντίου ἀρμοστής· ἐλέγετο δὲ ὅτι καὶ ναύαρχος διάδοχος Πῶλος ὅσον οὐ παρεῖη ἤδη εἰς Ἑλληνισποῖον. 6. Καὶ Ἀναξίβιος τῷ μὲν Ἀριστάρχῳ ἐπιστέλλει ὁπόσους ἂν εὗροι ἐν Βυζαντίῳ τῶν Κύρου στρατιωτῶν ὑπολειμμένους ἀποδόσθαι· ὁ δὲ Κλέανδρος οὐδένα ἐπεγράκει· ἀλλὰ καὶ τοὺς κάμνοντας ἐθεράπευεν οἰκτεῖρων καὶ ἀναγκάζων οἰκίᾳ δέχεσθαι· Ἀρίσταρχος δ' ἐπεὶ ἦλθε τάχιστα, οὐκ ἐλάττους τετρακοσίων ἀπέδοτο. 7. Ἀναξίβιος δὲ παραπλεύσας εἰς Πάριον πέμπει παρὰ Φαρναβάζον κατὰ τὰ συγκείμενα. Ὁ δ' ἐπεὶ ἦσθετο Ἀρίσταρχόν τε ἦκοντα εἰς Βυζάντιον ἀρμοστήν καὶ Ἀναξίβιον οὐκ ἐτι ναυαρχοῦντα, Ἀναξίβιον μὲν ἡμέλησε, πρὸς Ἀρίσταρχον δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κυρείου στρατεύματος ἅπερ καὶ πρὸς Ἀναξίβιον.

8. Ἐκ τούτου ὁ Ἀναξίβιος καλέσας Ξενοφῶντα κελεύει πάσῃ τέχνῃ καὶ μηχανῇ πλεῦσαι ἐπὶ τὸ στράτευμα ὥς τάχιστα, καὶ συνέχειν τε αὐτὸ καὶ συναθροίζειν τῶν διεσπαρμένων ὥς ἂν πλείστονους δύνηται, καὶ παραγαγόντα εἰς τὴν Πέρινθον διαβιβάζει

εἰς τὴν Ἀσίαν ὅτι τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον καὶ ἱπποτολῆν καὶ ἄνδρα συμπέμπει κελεύσοντα τοὺς Περινθίους ὥς τάχιστα Ξενοφῶντα προπέμψαι τοῖς ἵπποις ἐπὶ τὸ στράτευμα. 9. Καὶ ὁ μὲν Ξενοφῶν διαπλεύσας ἀφικνεῖται ἐπὶ τὸ στράτευμα· οἱ δὲ στρατιῶται ἐδέξαντο ἡδέως καὶ εὐθὺς εἶποντο ἄσμενοι ὥς διαβησόμενοι ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν.

10. Ὁ δὲ Σεύθης ἀκούσας ἤκοντα πάλιν πέμψας πρὸς αὐτὸν [κατὰ θάλατταν] Μηδοσάδην ἔδεῖτο τὴν στρατιὰν ἄγειν πρὸς εὐαντόν, ὑπισχνόμενος αὐτῷ ὅ τι ᾔετο λέγων πείσειν. Ὁ δ' ἀπεκρίνατο αὐτῷ ὅτι οὐδὲν οἶόν τε εἶη τούτων γενέσθαι. 11. Καὶ ὁ μὲν ταῦτα ἀκούσας ᾔχετο. Οἱ δ' Ἕλληνες ἐπεὶ ἀφίκοντο εἰς Πέρινθον, Νέων μὲν ἀποσπάσας ἐστρατοπεδεύσατο χωρὶς ἔχων ὥς ὀκτακοσίους ἀνθρώπους· τὸ δ' ἄλλο στράτευμα πᾶν ἐν τῷ αὐτῷ παρὰ τὸ τεῖχος τὸ Περινθίων ἦν.

12. Μετὰ ταῦτα Ξενοφῶν μὲν ἔπραττε περὶ πλοίων, ὅπως ὅτι τάχιστα διαβαῖεν. Ἐν δὲ τούτῳ ἀφικόμενος Ἀρίσταρχος ὁ ἐκ Βυζαντίου ἀρμοστής, ἔχων δύο τριήρεις, πεπεισμένος ὑπὸ Φαρναβάζου τοῖς τε ναυκλήροις ἀπέειπε μὴ διαγεῖν, ἐλθὼν τε ἐπὶ τὸ στράτευμα τοῖς στρατιώταις εἶπε μὴ περαιοῦσθαι εἰς τὴν Ἀσίαν.

13. Ὁ δὲ Ξενοφῶν ἔλεγεν ὅτι Ἀναξίβιος ἐκέλευσε, καὶ ἐμὲ πρὸς τοῦτο ἔπεμψεν ἐνθάδε. Πάλιν δ' Ἀρίσταρχος ἔλεξεν· Ἀναξίβιος μὲν τοῖνυν οὐκέτι ναύαρχος, ἐγὼ δὲ τῆς ἀρμοστής· εἰ δέ τινα ὑμῶν λήψομαι ἐν τῇ θαλάττῃ καταδύσω. Ταῦτα εἰπὼν ᾔχετο εἰς τὸ τεῖχος. 14. Τῇ δ' ὑστεραίᾳ μεταπέμπεται τοὺς στρατηγούς καὶ λοχαγούς τοῦ στρατεύματος. Ἦδη δὲ ὄντων πρὸς τῷ τείχει ἐξαγγέλλει τις τῷ Ξενοφῶντι ὅτι εἰ εἰσεῖσι, συλληφθήσεται καὶ ἡ αὐτοῦ τι πείσεται ἢ καὶ Φαρναβάζῳ παραδοθήσεται. Ὁ δὲ, ἀκούσας ταῦτα τοὺς μὲν προπέμπεται, αὐτὸς δ' εἶπεν ὅτι θύσαι τι βούλοιο. 15. Καὶ ἀπελθὼν ἐθύετο εἰ προεῖεν αὐτῷ οἱ θεοὶ πειρᾶσθαι πρὸς Σεύθην ἄγειν τὸ στράτευμα· εἴωρα γὰρ οὔτε διαβαίνειν ἀσφαλές ὃν τριήρεις ἔχοντος τοῦ κωλύσοντος· οὐτ' ἐπὶ Χερρόνησον ἐλθὼν κατακλεισθῆναι ἐβούλετο καὶ τὸ στράτευμα ἐν πολλῇ σπάει πάντων γενέσθαι· ἐνθα πείθεσθαι μὲν ἀνάγκη τῷ ἐκεί ἀρμοστῇ, τῶν δὲ ἐπιτηδείων οὐδὲν ἔμελλεν ἔξιν τὸ στράτευμα.

16. Καὶ ὁ μὲν ἀμφὶ ταῦτα εἶχεν· οἱ δὲ στρατηγοὶ καὶ λοχαγοὶ ἤκοντες παρὰ τοῦ Ἀριστάρχου ἀπήγγελλον ὅτι νῦν μὲν ἀπείναυ

σφᾶς κελεύει, τῆς δέλης δὲ ἦκειν· ἐνθα καὶ δῆλῃ μᾶλλον ἰδοῦκε ἡ ἐπιβουλὴ. 17. Ὁ οὖν Ξενοφῶν, ἐπεὶ ἰδοῦκε τὰ ἱερὰ καλὰ εἶναι αὐτῷ καὶ τῷ στρατεύματι ἀσφαλῶς πρὸς Σεύθην ἵεναι παραλαβὼν Πολυκράτην τὸν Ἀθηναῖον λοχαγὸν καὶ παρὰ τῶν στρατηγῶν ἑκάστου ἄνδρα, πλὴν παρὰ Νέωνος, ᾧ ἕκαστος ἐπίστευεν ὅγετο τῆς νυκτὸς ἐπὶ τὸ Σεύθου στρατεύμα ἐξήκορτα στάδια. 18. Ἐπεὶ δ' ἐγγὺς ἦσαν αὐτοῦ, ἐπιτυγχάνει πυροῖς ἐρήμοις. Καὶ τὸ μὲν πρῶτον ὅτε μετακεχωρηκέναι ποι τὸν Σεύθην. Ἐπεὶ δὲ θορύβου τε ἦσθετο καὶ σημαινόντων ἀλλήλοις τῶν περὶ Σεύθην, κατέμαθεν ὅτι τούτου ἕνεκα τὰ πυρὰ κεκαυμένα εἴη τῷ Σεύθῃ πρὸ τῶν νυκτοφυλάκων ὅπως οἱ μὲν φύλακες μὴ ὀρῶντο ἐν τῷ σκότειν ὄντες μήτε ὀπίσσοι μήτε ὅπου εἴεν, οἱ δὲ προσιώντες μὴ λανθάνοιεν ἀλλὰ διὰ τὸ φῶς καταφανεῖς εἴεν. 19. ἐπεὶ δὲ ἦσθετο, προπέμπει τὸν ἐρμηνεῖα ὄν ἐτύγχανεν ἔχων, καὶ εἰπεῖν κελεύει Σεύθῃ ὅτι Ξενοφῶν πάρεστι βουλόμενος συγγενέσθαι αὐτῷ. Οἱ δ' ἤροτο εἰ ὁ Ἀθηναῖος ὁ ἀπὸ τοῦ στρατεύματος. 20. Ἐπειδὴ δ' ἔφη οὗτος εἶναι, ἀναπληθίσαντες ἐδίωκον· καὶ ὀλίγον ὕστερον παρῆσαν πελτασταὶ ὅσον διακόσιοι, καὶ παραλαβόντες Ξενοφῶντα καὶ τοὺς σὺν αὐτῷ ἦγον πρὸς Σεύθην. 21. Ὁ δ' ἦν ἐν τύρσει μάλα φυλαττόμενος, καὶ ἵπποι περὶ αὐτὴν κύκλῳ ἐγκεχαλινωμένοι· διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας ἐχίλου τοὺς ἵππους, τὰς δὲ νύκτας ἐγκεχαλινωμένους ἐφυλάττετο. 22. Ἐλέγετο γὰρ καὶ πρόσθεν Τήρης ὁ τούτου πρόγονος ἐν ταύτῃ τῇ χώρᾳ, πολλὸν ἔχων στρατεύμα ὑπὸ τούτων τῶν ἀνδρῶν πολλοὺς ἀπολέσαι καὶ τὰ σκευοφόρα ἀφαιρεθῆναι. Ἦσαν δ' οὗτοι Θυνοί, πάντων λεγόμενοι εἶναι μάλιστα νυκτὸς πολεμικώτατοι.

23. Ἐπεὶ δ' ἐγγὺς ἦσαν, ἐκέλευσεν εἰσελθεῖν Ξενοφῶντα ἔχοντα δύο οὓς βούλοιο. Ἐπειδὴ δὲ ἔνδον ἦσαν, ἡσπάζοντο μὲν πρῶτον ἀλλήλους καὶ κατὰ τὸν Θυρῆκιον νόμον κέρατα οἴνου προὔπινον· παρῆν δὲ καὶ Μηδοσάδης τῷ Σεύθῃ ὅσπερ ἐπρέσβευεν αὐτῷ πάντοσε. 24. Ἐπειτα δὲ Ξενοφῶν ἤρχετο λέγειν· Ἐπεμψας πρὸς ἐμὲ, ὦ Σεύθῃ, εἰς Χαλκηδὸνα πρῶτον Μηδοσάδην τουτονί, δεόμενός μου συμπροθυμηθῆναι διαβῆναι τὸ στρατεύμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνόμενός μοι, εἰ ταῦτα πράξαιμι, εὖ ποιήσῃ, ὥς ἔφη Μηδοσάδης οὗτοσί. 25. Ταῦτα εἰπὼν ἐπήρετο τὸν Μηδοσάδην εἰ ἀληθῆ ταῦτ' εἴη. Ὁ δ' ἔφη. Αὐτίς ἦλθε Μηδοσάδης οὗτος ἐπεὶ ἐγὼ διέβην πάλιν ἐπὶ τὸ στρατεύμα ἐκ Παρίου, ὑπισχνόμενος, εἰ ἀγομι

τὸ στράτευμα πρὸς σέ, τᾶλλα τέ σε φίλῳ χρήσεσθαι καὶ ἀδελφῷ καὶ τὰ παρὰ θαλάττῃ μοι χωρία ὧν σὺ κρατεῖς ἔσεσθαι παρὰ σοῦ. 26. Ἐπὶ τούτοις πάλιν ἐπήρετο τὸν Μηδοσάδην εἰ ἔλεγε ταῦτα. Ὁ δὲ συνέφη καὶ ταῦτα. Ἴθι νῦν, ἔφη, ἀφήγησαι τούτῳ τί σοι ἀπεκρινάμην ἐν Χαλκηδόνι πρῶτον. 27. Ἀπεκρίνω ὅτι τὸ στράτευμα διαβήσοιτο εἰς Βυζάντιον, καὶ οὐδὲν τούτου ἕνεκα δεῖοι τελεῖν οὔτε σοὶ οὔτε ἄλλῳ· αὐτὸς δὲ ἐπεὶ διαβαίης, ἀπιέναι ἐφησθα· καὶ ἐγένετο οὕτως ὥσπερ σὺ ἔλεγες. 28. Τί γὰρ ἔλεγον, ἔφη, ὅτε κατὰ Σηλυβρίαν ἀφίκον; Οὐκ ἐφησθα οἷόν τ' εἶναι, ἀλλ' εἰς Πέρινθον ἑλθόντας διαβαίνειν εἰς τὴν Ἀσίαν. 29. Νῦν τοίνυν, ἔφη ὁ Ξενοφῶν, πάρεμι καὶ ἐγὼ καὶ οὗτος Φρυνίσκος εἰς τῶν στρατηγῶν καὶ Πολυκράτης οὗτος εἰς τῶν λοχαγῶν· καὶ ἕξω εἰσὶν ἀπὸ τῶν στρατηγῶν ὁ πιστότατος ἐκάστω πλὴν Νέωρος τοῦ Λακωνικοῦ. 30. Εἰ οὖν βούλει πιστοτέραν εἶναι τὴν πρᾶξιν, καὶ ἐκείνους κάλεσαι. Τὰ δὲ ὅπλα σὺ ἑλθὼν εἰπὲ ὡς Πολυκράτης, ὅτι ἐγὼ κελεύω καταλιπεῖν· καὶ αὐτὸς ἐκεῖ καταλιπὼν τὴν μάχαιραν εἰσιθι.

31. Ἀκούσας ταῦτα ὁ Σεύθης εἶπεν ὅτι οὐδενὶ ἂν ἀπιστήσειεν Ἀθηναίων· καὶ γὰρ ὅτι συγγενεῖς εἴεν εἰδέναι καὶ φίλους εὖνους ἔφη νομίζειν. Μετὰ ταῦτα δ' ἐπεὶ εἰσῆλθον οὓς ἔδει, πρῶτον Ξενοφῶν ἐπήρετο Σεύθην ὅ τι δέοιτο χρῆσθαι τῇ στρατιᾷ. 32. Ὁ δ' εἶπεν ὥδε· Μαισάδης ἦν πατήρ μοι· ἐκείνου δ' ἦν ἀρχὴ Μελανδίται καὶ Θυνοὶ καὶ Τρανίψαι. Ἐκ ταύτης οὖν τῆς χώρας, ἐπεὶ τὰ Ὀδρυσῶν πράγματα ἐνόσησεν, ἐκπεσὼν ὁ πατήρ αὐτὸς μὲν ἀποθνήσκει νόσῳ· ἐγὼ δ' ἐξετράφημ ὀρφανὸς παρὰ Μηδόκῳ τῷ νῦν βασιλεῖ. 33. Ἐπεὶ δὲ νεανίσκος ἐγενόμην, οὐκ ἔδυνάμην ζῆν εἰς ἄλλοτριάν τράπεζαν ἀποβλέπων· καὶ ἐκαθεζόμεν ἐνδίφορις αὐτῷ ἱκέτης δοῦναί μοι ὁπόσους δυνατὸς εἴη ἄνδρας, ὅπως καὶ τοὺς ἐκβαλόντας ἡμᾶς εἰ τι δυνάμην κακὸν ποιοῖν καὶ ζῶην μὴ εἰς τὴν ἐκείνου τράπεζαν ἀποβλέπων ὥσπερ κύων. 34. Ἐκ τούτου μοι δίδωσι τοὺς ἄνδρας καὶ τοὺς ἵππους οὓς ὑμεῖς ὤψεσθε ἐπειδὴν ἡμέρα γένηται. Καὶ νῦν ἐγὼ ζῶ τούτους ἔχων, ληϊζόμενος τὴν ἐμμαντοῦ πατρῶαν χώραν. Εἰ δέ μοι ὑμεῖς παραγένοσθε, οἶμαι ἂν σὺν τοῖς θεοῖς ῥαδίως ἀπολαβεῖν τὴν ἀρχήν. Ταῦτ' ἐστὶν ἃ ἐγὼ ὑμῶν δέομαι.

35. Τί ἂν οὖν, ἔφη ὁ Ξενοφῶν, σὺ δύναιο, εἰ ἑλθοιμεν, τῇ τε στρατιᾷ δίδόναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς; Λέξον,

ἴσα οὗτοι ἀπαγγέλλωσιν. 36. Ὁ δὲ ὑπέσχετο τῷ μὲν στρατιώτῃ κυλικήν, τῷ δὲ λοχαγῷ διμοιρίαν, τῷ δὲ στρατηγῷ τετραμοιρίαν, καὶ γῆν ὅποσῃν ἂν βούλωται καὶ ζεύγη καὶ χωρίον ἐπὶ θαλάττῃ τετειχισμένον. 37. Ἐὰν δ', ἔφη ὁ Ξενοφῶν, ταῦτα πειρώμενοι μὴ διαπραΰνωμεν, ἀλλὰ τις φόβος ἀπὸ Λακεδαιμονίων ἢ, δέξῃ εἰς τῆς σεαυτοῦ ἂν τις ἀπιέναι βούληται παρὰ σέ; 38. Ὁ δ' εἶπε· Καὶ ἀδελφούς γε ποιήσομαι καὶ ἐνδιφρίους καὶ κοινωνοὺς ἀπάντων ὡς ἂν δυνώμεθα κτᾶσθαι. Σοὶ δ', ὦ Ξενοφῶν, καὶ θυγατέρα δώσω καὶ εἴ τις σοὶ ἔστι θυγάτηρ, ὠνήσομαι Θρακίῳ νόμῳ· καὶ Βισάνθην οἴκησιν δώσω ὅπερ ἐμοὶ κάλλιστον χωρίον ἐστὶ τῶν ἐπὶ θαλάττῃ.

CAP. III.

1. Ἀκούσαντες ταῦτα καὶ δεξιὰς δόντες καὶ λαβόντες ἀπήλκον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ καὶ ἀπήγγειλαν ἕκαστοι τοῖς πέμψουσιν. 2. Ἐπεὶ δὲ ἡμέρα ἐγένετο, ὁ μὲν Ἀρίσταρχος πάλιν ἐκάλει τοὺς στρατηγούς καὶ λοχαγούς· τοῖς δ' ἔδοξε τὴν μὲν πρὸς Ἀρίσταρχον ὁδὸν ἑᾶσαι, τὸ δὲ στράτευμα σνκαλέσαι. Καὶ συνῆλθον πάντες πλὴν οἱ Νέωτος· οὗτοι δὲ ἀπείχον ὡς δέκα στάδια. 3. Ἐπεὶ δὲ συνῆλθον, ἀναστάς Ξενοφῶν εἶπε τάδε· Ἄνδρες, διαπλεῖν μὲν ἐνθα βουλόμεθα Ἀρίσταρχος τριήρεις ἔχων καλύνει· ὥστ' εἰς πλοῖα οὐκ ἀσφαλὲς ἐμβαίνειν· οὗτος δὲ ὁ αὐτὸς κελεύει εἰς Χερρόνησον βίᾳ διὰ τοῦ ἱεροῦ ὄρους πορεύεσθαι· ἦν δὲ κρατήσαντες τούτου ἐκεῖσε ἔλθωμεν, οὔτε πωλήσειν ἐτι ὑμᾶς φησιν ὥσπερ ἐν Βυζαντίῳ, οὔτε ἐξαπατήσεσθαι ἐτι ὑμᾶς, ἀλλὰ λήψεσθαι μισθόν, οὔτε περιόψεσθαι ἐτι ὥσπερ νυνὶ δεομένους τῶν ἐπιτηδείων. 4. Οὗτος μὲν ταῦτα λέγει· Σεύθης δὲ φησιν, ἂν πρὸς ἐκεῖνον ἴητε, εὖ ποιήσειν ὑμᾶς. Νῦν οὖν σκέψασθε πότερον ἐνθάδε μένοντας τοῦτο βουλευέσεσθε ἢ εἰς τὰ ἐπιτήδεια ἐπανελθόντες. 5. Ἐμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε οὔτε ἀργύριον ἔχομεν ὥστε ἀγοράζειν οὔτε ἄνευ ἀργύριον ἐῶσι λαμβάνειν τὰ ἐπιτήδεια, ἐπαυελθόντας εἰς τὰς κόμας ὅθεν οἱ ἥττους ἐῶσι λαμβάνειν, ἐκεῖ ἔχοντας τὰ ἐπιτήδεια ἀκούοντας ὅ τι τις ὑμῶν δεῖται αἰρεῖσθαι ὅ τι ἂν ὑμῖν δοκῇ κράτιστον εἶναι. 6. Καὶ ὅτφ, ἔφη, ταῦτα δοκεῖ, ἀοάτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες. Ἀπίοντες τοῖνον, ἔφη,

οὐκ ἐπειδὴν παραγγείλη τις, ἔπεισθε τῷ ἡγόν μέρει.

7. Μετὰ ταῦτα Ξενοφῶν μὲν ἡγήτο, οἱ δ' εἵποντο. Νέων δὲ καὶ παρὰ Ἀριστάρχου ἄλλοι ἐπειθον ἀποτρέπεσθαι· οἱ δὲ οὐχ ὑπήκουον. Ἐπεὶ δὲ ὅσον τριάκοντα σταδίους προσηλύθεσαν, ἀπαντᾷ Σεύθης. Καὶ ὁ Ξενοφῶν ἰδὼν αὐτὸν προσελάσαι ἐκέλευσεν, ὅπως ὅτι πλείστον ἀκονόντων εἴποι αὐτῷ ἃ ἐδόκει συμφέρειν. 8. Ἐπεὶ δὲ προσῆλθεν, εἶπε Ξενοφῶν· Ἡμεῖς πορευόμεθα ὅπου μέλλει ἔξιν τὸ στράτευμα τροφήν· ἐκεῖ δὲ ἀκούοντες καὶ σοὺ καὶ τῶν τοῦ Λακωνικοῦ αἰρησόμεθα ἃ ἂν κρᾶτιστα δοκῇ εἶναι. Ἦν οὖν ἡμῖν ἡγήσῃ ὅπου πλείστα ἐστὶν ἐπιτήδεια, ὑπὸ σοῦ νομιζόμεν ἐξεπισθαι. 9. Καὶ ὁ Σεύθης ἔφη, Ἀλλὰ οἶδα κόμας πολλὰς ἀθρόας καὶ πάντα ἐχούσας τὰ ἐπιτήδεια ἀπεχούσας ἡμῶν ὅσον διελθόντες ἂν ἡδέως ἀριστῶμε. Ἦγού τοι νυν, ἔφη ὁ Ξενοφῶν. 10. Ἐπεὶ δὲ ἀφίκοντο εἰς αὐτὰς τῆς δεξιᾶς, συνῆλθον οἱ στρατιῶται, καὶ εἶπε Σεύθης τοιάδε· Ἐγὼ, ὦ ἄνδρες, δέομαι ὑμῶν στρατεῦσθαι σὺν ἐμοί· καὶ ὑπισχνόμην ὑμῖν δώσειν τοῖς στρατιώταις κυζικηνόν, λοχαγοῖς δὲ καὶ στρατηγοῖς τὰ νομιζόμενα· ἔξω δὲ τούτων τὸν ἄξιον τιμῆσω. Σίτα δὲ καὶ ποτὰ ὥσπερ καὶ νῦν ἐκ τῆς χώρας λαμβάνοντες ἔχετε. Ὅπόσα δὲ ἂν ἀλίσκηται ἀξιῶσω αὐτὸς ἔχειν, ἵνα ταῦτα διατιθέμενος ὑμῖν τὸν μισθὸν πορίζω. 11. Καὶ τὰ μὲν φεύγοντα καὶ ἀποδιδράσκοντα ἡμεῖς ἱκανοὶ ἐσόμεθα διώκειν καὶ μαστεύειν· ἂν δὲ τις ἀνθίστηται, σὺν ὑμῖν πειρασόμεθα χειροῦσθαι. 12. Ἐπήρετο ὁ Ξενοφῶν· Πόσον δὲ ἀπὸ θαλάττης ἀξιώσεις συνέπεσθαί σοι τὸ στράτευμα; Ὁ δ' ἀπεκρίνατο· Οὐδαμῇ πλεῖον ἔπτα ἡμερῶν, μείον δὲ πολλαχῇ. 13. Μετὰ ταῦτα ἐδίδοτο λέγειν τῷ βουλομένῳ. Καὶ ἔλεγον πολλοὶ κατὰ ταῦτα ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμῶν γὰρ εἴη, καὶ οὔτε οἶκαδε ἀποπλεῖν τῷ τούτῳ βουλομένῳ δυνατόν εἴη, διαγινέσθαι τε ἐν φιλίᾳ οὐχ οἷόν τ' εἴη, εἰ δέοι ὠνονμένους ἔξῃ· ἐν δὲ τῇ πολεμίᾳ διατρίβειν καὶ τρέφεσθαι ἀσφαλέστερον μετὰ Σεύθου ἢ μόνους ὄντων ἀγαθῶν τοσούτων· εἰ δὲ μισθὸν προσλήψοιτο, εὐρημα ἐδόκει εἶναι. 14. Ἐπὶ τούτοις εἶπε Ξενοφῶν· Εἴ τις ἀντιλέγει, λεγέτω· εἰ δὲ μὴ ἐπιψηφίζετω ταῦτα. Ἐπεὶ δὲ οὐδὲς ἀντέλεγεν, ἐπαυήφισε, καὶ ἔδοξε ταῦτα. Εὐθὺς δὲ Σεύθῃ εἶπε ταῦτα, ὅτι συστρατεύουσιντο αὐτῷ.

15 Μιτὰ τοῦτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν· στρατηγούς δὲ καὶ λοχαγούς ἐπὶ δεῖπνον Σεύθης ἐκάλεσε, πλησίον κώμην ἔχων. 16. Ἐπεὶ δ' ἐπὶ θύραις ἦσαν ὡς ἐπὶ δεῖπνον παριόντες, ἦν τις Ἡρακλείδης Μαρωνείτης· οὗτος προσιών ἐν ἐκάστῳ οὕστινας ᾤετο ἔχειν τι δοῦναι Σεύθῃ, πρῶτον μὲν πρὸς Παριανούς τινας, οἱ παρῆσαν φίλιαν διαπραξόμενοι πρὸς Μήδοκον τὸν Ὀδρυσῶν βασιλέα καὶ δῶρα ἄγοντες αὐτῷ τε καὶ τῇ γυναικί, ἔλεγεν ὅτι Μήδοκος μὲν ἄνω εἷη δώδεκα ἡμερῶν ἀπὸ θαλάττης ὁδόν· Σεύθης δὲ ἐπειδὴ τὸ στράτευμα τοῦτο εἴληφεν, ἄρχων ἔσοιτο ἐπὶ θαλάττῃ. 17. γείτων οὖν ὧν ἱκανώτατος ἔσται ὑμᾶς καὶ εὐ καὶ κακῶς ποιῶν. Ἦν οὖν σωφρονῆτε, τούτῳ δώσετε ὃ τι ἄγετε· καὶ ἄμεινον ὑμῖν διακίεσται ἢ ἐὰν Μήδοκῳ τῷ πρόσω οἰκοῦντι δῶτε. Τούτους μὲν οὕτως ἐπειθεν. 18. Αὐθις δὲ Τιμασίῳ τῷ Λαρδανεὶ προσελθὼν, ἐπεὶ ἤκουσεν αὐτῷ εἶναι καὶ ἐκπώματα καὶ τάπιδας βαρβαρικὰς, ἔλεγεν ὅτι νομίζοιτο ὅποτε ἐπὶ δεῖπνον καλέσαιτο Σεύθης δωρεῖσθαι αὐτῷ τοὺς κληθέντας· οὗτος δ' ἦν μέγας ἐνθάδε γένηται, ἱκανὸς ἔσται σε καὶ οἰκάδε καταγαγεῖν καὶ ἐνθάδε πλούσιον ποιῆσαι. Τοιαῦτα προὔμνετο ἐκάστῳ προσιών. 19. Προσελθὼν δὲ καὶ Ξενοφῶντι ἔλεγε· Σὺ καὶ πόλεως μεγίστης εἰ, καὶ παρὰ Σεύθῃ τὸ σὸν ὄνομα μέγιστόν ἐστι· καὶ ἐν τῇδε τῇ χώρῃ ἴσως ἀξιώσεις καὶ τεῖχῃ λαμβάνειν, ὥσπερ καὶ ἄλλοι τῶν ὑμετέρων ἔλαβον, καὶ χώραν· ἄξιον οὖν σοὶ καὶ μεγαλοπρεπέστατα τιμῆσαι Σεύθην. 20. Εὐνους δέ σοι ὧν παραινῶ· εὐ οἶδα γὰρ ὅτι ὅσῳ ἂν μείζω τούτῳ δωρήσῃ, τοσούτῳ μείζω ὑπὸ τούτου ἀγαθὰ πείσῃ. Ἀκούων ταῦτα Ξενοφῶν ἠπόρει· οὐ γὰρ διαβεβήκει ἔχων ἐκ Παρίου εἰ μὴ παῖδα καὶ ὅσον ἐφόδιον.

21. Ἐπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δεῖπνον τῶν τε Θρακῶν οἱ κράτιστοι τῶν παρόντων καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων καὶ εἴ τις πρεσβεία παρῆν ἀπὸ πόλεως, τὸ δεῖπνον μὲν ἦν καθημένους κύκλῳ· ἔπειτα δὲ τρίποδες εἰσγέχθησαν πᾶσιν· οὗτοι δ' ἦσαν κρεῶν μεστοὶ γεννημένων, καὶ ἄρτοι ζυμίται μεγάλοι προσπεπερονημένοι ἦσαν πρὸς τοῖς κρέασι. 22. Μάλιστα δὲ αἱ τράπεζαι κατὰ τοὺς ξένους ἀεὶ ἐτίθεντο· νόμος γὰρ ἦν. Καὶ πρῶτος τοῦτο ἐποίει Σεύθης· ἀνελόμενος τοὺς ἐαυτῷ παρακειμένους ἄρτους διέκλα κατὰ μικρὸν καὶ διεθρίπτει οἷς αὐτῷ ἐδόκει· καὶ τὰ κρέα ὡσαύτως, ὅσον μόνον γέσασθαι ἐαυτῷ καταλιπών. 23. Καὶ οἱ ἄλλοι δὲ

κατὰ ταῦτὰ ἐποιοῦν καθ' οὓς αἱ τράπεζαι ἔκειντο. Ἀρκὰς δὲ τις Ἀρύστας ὄνομα, φαγεῖν δεινός, τὸ μὲν διαρῥήπτειν εἷα χαίρειν, λαβὼν δὲ εἰς τὴν χεῖρα ὅσον τριχοῖνικον ἄρτον καὶ κρέα θέμενος ἐπὶ τὰ γόνατα ἰδεῖσθαι. 24. Κέρατα δ' οἶνον περιέφερον, καὶ πάντες ἰδέοντο. Ὁ δ' Ἀρύστας, ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἦκεν, εἶπεν ἰδὼν τὸν Ξενοφῶντα οὐκέτι δειπνοῦντα. Ἐκείνῳ, εἶφη, δός· σχολάζει γὰρ ἤδη, ἐγὼ δ' οὐδέπω. 25. Ἀκούσας Σεύθης τὴν φωνὴν ἠρώτα τὸν οἰνοχόον τί λέγοι. Ὁ δὲ οἰνοχόος εἶπεν· ἑλληνίζειν γὰρ ἠπίστατο. Ἐνταῦθα μὲν δὴ γέλως ἐγένετο.

26. Ἐπεὶ δὲ προῦχώρει ὁ πότος, εἰσῆλθεν ἀνὴρ Θοῤῥξ ἵππον ἔχων λευκόν· καὶ λαβὼν κέρας μεστὸν, εἶπε· Προπίνω σοι, ὦ Σεύθῃ, καὶ τὸν ἵππον τοῦτον δωροῦμαι, ἐφ' οὗ καὶ διώκων ὢν ἂν θέλῃς, αἰρήσεις, καὶ ἀποχωρῶν σὺ μὴ δείσης τὸν πολέμον. 27. Ἄλλος παῖδα εἰσαγαγὼν οὕτως ἐδωρήσατο προπίνων, καὶ ἄλλος ἱμάτια τῇ γυναικί. Καὶ Τιμασίων προπίνων ἐδωρήσατο φιάλην τε ἀργυρᾶν καὶ τάπηδα ἀξίαν δέκα μνῶν. 28. Γνήσιππος δὲ τις Ἀθηναῖος ἀναστὰς εἶπεν ὅτι ἀρχαῖος εἶη νόμος κάλλιστος τοὺς μὲν ἔχοντας διδόναι τῷ βασιλεῖ τιμῆς ἕνεκα, τοῖς δὲ μὴ ἔχουσι διδόναι τὸν βασιλέα· ἵνα καὶ ἐγὼ, εἶφη, ἔχω σοι δωρεῖσθαι καὶ τιμᾶν. 29. Ὁ δὲ Ξενοφῶν ἠπορεῖτο, ὅ τι ποιήσει· καὶ γὰρ ἐτύγγαθεν ὥς τιμώμενος, ἐν τῷ πλησιαιτάτῳ δίφρῳ Σεύθῃ καθήμενος. Ὁ δὲ Ἡρακλείδης ἐκέλευεν αὐτῷ τὸ κέρας ὀρεῖσθαι τὸν οἰνοχόον. Ὁ δὲ Ξενοφῶν, ἥδη γὰρ ὑποπεπωκώς ἐτύγγαθεν, ἀνέστη θαρράλέως δεξιόμενος τὸ κέρας καὶ εἶπεν· 30. Ἐγὼ δέ σοι, ὦ Σεύθῃ, δίδωμι ἱμαντὸν καὶ τοὺς ἑμούςς τούτους ἐταίρους φίλους εἶναι πιστούς, καὶ οὐδένα ἄκοιτα, ἀλλὰ πάντας μᾶλλον ἔτι ἐμοῦ σοι βουλομένους φίλους εἶναι. 31. Καὶ νῦν πάρεισιν οὐδέν σε προσαιτοῦντες, ἀλλὰ καὶ προῖέμενοι καὶ ποιεῖν ὑπὲρ σοῦ καὶ προκινδυνεύειν ἐθέλοντες· μεθ' ὧν, ἂν οἱ θεοὶ θέλωσι, πολλὴν χώραν τὴν μὲν ἀπολήψῃ πατρίαν οὖσαν, τὴν δὲ κτήσῃ, πολλοὺς δὲ ἵππους, πολλοὺς δὲ ἄνδρας καὶ γυναικας καλὰς κτήσῃ, οὓς οὐ ληΐζεσθαι δεήσει, ἀλλ' αὐτοὶ φέροντες παρέδονται πρὸς σὲ δῶρα. 32. Ἀναστὰς ὁ Σεύθης συνεξέβη καὶ σὺγκατεσκεδάσατο μετὰ τοῦτο τὸ κέρας. Μετὰ ταῦτα εἰσῆλθον κέρασι τε οἷσις σημαίνουσι αὐλοῦντες καὶ σάλπιγξιν ὠμοβοῖναις ῥυθμούς τε καὶ οἶον μαγάδι σαλπίζοντες. 33. Καὶ αὐτὸς Σεύθης ἀναστὰς ἀνέκραγέ τε πο-

λεμικὸν καὶ ἐξήλατο ὥσπερ βέλος φυλαττόμενος μάλα ἐλαφρῶς. Εἰσέβησαν δὲ καὶ γελωτοποιοί.

34. Ὡς δ' ἦν ἥλιος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ Ἕλληνες καὶ εἰπον ὅτι ὧρα νυκτοφυλάκας καθιστάναι καὶ σύνθημα παραδιδόναι. Καὶ Σεύθην ἐκέλευον παραγγεῖλαι ὅπως εἰς τὰ Ἑλληνικὰ στρατόπεδα μηδεὶς τῶν Θρακῶν εἰσεῖσι νυκτός· οἳ τε γὰρ πολέμοι Θρακῆς ὑμῖν καὶ ἡμῖν οἱ φίλοι. 35. Ὡς δ' ἐξήεσαν, συνανέστη ὁ Σεύθης οὐδὲν τι μεθύοντι ἑοικώς. Ἐξελθὼν δ' εἶπεν αὐτοὺς τοὺς στρατηγούς ἀποκαλέσας· Ὡ ἄνδρες, οἱ πολέμοι ἡμῶν οὐκ ἴσασι πῶ τὴν ἡμετέραν συμμαχίαν· ἦν οὖν ἔλθωμεν ἐπ' αὐτοὺς πρὶν φυλάξασθαι ὥστε μὴ ληφθῆναι ἢ παρασκευάσασθαι ὥστε ἀμύνασθαι, μάλιστα ἂν λάβοιμεν καὶ ἀνθρώπους καὶ χρήματα. 36. Συνεπήγνον ταῦτα οἱ στρατηγοὶ καὶ ἡγεῖσθαι ἐκέλευον. Ὁ δ' εἶπε· Παρασκευασάμενοι ἀναμένετε· ἐγὼ δ' ὁπόταν καιρὸς ᾗ ἤξω πρὸς ὑμᾶς· καὶ τοὺς πελταστὰς καὶ ὑμᾶς ἀναλαβὼν ἡγήσομαι σὺν τοῖς θεοῖς. 37. Καὶ ὁ Ξενοφῶν εἶπε· Σκέψαι τοίνυν, εἴπερ νυκτός πορευσόμεθα, εἰ ὁ Ἑλληνικὸς νόμος κάλλιον ἔχει· μεθ' ἡμέραν μὲν γὰρ ἐν ταῖς πορείαις ἡγεῖται τοῦ στρατεύματος ὁποῖον ἂν αἰεὶ πρὸς τὴν χώραν συμφέρῃ, ἐάν τε ὀπλιτικὸν ἐάν τε πελταστικὸν ἐάν τε ἱππικόν· νύκτωρ δὲ νόμος τοῖς Ἑλλήσιν ἡγεῖσθαι ἐστὶ τὸ βραδύτατον. 38. οὕτω γὰρ ἥμισα διασπᾶται τὰ στρατεύματα καὶ ἥμισα λανθάνουσιν ἀποδιδράσκοντες ἀλλήλους· οἱ δὲ διασπασθέντες πολλάκις καὶ περιπίπτουσιν ἀλλήλοις καὶ ἀγνοοῦντες κακῶς ποιοῦσι καὶ πάσχουσιν. 39. Εἶπεν οὖν Σεύθης· Ὅρθῶς τε λέγετε καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι. Καὶ ὑμῖν μὲν ἡγεμόνας δώσω τῶν πρεσβυτάτων τοὺς ἐμπειροτάτους τῆς χώρας, αὐτὸς δ' ἐφέρομαι τελευταῖος τοὺς ἵππους ἔχων· ταχὺ γὰρ πρῶτος ἂν δὲ παραέσομαι. Σύνθημα δ' εἶπον ἈΘΗΝΑΙΑΝ κατὰ τὴν συγγένειαν. Ταῦτ' εἰπόντες ἀνεπαύοντο.

40. Ἦνίκα δ' ἦν ἀμφὶ μέσας νύκτας, παρῆν Σεύθης ἔχων τοὺς ἱππείας τεθωρακισμένους καὶ τοὺς πελταστὰς σὺν τοῖς ὅπλοις. Καὶ ἐπὶ παρῆδωκε τοὺς ἡγεμόνας, οἱ μὲν ὀπλίται ἡγούντο, οἱ δὲ πελτασταὶ εἶποντο, οἱ δὲ ἱππεῖς ὀπισθοφυλάκων. 41. Ἐπεὶ δὲ ἡμέρα ἦν, ὁ Σεύθης παρήλαυνεν εἰς τὸ πρόσθεν καὶ ἐπήγεσε τὸν Ἑλληνικὸν νόμον· πολλάκις γὰρ ἔφη νύκτωρ αὐτὸς καὶ σὺν ὀλίγοις πορευόμενος ἀποσπασθῆναι

σὺν τοῖς ἵπποις ἀπὸ τῶν πεζῶν· νῦν δὲ ὥσπερ δεῖ ἀθρόοι πάντες ἅμα τῇ ἡμέρᾳ φαινόμεθα. Ἀλλ' ὑμεῖς μὲν περιμένετε αὐτοῦ καὶ ἀναπαύεσθε· ἐγὼ δὲ σκευάμενός τι ἤξω. 42. Ταῦτ' εἰπὼν ἤλαυνε δι' ὁδὸν ὁδὸν τινα λαβών. Ἐπεὶ δ' ἀφίκετο εἰς χιόνα πολλήν, ἐσκέφατο εἰς κτῆνος ἀνθρώπων ἢ πρόσω ἡγούμενα ἢ ἐναντία. Ἐπεὶ δὲ ἀτρίβῃ εἴωρα τὴν ὁδόν, ἤκε ταχὺ πάλιν καὶ ἔλεγεν· 43. Ἄνδρες, καλῶς ἔσται, ἢν θεὸς θέλῃ· τοὺς γὰρ ἀνθρώπους λήσομεν ἐπιπεσόντες. Ἀλλ' ἐγὼ μὲν ἡγήσομαι τοῖς ἵπποις, ὅπως ἂν τινα ἴδωμεν, μὴ διαφυγῶν σιμῆν τῶν πολεμίων· ὑμεῖς δ' ἔπεσθε· καὶ λειφθῆτε, τῷ στίβῳ τῶν ἵππων ἔπεσθε· ὑπερβάντες δὲ τὰ ὄρη ἤξομεν εἰς κόμας πολλὰς τε καὶ εὐδαίμονας.

44. Ἦνίκα δὲ ἦν μέσον ἡμέρας, ἤδη τε ἦν ἐπὶ τοῖς ἄκροις καὶ κατιδὼν τὰς κόμας ἤκεν ἐλαύνων πρὸς τοὺς ὀπίτας καὶ ἔλεγεν· Ἀφῆσω ἤδη καταθεῖν τοὺς μὲν ἱππέας εἰς τὸ πεδῖον, τοὺς δὲ πελταστὰς ἐπὶ τὰς κόμας. Ἀλλ' ἔπεσθε ὡς ἂν δύνησθε τάχιστα, ὅπως ἂν τις ὑφιστῇται, ἀλέξῃσθε. 45. Ἀκούσας ταῦτα ὁ Ξενοφῶν κατέβη ἀπὸ τοῦ ἵππου. Καὶ ὃς ἤρετο· Τί καταβαίνεις ἐπεὶ σπεύδειν δεῖ; Οἶδα, ἔφη, ὅτι οὐκ ἐμοῦ μόνου δέῃ· οἱ δ' ὀπλῖται θάττον δραμοῦνται καὶ ἥδιον, ἢν καὶ ἐγὼ πεζὸς ἡγῶμαι.

46. Μετὰ ταῦτα ὄχητο καὶ Τιμασίῳ μετ' αὐτοῦ ἔχον ἱππίας ὡς τετραράκοντα τῶν Ἑλλήνων. Ξενοφῶν δὲ παρηγγύησε τοὺς εἰς τριάκοντα ἔτη παριέναι ἀπὸ τῶν λόγων εὐζώνους. Καὶ αὐτὸς μὲν ἐτροχάζε τούτους ἔχων· Κλεάνωρ δὲ ἡγεῖτο τῶν ἄλλων Ἑλλήνων. 47. Ἐπεὶ δ' ἐν ταῖς κόμαις ἦσαν, Σεύθης ἔχον ὅσον τριάκοντα ἱππίας προσελάσας εἶπε· Τάδε δὴ, ὦ Ξενοφῶν, ἃ σὺ ἔλεγες· ἔχονται οἱ ἀνθρώποι· ἀλλὰ γὰρ ἔρημοι οἱ ἱππεῖς οἴχονται μοι ἄλλος ἄλλῃ διώκων καὶ δέδοικα μὴ συστάντες ἀθρόοι πον κακόν τι ἐργάσωνται οἱ πολέμιοι. Δεῖ δὲ καὶ ἐν ταῖς κόμαις καταμένειν τινὰς ἡμῶν· μεσταὶ γάρ εἰσιν ἀνθρώπων. 48. Ἀλλ' ἐγὼ μὲν, ἔφη ὁ Ξενοφῶν, σὺν οἷς ἔχω τὰ ἄκρα καταλήψομαι· σὺ δὲ Κλεάνωρα κέλεε διὰ τοῦ πεδίου παρατεῖναι τὴν φάλαγγα παρὰ τὰς κόμας. Ἐπεὶ δὲ ταῦτα ἐποίησαν, συνηλίσθησαν ἀνδράποδα μὲν ὡς χίλια, βόες δὲ δισχίλιοι, καὶ ἄλλα πρόβατα μύρια. Τότε μὲν δὴ αὐτοῦ ἡλίσθησαν.

CAP. IV.

1. Τῇ δ' ὑστεραίᾳ κατακαύσας ὁ Σεύθης τὰς κόμας παρτελῶς καὶ οἰκίαν οὐδεμίαν λιπὼν, ὅπως φόβον ἐνθείη καὶ τοῖς ἄλλοις οἷα πείσονται, ἂν μὴ πείθωνται, ἀπήγει πάλιν. 2. Καὶ τὴν μὲν λείαν ἀπέπεμψε διατίθεσθαι Ἡρακλείδην εἰς Πέρινθον, ὅπως μισθὸς γένηται τοῖς στρατιώταις· αὐτὸς δὲ καὶ οἱ Ἕλληνες ἐστρατοπεδεύοντο ἀνὰ τὸ Θυνῶν πεδίον. Οἱ δ' ἐκλιπόντες ἔφηνγον εἰς τὰ ὄρη.

3. Ἦν δὲ χιὼν πολλὴ καὶ ψῦχος οὕτως ὥστε τὸ ὕδωρ ὃ ἐφέροντο ἐπὶ δειπνον ἐπήγγυτο καὶ ὁ ὄντος ὁ ἐν τοῖς ἀγγείοις, καὶ τῶν Ἑλλήνων πολλῶν καὶ ῥῖνες ἀπεκαίοντο καὶ ὄντα. 4. Καὶ τότε δῆλον ἐγένετο οὐ ἕνεκα οἱ Θράκες τὰς ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς ὠσὶ, καὶ χιτῶνας οὐ μόνον περὶ τοῖς στήθεσι ἀλλὰ καὶ περὶ τοῖς μηροῖς· καὶ ζιζῶς μέχρι τῶν ποδῶν ἐπὶ τῶν ἱππῶν ἔχουσιν, ἀλλ' οὐ χλαμύδας. 5. Ἀφίεις δὲ τῶν αἰχμαλώτων ὁ Σεύθης εἰς τὰ ὄρη ἔλεγεν ὅτι εἰ μὴ καταβῇσονται οἰκήσοιτες καὶ πείσονται, ὅτι κατακαύσει καὶ τούτων τὰς κόμας καὶ τὸν σίτον, καὶ ἀπολούνται τῷ λιμῷ. Ἐκ τούτου κατέβαινον καὶ γυναῖκες καὶ παῖδες καὶ οἱ πρεσβύτεροι· οἱ δὲ νεώτεροι ἐν ταῖς ὑπὸ τὸ ὄρος κόμαις ἠυλίζοντο. 6. Καὶ ὁ Σεύθης καταμαθὼν ἐκέλευσε τὸν Ξενοφῶντα τῶν ὀπλιτῶν τοὺς νεωτάτους λαβόντα συνεπισπείσθαι. Καὶ ἀναστάντες τῆς νυκτὸς ἅμα τῇ ἡμέρᾳ παρῆσαν εἰς τὰς κόμας· καὶ οἱ μὲν πλείστοι ἐξέφηνγον· πλησίον γὰρ ἦν τὸ ὄρος· ὅσους δὲ ἔλαβε κατηκόντισεν ἀφειδῶς Σεύθης.

7. Ἐπισθένης δὲ ἦν τις Ὀλύνθιος παιδευαστῆς, ὃς ἰδὼν παῖδα καλὸν ἡβάσκοντα ἄρτι πέλτην ἔχοντα μέλλοντα ἀποθνήσκειν, προσδραμὼν Ξενοφῶντα ἰκέτευσε βοηθῆσαι παιδὶ καλῷ. 8. Καὶ ὃς προσελθὼν τῷ Σεύθῃ δεῖται μὴ ἀποκτεῖναι τὸν παῖδα· καὶ τοῦ Ἐπισθένους διηγείται τὸν τρόπον, καὶ ὅτι λόχον ποτὲ συνελέξατο σκοπῶν οὐδὲν ἄλλο ἢ εἴ τινες εἰεν καλοί· καὶ μετὰ τούτων ἦν ἀνηρ ἀγαθός. 9. Ὁ δὲ Σεύθης ἤρετο, Ἦ καὶ θελοῖς ἂν, ὦ Ἐπίσθενες, ὑπὲρ τούτου ἀποθανεῖν; Ὁ δ' εἶπεν ἀνατείνας τὸν τράχηλον, Παῖε, εἴ κελύει ὁ παῖς καὶ μέλλει χάριν εἶδέναι. 10. Ἐπῆρετο ὁ Σεύθης τὸν παῖδα εἰ παίσειεν αὐτὸν ἀντὶ ἐκείνου. Οὐκ εἶα ὁ παῖς,

ἀλλ' ἰκέτευε μῆδεταρον κατακαίνειν. Ἐνταῦθα δὴ ὁ Ἐπισθένης περιλαβὼν τὸν παῖδα εἶπεν· Ὡρα σοι, ὦ Σεύθῃ, περὶ τοῦδε μοι διαμάχεσθαι· οὐ γὰρ μεθήσω τὸν παῖδα. 11. Ὁ δὲ Σεύθης γελῶν ταῦτα μὲν εἶα· ἔδοξε δ' αὐτῷ αὐτοῦ ἀλυσθῆναι, ἵνα μὴ ἐκ τούτων τῶν κωμῶν οἱ ἐπὶ τοῦ ὄρους τρέφοιντο. Καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑποκαταβάς ἐσκήνου· ὁ δὲ Ξενοφῶν ἔχων τοὺς ἐπιλέκτους ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτῳ κώμῃ· καὶ οἱ ἄλλοι Ἕλληνες ἐν τοῖς ὀρείοις καλουμένοις Θραξὶ πλησίον κατεσκήνησαν.

12. Ἐκ τούτου ἡμέραι οὐ πολλαὶ διετρίβοντο, καὶ οἱ ἐκ τοῦ ὄρους Θραῖκες καταβαίνοντες πρὸς τὸν Σεύθῃν περὶ σπονδῶν καὶ ὁμήρων διεπράττοντο. Καὶ ὁ Ξενοφῶν ἐλθὼν ἔλεγε τῷ Σεύθῃ ὅτι ἐν πονηροῖς τόποις σκηψῶν καὶ πλησίον εἶεν οἱ πολέμοι· ἥδιόν τ' αὖ ἔξω ἀνλίζεσθαι ἔφη ἐν ἐχυροῖς χωρίοις μᾶλλον ἢ ἐν τοῖς στεγνοῖς, ὥστε ἀπολίσσθαι. 13. Ὁ δὲ θαρρύν ἐκέλευε καὶ ἔδειξεν ὁμήρους παρόντας αὐτῷ. Ἐδέοντο δὲ καὶ τοῦ Ξενοφῶντος καταβαίνοντές τινες τῶν ἐκ τοῦ ὄρους συμπράξαι σφισι τὰς σπονδάς. Ὁ δ' ὠμολογεῖ καὶ θαρρύν ἐκέλευε καὶ ἡγγυᾶτο μῆδεν αὐτοὺς κακὸν πείσεσθαι πευθομένους Σεύθῃ. Οἱ δ' ἄρα ταῦτ' ἔλεγον κατασκοπῆς ἕνεκα.

14. Ταῦτα μὲν τῆς ἡμέρας ἐγένετο· εἰς δὲ τὴν ἐπιούσαν νύκτα ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὄρους οἱ Θυνοί. Καὶ ἡγεμῶν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας· χαλεπὸν γὰρ ἦν ἄλλως τὰς οἰκίας σκότους ὄντος ἀνευρίσκειν ἐν ταῖς κώμαις· καὶ γὰρ αἱ οἰκίαι κύκλῳ περιεστανύοντο μεγάλοις σταυροῖς τῶν προβάτων ἕνεκα. 15. Ἐπεὶ δ' ἐγένετο κατὰ τὰς θύρας ἐκάστον τοῦ οἰκήματος, οἱ μὲν εἰσῆκόντιζον, οἱ δὲ τοῖς σκυτάλοις ἔβαλλον, ἃ ἔχειν ἔφασαν ὡς ἀποκόψοντες τῶν δοράτων τὰς λόγχας· οἱ δὲ ἐνεπίμπρασαν· καὶ Ξενοφῶντα ὀνομαστὶ καλοῦντες ἐξιόντα ἐκέλευον ἀποθνήσκειν, ἢ αὐτοῦ ἔφασαν κατακυνθῆσεσθαι αὐτόν.

16. Καὶ ἦδη τε διὰ τοῦ ὀρόφου ἐφαίνετο πῦρ, καὶ ἐντεθωρακισμένοι οἱ περὶ Ξενοφῶντα ἔνδον ἦσαν ἀσπίδας καὶ μαχαίρας καὶ κρήνη ἔχοντες, καὶ Σιλανὸς Μαχεσίτιος ἐτῶν ἦδη ὡς ὀκτωκαιδεκάων σημαίνει τῇ σάλπιγγι· καὶ εὐθύς ἐκπηδῶσιν ἐσπασμένοι τὰ ξίφη καὶ οἱ ἐκ τῶν ἄλλων σκηνωμάτων. 17. Οἱ δὲ Θραῖκες φεύγουσιν, ὥσπερ δὴ τρόπος ἦν αὐτοῖς, ὅπισθεν περιβαλλόμενοι τὰς πῆλτας· καὶ αὐτῶν ὑπερβαλλομένων τοὺς σταυροὺς ἐλήφθησάν τινες κρεμα-

σθέντες ἐτερομένων τῶν πελτῶν τοῖς σταυροῖς· οἱ δὲ καὶ ἀπέθανον διαμαρτύντες τῶν ἐξόδων· οἱ δ' Ἕλληνες ἐδίωκον ἔξω τῆς κόμης. 18. Τῶν δὲ Θυνῶν ὑποστραφέντες τινὲς ἐν τῷ σκότει τοὺς παρατρέγοντας παρ' οἰκίαν καιομένην ἠκόντιζον εἰς τὸ φῶς ἐκ τοῦ σκότους· καὶ ἔτρωσαν Ἱερώνυμόν τε Εὐδοῖα λοχαγὸν καὶ Θεογένην Λοκρὸν λοχαγόν· ἀπέθανε δὲ οὐδεὶς· κατεκαύθη μέντοι καὶ ἰσθμὴς τιῶν καὶ σκεύη. 19. Σεύθης δὲ ἤκε βοηθήσων σὺν ἐπιτὰ ἱππεῦσι τοῖς πρώτοις καὶ τὸν σαλπικτήν ἔχων τὸν Θοράκιον. Καὶ ἐπεῖπερ ἤσθετο, ὅσονπερ χρόνον ἐβοήθει, τοσούτον καὶ τὸ κέρας ἐφθέγγετο αὐτῷ· ὥστε καὶ τοῦτο φόβον συμπαρέσχε τοῖς πολέμοις. Ἐπεὶ δ' ἦλθεν, ἰδεξιούτῳ τε καὶ ἔλεγεν ὅτι οἴοιτο τεθνεώτας πολλοὺς εὐρήσειν.

20. Ἐκ τούτου ὁ Ξενοφῶν δεῖται τοὺς ὁμήρους τε αὐτῷ παραδοῦναι καὶ ἐπὶ τὸ ὄρος εἰ βούλεται συστρατεύεσθαι· εἰ δὲ μὴ, αὐτὸν εἶσαι. 21. Τῇ οὖν ἰστραταίᾳ παραδίδωσιν ὁ Σεύθης τοὺς ὁμήρους, πρεσβυτέρους ἄνδρας ἤδη, τοὺς κρατίστους, ὡς ἔφασαν, τῶν ὀρεινῶν· καὶ αὐτὸς ἐρχεται σὺν τῇ δυνάμει. Ἦδη δ' εἴχε καὶ τριπλασίαν δύναμιν ὁ Σεύθης· ἐκ γὰρ τῶν Ὀδρυσῶν ἀκούοντες ἃ πράττει ὁ Σεύθης πολλοὶ κατέβαινον συστρατενόμενοι. 22. Οἱ δὲ Θυνοὶ ἐπεὶ εἶδον ἀπὸ τοῦ ὄρους πολλοὺς μὲν ὀπλίτας, πολλοὺς δὲ πελταστάς, πολλοὺς δὲ ἱππεῖς, καταβάντες ἰκέτεον σπείσασθαι· καὶ πάντα ὁμολόγουν ποιήσιν καὶ τὰ πιστὰ λαμβάνειν ἐκέλευον. 23. Ὁ δὲ Σεύθης καλέσας τὸν Ξενοφῶντα ἐπεδείκνυν ἃ λέγοιεν· καὶ οὐκ ἔφη σπείσεσθαι, εἰ Ξενοφῶν βούλοιτο τιμωρῆσασθαι αὐτοὺς τῆς ἐπιθέσεως. 24. Ὁ δ' εἶπεν· Ἀλλ' ἔγωγε ἱκανὴν νομίζω καὶ νῦν δίκην ἔχειν, εἰ οὗτοι δοῦλοι ἔσονται ἀντ' ἐλευθέρων· συμβουλευεὶν μέντοι ἔφη αὐτῷ τὸ λοιπὸν ὁμήρους λαμβάνειν τοὺς δυνατωτάτους κακόν τι ποιεῖν, τοὺς δὲ γέροντας οἴκοι ἔειν. Οἱ μὲν οὖν ταύτῃ πάντες δὴ προσωμολόγουν.

CAP. V.

1. Ὑπερβάλλουσι δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου Θοράκας εἰς τὸ Δεῖλα καλούμενον· αὕτῃ δ' ἦν οὐκ ἔτι ἀρχὴ Μαισάδου, ἀλλὰ Τήρους τοῦ Ὀδρύσου, ἀρχαίου τινός. 2. Καὶ ὁ Ἡρακλείδης ἐνταῦθα ἔχων τὴν τιμὴν τῆς λείας παρῆν. Καὶ Σεύθης ἐξαγαγὼν ζεύγη ἡμιονικὰ

ερία, (οὐ γὰρ ἦν πλείω,) τὰ δ' ἄλλα βοεῖα, καλέσας Ξενοφῶντα ἐκέλευε λαβεῖν, τὰ δ' ἄλλα διανεῖμαι τοῖς στρατηγοῖς καὶ λοχαγοῖς. 3. Ξενοφῶν δὲ εἶπεν· Ἐμοὶ μὲν τοίνυν ἀρκεῖ καὶ αὐτὸς λαβεῖν· τοῦτοις δὲ τοῖς στρατηγοῖς δωροῦ οἱ σὺν ἑμοὶ ἡκολούθησαν καὶ λοχαγοῖς. 4. Καὶ τῶν ζευγῶν λαμβάνει ἐν μὲν Τιμασίῳ ὁ Λαρδανεὺς, ἐν δὲ Κλεάνωρ ὁ Ὀρχομένιος, ἐν δὲ Φρυνίσκος ὁ Ἀχαιοῦς· τὰ δὲ βοεῖα ζεύγη τοῖς λοχαγοῖς κατεμερίσθη. Τὸν δὲ μισθὸν ἀποδίδωσιν ἐξεληλυθότος ἤδη τοῦ μηνὸς εἴκοσι μόνον ἡμερῶν· ὁ γὰρ Ἡρακλείδης εἶλεν ὅτι οὐ πλεῖον ἐμπολήσαι. 5. Ὁ οὖν Ξενοφῶν ἀχθεσθεὶς εἶπεν ἐπομόσας· Δοκεῖς μοι, ὦ Ἡρακλείδη, οὐχ ὥς δεῖ κήδεσθαι Σεύθου· εἰ γὰρ ἐκίδον, ἦκες ἂν φέρων πλήρη τὸν μισθὸν καὶ προσδανεισάμενος, εἰ μὴ ἄλλως ἐδύνατο, καὶ ἀποδόμενος τὰ σαντοῦ ἰμάτια.

6. Ἐντεῦθεν ὁ Ἡρακλείδης ἡχθέσθη τε καὶ εἶδισε μὴ ἐκ τῆς Σεύθου φιλίας ἐβληθεῖν· καὶ ὅ τι ἐδύνατο ἀπὸ ταύτης τῆς ἡμέρας Ξενοφῶντα διέβαλλε πρὸς Σεύθην. 7. Οἱ μὲν δὴ στρατιώται Ξενοφῶντι ἐνεκάλουν ὅτι οὐκ εἶχον τὸν μισθόν· Σεύθης δὲ ἡχθετο αὐτῷ ὅτι ἐντόνως τοῖς στρατιώταις ἀπῆτει τὸν μισθόν. 8. Καὶ τέως μὲν αἰεὶ ἐμέμνητο ὥς ἐπειδὴν ἐπὶ θάλατταν ἀπέλθῃ, παραδώσοι αὐτῷ Βισάνθην καὶ Γάνον καὶ Νέον τεῖχος· ἀπὸ δὲ τούτου τοῦ χρόνου οὐδενὸς ἐτι τούτων ἐμέμνητο. Ὁ γὰρ Ἡρακλείδης καὶ τοῦτο διεβεβλήκει ὥς οὐκ ἀσφαλὲς εἶη τεῖχη παραδιδόναι ἀνδρὶ δύναμιν ἔχοντι.

9. Ἐκ τούτου ὁ μὲν Ξενοφῶν ἐβουλεύετο τί χρὴ ποιῆν περὶ τοῦ ἐτι ἄνω στρατεύεσθαι· ὁ δ' Ἡρακλείδης εἰσαγαγὼν τοὺς ἄλλους στρατηγοὺς πρὸς Σεύθην λέγειν τε ἐκέλευεν αὐτοὺς ὅτι οὐδὲν ἂν ἦττον σφεῖς ἀγάγοιεν τὴν στρατιάν ἢ Ξενοφῶν, τὸν τε μισθὸν ἱπποχρεῖτο αὐτοῖς ἐντὸς ὀλίγων ἡμερῶν ἔκπλεων παρέσεσθαι δυοῖν μηνῶν· καὶ συστρατεύεσθαι ἐκέλευε. 10. Καὶ ὁ Τιμασίῳ εἶπεν· Ἐγὼ μὲν τοίνυν οὐδ' ἂν πέντε μηνῶν μισθὸς μέλλῃ εἶναι στρατευσαίμην ἂν ἄνευ Ξενοφῶντος. Καὶ ὁ Φρυνίσκος καὶ Κλεάνωρ συνωμολόγουν τῷ Τιμασίῳ.

11. Ἐντεῦθεν ὁ Σεύθης ἐλοιδόρει τὸν Ἡρακλείδην ὅτι οὐ πα-
ρακαλεῖ καὶ Ξενοφῶντα. Ἐκ δὲ τούτου παρακαλοῦσιν αὐτὸν μόνον.
Ὁ δὲ γυνὸς τοῦ Ἡρακλείδου τὴν πανουργίαν ὅτι βούλοιο αὐτὸν
διαβάλλειν πρὸς τοὺς ἄλλους στρατηγοὺς, παρέρχεται λαβὼν τοὺς

τε στρατηγούς πάντας καὶ τοὺς λοχαγούς. 12. Καὶ ἐπεὶ πάντες ἐπέσθησαν, συνεστρατεύοντο καὶ ἀφικνούνται ἐν δεξιᾷ ἔχοντες τὸν Πόντον διὰ τῶν Μελινοφάγων καλουμένων Θρακῶν εἰς τὸν Σαλμυδησόν. Ἔνθα τῶν εἰς τὸν Πόντον πλεουσῶν νεῶν πολλὰὶ ὀκέλλουσιν καὶ ἐκπύπτονται· τέναγος γάρ ἐστιν ἐπὶ πάμπολυ τῆς θαλάττης. 13. Καὶ οἱ Θραῖκες οἱ κατὰ ταῦτα οἰκοῦντες στήλας ὀρίσάμενοι τὸ καθ' αὐτοὺς ἐκπύπτοντα ἕκαστοι ληΐζονται· τέως δ' ἔλεγον πρὶν ὀρίσασθαι ἀρπάζοντας πολλοὺς ὑπὲρ ἀλλήλων ἀποθνήσκουσιν. 14. Ἐν ταῦθα εὐρίσκοντο πολλὰὶ μὲν κλίται, πολλὰ δὲ κιβώτια, πολλὰὶ δὲ βίβλοι γεγραμμέναι, καὶ ἄλλα πολλὰ ὅσα ἐν ξυλίνοις τεύχεσιν αὐτὴν κληροῖ ἀγούσιν. Ἐντεῦθεν ταῦτα καταστρεφάμενοι ἀπήγασαν πάλιν. 15. Ἔνθα δὴ Σεύθης εἶχε στρατεύμα ἤδη πλεόν τοῦ Ἑλληνικοῦ· ἔκ τε γὰρ Ὀδρυσῶν πολὺν ἔτι πλείους καταβεβήκεσαν καὶ οἱ αἰεὶ πειθόμενοι συνεστρατεύοντο. Κατηνλίσθησαν δὲ ἐν τῷ πεδίῳ ὑπὲρ Σηλυβρίας ὅσον τριάκοντα σταδίους ἀπέχοντες τῆς θαλάττης. 16. Καὶ μισθὸς μὲν οὐδεὶς πω ἐφαίνετο· πρὸς δὲ τὸν Ξενοφῶντα οἱ τε στρατιῶται παγγαλέπως εἶχον ὃ τε Σεύθης οὐκ ἐτι οἰκείως δίκαιετο, ἀλλ' ὁπότε συγγενέσθαι αὐτῷ βουλόμενος ἔλθοι, πολλὰὶ ἤδη ἀσχολίαι ἐφαίνοντο.

CAP. VI.

1. Ἐν τούτῳ τῷ χρόνῳ σχεδὸν ἤδη δύο μηνῶν ὄντων ἀφικνούνται Χαρμῖνός τε ὁ Λάκων καὶ Πολύνικος παρὰ Θίβρωνος· καὶ λέγουσιν ὅτι Λακεδαιμονίοις δοκεῖ στρατεύεσθαι ἐπὶ Τισσαφέρην, καὶ Θίβρων ἐκπέπλευκεν ὡς πολεμήσων· καὶ δεῖται ταύτης τῆς στρατιᾶς καὶ λέγει ὅτι δαρεικὸς ἐκάστῳ ἔσται μισθὸς τοῦ μηνός, καὶ τοῖς λοχαγοῖς διμοιρία, τοῖς δὲ στρατηγοῖς τετραμοιρία. 2. Ἐπεὶ δ' ἦλθον οἱ Λακεδαιμόνιοι, εὐθὺς ὁ Ἡρακλείδης πειθόμενος ὅτι ἐπὶ τὸ στρατεύμα ἦκουσι λέγει τῷ Σεύθῃ ὅτι κάλλιστον γενένηται· οἱ μὲν γὰρ Λακεδαιμόνιοι δέονται τοῦ στρατεύματος, σὺ δὲ οὐκ ἐτι δέγῃ· ἀποδιδούς δὲ τὸ στρατεύμα χαριεῖ αὐτοῖς, σὲ δὲ οὐκ ἐτι ἀπαιτήσουσι τὸν μισθόν, ἀλλ' ἀπαλλάξονται ἐκ τῆς χώρας.

3. Ἀκούσας ταῦτα ὁ Σεύθης κελεύει παράγειν· καὶ ἐπεὶ εἶπον ὅτι ἐπὶ τὸ στρατεύμα ἦκουσιν, ἔλεγεν ὅτι τὸ στρατεύμα ἀποδίδωσι, φίλος τε καὶ σύμμαχος εἶναι βούλεται, καλεῖ τε αὐτοὺς ἐπὶ ξενίᾳ.

Καὶ ἐξένιζε μεγαλοπρεπῶς. Ξενοφῶντα δὲ οὐκ ἐκάλει, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα. 4. Ἐρωτῶντων δὲ τῶν Λακεδαιμονίων τις ἀνὴρ εἶη Ξενοφῶν ἀπεκρίνατο ὅτι τὰ μὲν ἄλλα εἶη οὐ κακός, φιλοστρατιώτης δέ· καὶ διὰ τοῦτο χειρόν ἐστιν αὐτῷ. Καὶ οἱ εἶπον· Ἄλλ' ἢ δημαγωγεῖ ὁ ἀνὴρ τοὺς ἄνδρας; Καὶ ὁ Ἡρακλείδης· Πάνν μὲν οὖν, ἔφη. 5. Ἀρ' οὖν, ἔφασαν, μὴ καὶ ἡμῖν ἐναντιώσεται περὶ τῆς ἀπαγωγῆς; Ἄλλ' ἦν ὑμεῖς, ἔφη ὁ Ἡρακλείδης, συλλέξαντες αὐτοὺς ὑπόσχισθε τὸν μισθόν, ὀλίγον ἐκείνῳ προσχόντες ἀποδραμοῦνται σὺν ὑμῖν. 6. Πῶς οὖν ἂν, ἔφασαν, ἡμῖν συλλεγεῖεν; Αὔριον ὑμᾶς, ἔφη ὁ Ἡρακλείδης, πρῶτ' ἄξομεν πρὸς αὐτούς· καὶ οἶδα, ἔφη, ὅτι ἐπειδὰν ὑμᾶς ἴδωσιν ἄσμενοι συνδραμοῦνται. Αὕτη μὲν ἡ ἡμέρα οὕτως ἔληξε.

7. Τῇ δ' ὕστεραίᾳ ἄγουσιν ἐπὶ τὸ στάτευμα τοὺς Λάκωνας Σεύθης τε καὶ Ἡρακλείδης, καὶ συλλέγεται ἡ στρατιά· τῷ δὲ Λάκωνε ἐλεγέτην ὅτι Λακεδαιμονίους δοκεῖ πολεμεῖν Τισσαφέρνηι τῷ ὑμᾶς ἀδικήσαντι· ἦν οὖν ἴητε σὺν ἡμῖν, τότε τε ἐχθρὸν τιμωρήσασθε καὶ δαρεικὸν ἕκαστος οἴσει τοῦ μηνὸς ὑμῶν· λοχαγὸς δὲ τὸ διπλοῦν· στρατηγὸς δὲ τὸ τετραπλοῦν. 8. Καὶ οἱ στρατιῶται ἄσμενοί τε ἤκουσαν καὶ εὐθὺς ἀνίσταται τις τῶν Ἀρκάδων τοῦ Ξενοφῶντος κατηγορήσων. Παρῇν δὲ καὶ Σεύθης βουλόμενος εἰδέναι τί πραχθήσεται· καὶ ἐν ἐπηκόῳ εἰστήκει ἔχων ἐρημνέα· ξυνίει δὲ καὶ αὐτὸς ἑλληνιστὶ τὰ πλείστα. 9. Ἐνθα δὴ λέγει ὁ Ἀρκάς· Ἄλλ' ἡμεῖς μὲν, ὦ Λακεδαιμόνιοι, καὶ πάλοι ἂν ἦμεν παρ' ὑμῖν, εἰ μὴ Ξενοφῶν ἡμᾶς δεῦρο πείσας ἀπήγαγεν· ἐνθα δὴ ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατενόμενοι καὶ νύκτα καὶ ἡμέραν οὐδὲν πεπανάμεθα· ὁ δὲ τοὺς ἡμετέρους πόρους ἔχει· καὶ Σεύθης ἐκείνον μὲν ἰδίᾳ πεπλούτικεν, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθόν· 10. ὥστε ὃ γε πρῶτος λέγων ἐγὼ μὲν εἰ τοῦτον ἴδοιμι καταλευσθέντα καὶ δόντα δίκην ὧν ἡμᾶς περιεῖλκε, καὶ τὸν μισθὸν ἂν μοι δοκῶ ἔχειν καὶ οὐδὲν ἐπὶ τοῖς πεπονημένοις ἄχθεσθαι. Μετὰ τοῦτον ἄλλος ἀνέστη ὁμοίως καὶ ἄλλος. Ἐκ δὲ τούτου Ξενοφῶν ἔλεξεν ὧδε·

11. Ἀλλὰ πάντα μὲν ἄρα ἀνθρωπῶν ὄντα προσδοκᾷν δεῖ, ὁπότε γε καὶ ἐγὼ νῦν ὑφ' ὑμῶν αἰτίας ἔχω ἐν ᾧ πλείστην προθυμίαν ἱμαντῷ γε δοκῶ συνειδέναι περὶ ὑμᾶς παρεσχήμενος. Ἀπατραπόμην μὲν γε ἤδη οἵκαδε ὠρμημένος, οὐ μὰ τὸν Δία οὔτοι πυνθανόμενος ὑμᾶς εὖ πράττειν, ἀλλὰ μᾶλλον ἀκούων ἐν ἀπόροις

εἶναι ὡς ὠφελήσων εἴ τι δυναίμην. 12. Ἐπεὶ δ' ἦλθον, Σεύθου τουτουῦ πολλοὺς ἀγγέλους πρὸς ἐμὲ πέμποντος καὶ πολλὰ ὑπισχνου-
 μένον μοι, εἰ πείσασαι ὑμᾶς πρὸς αὐτὸν ἔλθειν, τοῦτο μὲν οὐκ ἔπε-
 χείρησα ποιεῖν, ὡς αὐτοὶ ὑμεῖς ἐπίστασθε· ἦγον δ' ὅθεν φόβον
 τάχιστ' ἂν ὑμᾶς εἰς τὴν Ἀσίαν διαβῇται. Ταῦτα γὰρ καὶ βέλτιστα
 ἐνόμιζον ὑμῖν εἶναι καὶ ὑμᾶς ἥδειν βουλομένους. 13. Ἐπεὶ δὲ
 Ἀρίσταρχος ἔλθων σὺν τριήρεσιν ἐκώλυε διαπλεῖν ἡμᾶς, ἐκ τούτου,
 ὅπερ εἰκὸς δῆπον ἦν, συνέλεξα ὑμᾶς, ὅπως βουλευσαίμεθα ὃ τι χρὴ
 ποιεῖν. 14. Οὐκοῦν ὑμεῖς ἀκούοντες μὲν Ἀριστάρχου ἐπιτάττοντος
 ὑμῖν εἰς Χερρόνησον πορεύεσθαι, ἀκούοντες δὲ Σεύθου πειθοντος
 ἑαυτῷ συστρατεύεσθαι, πάντες μὲν ἐλέγετε σὺν Σεύθῳ ἵεναι, πάντες
 δ' ἐψηφίσασθε ταυτά. Τί οὖν ἐγὼ ἐνταῦθα ἠδίκησα ἀγαγὼν ὑμᾶς
 ἐνθα πᾶσιν ὑμῖν ἰδοίκει; 15. Ἐπεὶ γε μὴν ψευδесθαι ἤρξατο Σεύ-
 θης περὶ τοῦ μισθοῦ, εἰ μὲν ἔπαινω αὐτὸν, δικαίως ἂν με καὶ αἰτι-
 ῶσθε καὶ μισοῖτε· εἰ δὲ πρόσθεν αὐτῷ πάντων μάλιστα φίλος ὢν
 σὺν πάντων διαφορώτατός εἰμι, πῶς ἂν ἔτι δικαίως ὑμᾶς αἰρούμε-
 νος ἀντὶ Σεύθου ὑφ' ὑμῶν αἰτίαν ἔχοιμι περὶ ὧν πρὸς τούτον διαφέ-
 ρομαι; 16. Ἄλλ' εἰποῖτε ἂν ὅτι ἔξεστι καὶ τὰ ὑμέτερα ἔχοντα
 παρὰ Σεύθου τεχνάζειν. Οὐκοῦν δῆλον τοῦτο γέ ὅτι εἴπερ ἐμοὶ
 ἐτέλει τι Σεύθης, οὐχ οὕτως ἐτέλει δῆπον ὡς ὧν τε ἐμοὶ δοίη
 στεροῖτο καὶ ἄλλα ὑμῖν ἀποτίσειεν; Ἄλλ' οἶμαι εἰ ἐδίδον, ἐπὶ τούτῳ
 ἂν ἐδίδον ὅπως ἐμοὶ δοὺς μείον μὴ ἀποδοίῃ ὑμῖν τὸ πλεῖον. 17. Εἰ
 τοίνυν οὕτως ἔχειν οἴεσθε, ἔξεστιν ὑμῖν αὐτίκα μάλα ματαίαν ταύ-
 την τὴν πρᾶξιν ἀμφοτέροις ἡμῖν ποιῆσαι, ἔαν πράττητε αὐτὸν τὰ
 χρήματα. Δῆλον γὰρ ὅτι Σεύθης, εἰ ἔχω τι παρ' αὐτοῦ, ἀπαιτήσῃ
 με, καὶ ἀπαιτήσῃ μέντοι δικαίως, ἔαν μὴ βεβαιῶ τὴν πρᾶξιν αὐτῷ
 ἐφ' ἣ ἰδωροδόκουν. 18. Ἀλλὰ πολλοῦ μοι δοκῶ δεῖν τὰ ὑμέτερα
 ἔχειν· ὁμνῶ γὰρ ὑμῖν θεοὺς ἅπαντας καὶ πάσας μηδὲ ἃ ἐμοὶ ἰδίᾳ
 ὑπέσχετο Σεύθης ἔχειν· πάρεστι δὲ καὶ αὐτὸς καὶ ἀκούων σύννοιδέ
 μοι εἰ ἐπιορκῶ. 19. Ἴνα δὲ μᾶλλον θαναμάσχητε, συνεπόμνυμι
 μηδὲ ἃ οἱ ἄλλοι στρατηγοὶ ἔλαβον εἰληφέναι, μὴ τοῖνυν μηδ' ὅσα
 τῶν λοχαγῶν ἔνιοι. 20. Καὶ τί δὴ ταῦτα ἐποιοῦν; Ὡμην, ὃ
 ἄνδρες, ὅσῳ μᾶλλον συμφέροισι τούτῳ τὴν τότε πενίαν, τοσούτῳ
 μᾶλλον αὐτὸν φίλον ποιήσεσθαι ὅποτε δυνασθεῖη. Ἐγὼ δὲ ἅμα τε
 αὐτὸν ὁρῶ εὐπράττοντα, καὶ γινώσκω δὴ αὐτοῦ τὴν γνώμην. 21. Εἰ-
 ποι δὲ τις ἂν· Οὐκοῦν αἰσχύνῃ οὕτω μωρῶς ἑξαπατῶμενος; Ναὶ

μὰ Δία ἡσχυνομένη μέντοι, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθη·
 φίλῳ δ' ὄντι ἐξαπατᾶν αἰσχίον μοι δοκεῖ εἶναι ἢ ἐξαπατᾶσθαι.
 22. Ἐπεὶ εἴ γε πρὸς φίλους ἐστὶ φυλακὴ, πᾶσαν οἶδα ὑμᾶς φυλαξά-
 μένους ὡς μὴ παρασχεῖν τούτῳ πρόφασιν δικαίαν μὴ ἀποδιδόναι
 ὑμῖν ἃ ὑπέσχετο· οὔτε γὰρ ἡδικήσαμεν τοῦτον οὐδὲν οὔτε κατεβλα-
 κεύσαμεν τὰ τούτου οὔτε μὴν κατεδειλιάσαμεν οὐδὲν ἐφ' ὃ τι ἡμᾶς
 οὗτος παρεκάλεσεν. 23. Ἀλλὰ, φαίητε ἂν, ἔδει τὰ ἐνέχυρα τότε
 λαβεῖν, ὡς μὴδὲ εἰ ἐβούλετο ἐδύνατο ἐξαπατᾶν. Πρὸς ταῦτα δὲ
 ἀκούσατε ἃ ἐγὼ οὐκ ἂν ποτε εἶπον τούτου ἐναντίον, εἰ μὴ μοι παντά-
 πασιν ἀγνώμονες ἔδοκετε εἶναι ἢ λίαν εἰς ἐμὲ ἀχάριστοι. 24. Ἀνα-
 μνήσθητε γὰρ ἐν ποίοις τισὶ πράγμασιν ὄντες ἐνγυγάνετε, ἐξ ὧν
 ὑμᾶς ἐγὼ ἀνήγαγον πρὸς Σεύθην. Οὐκ εἰς μὲν Πέρηνθον, εἰ προς-
 ίοιτε τῇ πόλει, Ἀρίσταρχος ὑμᾶς ὁ Λακεδαιμόνιος οὐκ εἴα εἰσιέναι
 ἀποκλείσας τὰς πύλας, ὑπαίθριοι δὲ ἔξω ἐστρατοπεδεύετε, μέσος
 δὲ χαιμῶν ἦν, ἀγορᾷ δὲ ἐκρηγθε σπάτια μὲν ὀρέωντες τὰ ὄνια,
 σπάτια δὲ ἔχοντες ὅτων ὠνήσεσθε; 25. Ἀνάγκη δὲ ἦν μένειν ἐπὶ
 Θράκης· τριήρεις γὰρ ἐφορμουῖσαι ἐκάλυνον διαπλεῖν· εἰ δὲ μένοι-
 τις, ἐν πολεμίᾳ εἶναι, ἐνθα πολλοὶ μὲν ἱππεῖς ἦσαν ἐναντίοι, πολλοὶ
 δὲ πελτασταί. 26. Ἡμῖν δὲ ὀπλιτικὸν μὲν ἦν ᾧ ἀθρόοι μὲν ἰόντες
 ἐπὶ τὰς κώμας ἴσως ἂν ἐδυνάμεθα σῖτον λαμβάνειν οὐδὲν τι ἀφθο-
 ρον· ὅτῳ δὲ διώκοντες ἂν ἢ ἀνδράποδα ἢ πρόβατα κατελαμβάνομεν
 οὐκ ἦν ἡμῖν· οὔτε γὰρ ἱππικὸν οὔτε πελταστικὸν ἔτι ἐγὼ συνεστη-
 κὸς κατέλαβον παρ' ὑμῖν. 27. Εἰ οὖν ἐν τοιαύτῃ ἀνάγκῃ ὄντων
 ὑμῶν μὴδ' ὅττιναοῦν μισθὸν προσαιτήσας Σεύθην σύμμαχον ὑμῖν
 προσέλαβον, ἔχοντα καὶ ἱππέας καὶ πελταστὰς ὧν ὑμεῖς προσεδεῖσθε,
 ἢ κακῶς ἂν ἐδόκουν ὑμῖν βεβουλεῖσθαι πρὸ ὑμῶν; 28. Τούτων γὰρ
 δῆπον κοινωνήσαντες καὶ σῖτον ἀφθονώτερον ἐν ταῖς κώμας εὐρί-
 σκετε διὰ τὸ ἀναγκάζεσθαι τοὺς Θορᾶκας κατὰ σπουδὴν μᾶλλον
 φεύγειν, καὶ προβάτων καὶ ἀνδραπόδων μᾶλλον μετέσχετε. 29. Καὶ
 πολέμιον οὐκέτι οὐδένα ἐωρῶμεν ἐπειδὴ τὸ ἱππικὸν ἡμῖν προσεγέμετο·
 τέως δὲ θαρσαλέως ἡμῖν ἐφείποντο οἱ πολέμοι καὶ ἱππικῷ καὶ
 πελταστικῷ κωλύοντες μηδαμῇ κατ' ὀλίγους ἀποσκοδαννύμενους
 τὰ ἐπιτήδεια ἀφθονώτερα ἡμᾶς πορίζεσθαι. 30. Εἰ δὲ δὴ ὁ
 συμπαρέχων ὑμῖν ταύτην τὴν ἀσφάλειαν μὴ πάννυ πολλὸν μισθὸν
 προστελεῖ τῆς ἀσφαλείας, τοῦτο δὴ τὸ σφέτερον πάθημα, καὶ

δια τοῦτο οὐδαμῇ οἴεσθε χρῆναι ζῶντα ἐμὰ εἶναι ; 31. Νῦν δὲ
 δὴ πῶς ἀπέρχεσθε ; Οὐ διαχειμάσαντες μὲν ἐν ἀφθόνοις τοῖς ἐπι-
 τηδείοις, περιττὸν δ' ἔχοντες τοῦτο εἴ τι ἐλάβετε παρὰ Σεύθου ;
 Τὰ γὰρ τῶν πολέμιων ἰδαπανᾶτε. Καὶ ταῦτα πράττοντες οὔτε ἄν-
 δρας ἐπείδετε ὑμῶν αὐτῶν ἀποθανόντας οὔτε ζῶντας ἀπεβάλετε.
 32. Εἰ δέ τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρβάρους ἐπέπρακτο
 ὑμῖν, οὐ καὶ ἐκεῖνο σὼν ἔχετε καὶ πρὸς ἐκείνοις νῦν ἄλλην εὐκλειαν
 προσειλίφατε καὶ τοὺς ἐν τῇ Εὐρώπῃ Θρᾷκας ἐφ' οὓς ἐστρατεύσασθε
 κρατήσαντες ; Ἐγὼ μὲν ὑμᾶς φημι δικαίως ἂν ὧν ἐμοὶ χαλεπαίνετε
 τούτων τοῖς θεοῖς χάριν εἶδέναι ὡς ἀγαθῶν. 33. Καὶ τὰ μὲν δὴ
 ὑμέτερα τοιαῦτα. Ἄγετε δὲ πρὸς θεῶν καὶ τὰ ἐμὰ σκέψασθε ὡς
 ἔχει. Ἐγὼ γὰρ ὅτε μὲν πρότερον ἀπήρα οἴκαδε, ἔχων μὲν ἔπαινον
 πολλὸν πρὸς ὑμῶν ἀπεπορευόμεν, ἔχων δὲ δι' ὑμᾶς καὶ ὑπὸ τῶν ἄλλων
 Ἑλλήνων εὐκλειαν· ἐπιστενόμεν δὲ ὑπὸ Λακεδαιμονίων· οὐ γὰρ ἄν με
 ἔπεμπον πάλιν πρὸς ὑμᾶς. 34. Νῦν δ' ἀπέρχομαι πρὸς μὲν Λακεδαι-
 μονίους ὑφ' ὑμῶν διαβεβλημένος, Σεύθῃ δὲ ἀπηχθμένος ὑπὲρ ὑμῶν,
 ὃν ἤλπιζον εὖ ποιήσας μεθ' ὑμῶν ἀποστροφῇ καὶ ἐμοὶ καλὴν καὶ παι-
 οῖν, εἰ γένοιτο, καταθήσεσθαι. 5. Τμείς δ' ὑπὲρ ὧν ἐγὼ ἀπήχθημαι
 τε πλείστα καὶ ταῦτα πολὺ κρείττοσιν ἑμαντοῦ, πραγματευόμενός τε
 οὐδὲ νῦν πῶ πεπᾶνμαι ὅ τι δύναμαι ἀγαθὸν ὑμῖν, τοιαυτην ἔχετε
 γνώμην περὶ ἐμοῦ. 36. Ἀλλ' ἔχετε μὲν με οὔτε φεύγοντα λαβόντες
 οὔτε ἀποδιδράσκοντα· ἦν δὲ ποιήσητε ἃ λέγετε, ἵστε ὅτι ἄνδρα
 κατακακάνότες ἐσεσθε πολλὰ μὲν δὴ πρὸ ὑμῶν ἀγρυπνήσαντα, πολ-
 λὰ δὲ σὺν ὑμῖν πονήσαντα καὶ κινδυνεύσαντα καὶ ἐν τῷ μέρει καὶ
 παρὰ τὸ μέρος· θεῶν δὲ ἵλεων ὄντων καὶ τρόπαια βαρβάρων πολλὰ
 δὴ σὺν ὑμῖν στησάμενον· ὅπως δέ γε μηδενὶ τῶν Ἑλλήνων πολέμοι
 γένοισθε, πᾶν ὅσον ἐγὼ ἐδυνάμην πρὸς ὑμᾶς διατεινόμενον.
 37. Καὶ γὰρ οὖν νῦν ὑμῖν ἕξεισιν ἀνεπιλήπτως πορεύεσθαι ὅπῃ ἂν
 ἔλθωτε καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Τμείς δὲ, ὅτε πολλή
 ὑμῖν εὐπορία φαίνεται, καὶ πλεῖτε ἔνθα δὴ ἐπεθυμεῖτε πάλα, δέον-
 ται τε ὑμῶν οἱ μέγιστον δυνάμενοι, μισθὸς δὲ φαίνεται, ἡγεμόνες δὲ
 ἔχουσι Λακεδαιμόνιοι οἱ κράτιστοι νομιζόμενοι εἶναι, νῦν δὴ καιρὸς
 ὑμῖν δοκεῖ εἶναι ὡς τάχιστα ἐμὲ κατακαεῖν ; 38. Οὐ μὴν ὅτε γε ἐν
 τοῖς ἀπόροις ἤμεν, ὧ πάντων μνημονικώτατοι, ἀλλὰ καὶ πατέρα
 ἐμὰ ἐκαλεῖτε καὶ ἀεὶ ὡς εὐεργέτου μεμνησθαι ὑπισχνείσθε. Οὐ

μέντοι ἀγνώμονες οὐδ' οὗτοί εἰσιν οἱ τῶν ἥκοντες ἐφ' ἡμᾶς ὥστε, ὥς ἐγὼ οἶμαι, οὐδὲ τούτοις δοκεῖτε βελτίονες εἶναι τοιοῦτοι ὄντες περὶ ἐμέ. Τούτα εἰπὼν ἐπαύσατο.

39. Χαρμῖνος δὲ ὁ Λακεδαιμόνιος ἀναστὰς εἶπεν οὕτως· Ἄλλ' ἐμοὶ μέντοι, ὦ ἄνδρες, οὐ δικαίως δοκεῖτε τῷ ἀνδρὶ τούτῳ χαλεπαίνειν· ἔχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρῆσαι. Σεύθης γὰρ ἐρωτῶντος ἐμοῦ καὶ Πολυνίκου περὶ Ξενοφῶντος τίς ἀνὴρ εἴη ἄλλο μὲν οὐδὲν εἶχε μέμφασθαι, ἄγαν δὲ φιλοστρατιώτην ἔφη αὐτὸν εἶναι· διὸ καὶ χεῖρον αὐτῷ εἶναι πρὸς ἡμῶν τε τῶν Λακεδαιμονίων καὶ πρὸς αὐτοῦ. 40. Ἀναστὰς ἐπὶ τούτῳ Εὐρύλοχος Λουσιάτης Ἀρκὰς εἶπε· Καὶ δοκεῖ γέ μοι, ἄνδρες Λακεδαιμόνιοι, τοῦτο ἡμᾶς πρῶτον ἡμῶν στρατηγῆσαι, παρὰ Σεύθῃ ἡμῖν τὸν μισθὸν ἀναπράξαι ἢ ἐκόντος ἢ ἄκοντος, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν. 41. Πολυκράτης δὲ Ἀθηναῖος εἶπεν ἀναστὰς ὑπὲρ Ξενοφῶντος· Ὅρῳ γε μὴν, ἔφη, ὦ ἄνδρες, καὶ Ἡρακλείδην ἐνταῦθα παρόντα· ὃς παραλαβὼν τὰ χρήματα ἃ ἡμεῖς ἐπονήσαμεν, ταῦτα ἀποδόμενος οὔτε Σεύθῃ ἀπέδωκεν οὔτε ἡμῖν τὰ γινόμενα, ἀλλ' αὐτὸς κλέψας πέπαται. Ἦν τὴν σωφρονῶμεν, ἐξόμεθα αὐτοῦ· οὐ γὰρ δὴ οὗτός γε, ἔφη, Θερᾶξ ἐστιν, ἀλλὰ Ἕλληνας ὧν Ἕλληνας ἀδικεῖ.

42. Ταῦτα ἀκούσας ὁ Ἡρακλείδης μάλα ἐξεπλάγη· καὶ προσελθὼν τῷ Σεύθῃ λέγει· Ἡμεῖς ἦν σωφρονῶμεν, ἄπιμεν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας. Καὶ ἀναβάντες ἐπὶ τοὺς ἵππους ὄχοντο ἀπελαύνοντες εἰς τὸ ἑαντῶν στρατόπεδον. 43. Καὶ ἐντεῦθεν Σεύθης πέμπει Ἀβροζέλην τὸν ἑαυτοῦ ἐρηγέα πρὸς Ξενοφῶντα καὶ κελεύει αὐτὸν καταμεῖναι παρ' ἑαυτῷ ἔχοντα χιλίους ὀπλίτας· καὶ ὑποσχέεται αὐτῷ ἀποδώσειν τὰ τε χωρία τὰ ἐπὶ θαλάττῃ καὶ τὰ ἄλλα ἃ ὑπέσχετο. Καὶ ἐν ἀπορρήτῳ ποιησάμενος λέγει ὅτι ἀκήκως Πολυνίκου ὥς εἰ ὑποχείριος ἐσται Λακεδαιμονίοις, σαφῶς ἀποθανοῖτο ὑπὸ Θίβρωνος. 44. Ἐπέστελλον δὲ ταῦτα καὶ ἄλλοι πολλοὶ τῷ Ξενοφῶντι ὥς διαβεβλημένος εἴη καὶ φυλάττεσθαι δέοι. Ὁ δ' ἀκούων ταῦτα δύο ἱερεῖα λαβὼν ἔθνη τῷ Διὶ τῷ βασιλεῖ πότερά οἱ λῶν καὶ ἄμεινον εἴη μένειν παρὰ Σεύθῃ ἐφ' οἷς Σεύθης λέγει ἢ ἀπιέναι σὺν τῷ στρατεύματι. Ἀναιρεῖ δὲ αὐτῷ ἀπιέναι.

CAP. VII.

1. Ἐρτεῦθεν Σεύθης μὲν ἀπειστρατοπεδεύσατο προσωτέρω οἱ δὲ Ἕλληνες ἐσκήνησαν εἰς κόμας ὅθεν ἔμελλον πλεῖστα ἐπισιτισάμενοι ἐπὶ θάλατταν ἤξειν. Αἱ δὲ κόμαι αὗται ἦσαν δεδομέναι ὑπὸ Σεύθου Μηδοσάδῃ. 2. Ὅρων οὖν ὁ Μηδοσάδης δαπανώμενα τὰ ἑαυτοῦ ἐν ταῖς κόμαις ὑπὸ τῶν Ἑλλήνων χαλεπῶς ἔφερε· καὶ λαβὼν ἄνδρα Ὀδρύσην δυνατώτατον τῶν ἄνωθεν καταβεβηκότων καὶ ἱππείας ὅσον τριάκοντα ἔρχεται καὶ προκαλεῖται Ξενοφῶντα ἐκ τοῦ Ἑλληνικοῦ στρατεύματος. Καὶ ὃς λαβὼν τινες τῶν λοχαγῶν καὶ ἄλλους τῶν ἐπιτηδεῶν προσέρχεται. 3. Ἐνθα δὴ λέγει Μηδοσάδης· Ἀδικεῖτε, ὦ Ξενοφῶν, τὰς ἡμετέρας κόμας πορθεῖντες. Προλέγομεν οὖν ὑμῖν, ἐγὼ τε ὑπὲρ Σεύθου καὶ ὅδε ὁ ἀνὴρ παρὰ Μηδόκου ἦκων τοῦ ἄνω βασιλείως, ἀπιέναι ἐκ τῆς χώρας· εἰ δὲ μὴ, οὐκ ἐπιτρέψομεν ὑμῖν, ἀλλ' ἐὰν ποιῇτε κακῶς τὴν ἡμετέραν χώραν, ὡς πολέμιους ἀλεξήσόμεθα.

4. Ὁ δὲ Ξενοφῶν ἀκούσας ταῦτα εἶπεν· Ἀλλὰ σοὶ μὲν τοιαῦτα λέγοντι καὶ ἀποκρίνασθαι χαλεπὸν· τοῦδε δὲ ἔνεκα τοῦ νεανίσκου λέξω, ἃ εἶδῃ, οἷοί τε ὑμεῖς ἐστε καὶ οἷοι ἡμεῖς. 5. Ἡμεῖς μὲν γὰρ, ἔφη, πρὶν ὑμῖν φίλοι γενέσθαι ἐπορευόμεθα διὰ ταύτης τῆς χώρας ὅποι ἐβουλόμεθα, ἢν μὲν ἐθέλοιμεν πορθεῖντες, ἢν δ' ἐθέλοιμεν καίοντες. 6. Καὶ σὺ ὁπότε πρὸς ἡμᾶς ἔλθοις πρεσβεύων, ὑπὲρ ζον τότε παρ' ἡμῖν οὐδένα φοβούμενος τῶν πολέμιων. Ὑμεῖς δὲ οὐκ ἦτε εἰς τήνδε τὴν χώραν, ἢ εἰ ποτε ἔλθοιτε ὡς ἐν κρειττόνων χώρᾳ ὑπὲρ ζεσθε ἐγκεχαλινωμένοι τοῖς ἵπποις. 7. Ἐπεὶ δὲ ἡμῖν φίλοι ἐγένεσθε καὶ δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν, νῦν δὴ ἐξελαύνετε ἡμᾶς ἐκ τῆσδε τῆς χώρας ἢν παρ' ἡμῶν ἐχόντων κατὰ κράτος παρελάβετε· ὡς γὰρ αὐτὸς οἶσθα, οἱ πολέμιοι οὐχ ἱκανοὶ ἦσαν ἡμᾶς ἐξελαύνειν. 8. Καὶ οὐχ ὅπως δῶρα δὸς καὶ εὖ ποιήσας ἀνθ' ὧν εὖ ἔπαθες ἀξιοῖς ἡμᾶς ἀποπέμψασθαι, ἀλλ' ἀποπορευομένους ἡμᾶς οὐδ' ἐναυλισθῆναι ὅσον δύνασαι ἐπιτρέψεις. 9. Καὶ ταῦτα λέγων οὔτε θεοὺς αἰσχύνῃ οὔτε τόνδε τὸν ἄνδρα, ὃς νῦν μὲν σε ὁρᾷ πλουτοῦντα, πρὶν δὲ ἡμῖν φίλον γενέσθαι ἀπὸ ληστείας τὸν βίον ἔχοντα, ὡς αὐτὸς ἔφησθα. 10. Ἀτὰρ τί καὶ πρὸς ἐμὲ λέγεις ταῦ-

τα ; ἔφη · οὐ γὰρ ἔγωγ' ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι, οἷς ὑμεῖς παρεδώκατε τὸ στράτευμα ἀπαγαγεῖν οὐδὲν ἡμᾶ παρακαλέσαντες, ὧ θαυμαστότατοι, ὅπως ὥσπερ ἀπηχθαιόμεν αὐτοῖς ὅτε πρὸς ὑμᾶς ἦγον, οὕτω καὶ χαρισαίμην τῶν ἀποδιδούς.

11. Ἐπεὶ δὲ ταῦτα ἤκουσεν ὁ Ὀδρύσης, εἶπεν · Ἐγὼ μὲν, ὦ Μηδόσαδες, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχύνης ἀκούων ταῦτα. Καὶ εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνηκολούθησά σοι · καὶ νῦν ἄπειμι · οὐδὲ γὰρ ἂν Μήδοκός με ὁ βασιλεὺς ἐπαινοίη, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας. 12. Ταῦτ' εἰπὼν ἀναβὰς ἐπὶ τὸν ἵππον ἀπήλανε καὶ σὺν αὐτῷ οἱ ἄλλοι ἱππεῖς πλὴν τεττάρων ἢ πέντε. Ὁ δὲ Μηδοσάδης, ἐλύπει γὰρ αὐτὸν ἡ χώρα πορθομένη ἐκέλευε τὸν Ξενοφῶντα καλέσαι τὸ Λακεδαιμονίῳ. 13. Καὶ ὅς λαβὼν τοὺς ἐπιτηδαιοτάτους προσῆλθε τῷ Χαρμῖνφ καὶ Πολυνίκφ καὶ ἔλεξεν ὅτι καλεῖ αὐτοὺς Μηδοσάδης προερῶν ἅπερ αὐτῷ, ἀπέναι ἐκ τῆς χώρας. 14. Οἶμαι ἂν οὖν, ἔφη, ὑμᾶς ἀπολαβεῖν τῇ στρατιᾷ τὸν ὀφειλόμενον μισθόν, εἰ εἴποιτε ὅτι δεδέηται ὑμῶν ἡ στρατιὰ συναναπράξαι τὸν μισθὸν ἢ παρὰ ἐκόντος ἢ παρὰ ἄκοντος Σεύθου · καὶ ὅτι τούτων τυχόντες προθύμως ἂν συνέπεσθαι ὑμῖν φασι · καὶ ὅτι δίκαια ὑμῖν δοκοῦσι λέγειν · καὶ ὅτι ὑπέσχεσθε αὐτοῖς τότε ἀπέναι ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται. 15. Ἀκούσαντες οἱ Λάκωνες ταῦτα ἔφασαν ἐρεῖν καὶ ἄλλα ὅποια ἂν δύνωνται κρᾶτιστα · καὶ εὐθὺς ἐπορεύοντο ἔχοντες πάντας τοὺς ἐπικαιρίους. Ἐλθὼν δ' ἔλεξε Χαρμῖνος · Εἰ μὲν σύ τι ἔχεις, ὦ Μηδόσαδες, πρὸς ἡμᾶς λέγειν · εἰ δὲ μὴ, ἡμεῖς πρὸς σὲ ἔχομεν. 16. Ὁ δὲ Μηδοσάδης μάλα δὴ ὑφειμένως · Ἀλλ' ἐγὼ μὲν λέγω, ἔφη, καὶ Σεύθης τὰ αὐτὰ, ὅτι ἀξιοῦμεν τοὺς φίλους ἡμῶν γεγεννημένους μὴ κακῶς πάσχειν ὑφ' ὑμῶν · ὃ τι γὰρ ἂν τούτους κακῶς ποιῆτε ἡμᾶς ἤδη ποιεῖτε · ἡμέτεροι γὰρ εἶσιν. 17. Ἡμεῖς τοίνυν, ἔφασαν οἱ Λάκωνες, ἀπίοιμεν ἂν ὁπότε τὸν μισθὸν ἔχοιεν οἱ ταῦτα ὑμῖν καταπράξαντες · εἰ δὲ μὴ, ἐρχομεθα μὲν καὶ νῦν βοηθήσοντες τούτοις καὶ τιμωρησόμενοι ἄνδρας οἱ τούτους παρὰ τοὺς ὄρκους ἠδίκησαν · ἦν δὲ δὴ καὶ ὑμεῖς τοιοῦτοι ἦτε, ἐνθὲνδε ἀρξόμεθα τὰ δίκαια λαμβάνειν. 18. Ὁ δὲ Ξενοφῶν εἶπεν · Ἐθέλοιτε δ' ἂν τούτοις, ὦ Μηδόσαδες, ἐπιτρέφαι, ἐπειδὴ φίλους ἔφατε εἶναι ὑμῖν, ἐν ᾗ τῇ χώρᾳ ἐσμέν, ὁπότῃρα ἂν ψηφίσωνται εἰθ' ὑμᾶς προσῆκεν ἐκ τῆς χώρας ἀπέναι εἰθ' ἡμᾶς ; 19. Ὁ δὲ ταῦτα μὲν οὐκ ἔφη · ἐκέλευε δὲ μάλιστα μὲν αὐτῷ τῷ Λάκωνι

ἐλθεῖν παρὰ Σεύθῃν περὶ τοῦ μισθοῦ, καὶ οἶσθαι ἂν Σεύθῃν παῖσαι· εἰ δὲ μὴ, Ξενοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμπράξαι ὑπὸ σπῆντι. εἰδετο δὲ τὰς κώμας μὴ καίειν. 20. Ἐντεῦθεν πέμποναι Ξενοφῶντα καὶ σὺν αὐτῷ οἱ ἐδόκουν ἐπιτηδεύοντες εἶναι. Ὁ δ' ἐλθὼν λέγει πρὸς Σεύθῃν·

21. Οὐδὲν ἀπαιτήσων, ὦ Σεύθη, πάρεμι ἀλλὰ διδάξων ἢ δύνωμαι ὥς οὐ δικαίως μοι ἤχθέσθης ὅτι ὑπὲρ τῶν στρατιωτῶν ἀπῆτον σε ἂ προθύμως ὑπέσχον αὐτοῖς· σοὶ γὰρ ἔγωγε οὐχ ἦτορ ἐνόμιζον συμφέρον εἶναι ἀποδοῦναι ἢ ἐκείνοις ἀπολαβεῖν. 22. Πρῶτον μὲν γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερόν σε τούτους καταστήσαντας, ἐπεὶ γε βασιλέα σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν ἀνθρώπων· ὥστε οὐχ οἷόν τέ σοι λανθάνειν οὔτε ἦν τι καλὸν οὔτε ἦν τι αἰσχρὸν ποιήσης. 23. Τοιούτῳ δ' ὄντι ἀνδρὶ μέγα μὲν μοι ἐδόκει εἶναι μὴ δοκεῖν ἀχαρίστως ἀποπέμψασθαι ἀνδρας εὐεργέτας, μέγα δ' εὖ ἀκοῦεν ὑπὸ ἐξακισχιλίων ἀνθρώπων· τὸ δὲ μέγιστον μηδამῶς ἄπιστον σαντὸν καταστήσαι ὃ τι λέγοις. 24. Ὅρῳ γὰρ τῶν μὲν ἀπίστων ματαίους καὶ ἀδυνάτους καὶ ἀτίμους τοὺς λόγους πλανωμένους· οἱ δ' ἂν φανεροὶ ὥσιν ἀλήθειαν ἀκοῦντες, τούτων οἱ λόγοι, ἦν τέ δέονται, οὐδὲν μείον δύνανται ἀνύσασθαι ἢ ἄλλων ἢ βία· ἦν τέ τινας σωφρονίζον βούλονται, γιγνώσκω τὰς τούτων ἀπειλὰς οὐχ ἦτορ σωφρονιζούσας ἢ ἄλλων τὸ ἥδη κολάζειν· ἦν τέ τῷ τι ὑπισχνῶνται οἱ τοιοῦτοι ἄνδρες, οὐδὲν μείον διαπραττόνται ἢ ἄλλοι παραχρῆμα διδόντες. 25. Ἀναμνήσθητι δὲ καὶ σὺ τί προτελέσας ἡμῖν συμμάχους ἡμᾶς ἔλαβες. Οἶσθ' ὅτι οὐδέν· ἀλλὰ πιστευθεὶς ἀληθεύσειν ἂ ἔλεγες ἐπῆρας τοσούτους ἀνθρώπους συστρατεύεσθαι τε καὶ συγκατεργάσασθαι σοὶ ἀρχὴν οὐ τριάκοντα μόνον ἄξιαν ταλάντων, οὐα οἴονται δεῖν οὗτοι νῦν ἀπολαβεῖν, ἀλλὰ πολλαπλασίων. 26. Οὔκοῦν τοῦτο μὲν πρῶτον τὸ πιστεύεσθαι σε τὸ καὶ τὴν βασιλείαν σοὶ κατεργασάμενον τούτων τῶν χρημάτων ὑπὸ σοῦ πιπράσκειται. 27. Ἴθι δὴ ἀναμνήσθητι πῶς μέγα ἡγοῦ τότε καταπράξασθαι ἂ νῦν καταστρεψάμενος ἔχεις. Ἐγὼ μὲν εὖ οἶδ' ὅτι εὖξω ἂν τὰ νῦν πεπραγμένα μᾶλλον σοὶ καταπραχθῆναι ἢ πολλαπλασία τούτων τῶν χρημάτων γενέσθαι. 28. Ἐμοὶ τοίνυν μείζον βλάβος καὶ αἰσχίον δοκεῖ εἶναι τὸ ταῦτα νῦν μὴ κατασχεῖν ἢ τότε μὴ λαβεῖν, ὅσπερ χαλεπώτερον ἐκ πλουσίου πένητα γενέσθαι ἢ τὴν ἀρχὴν μὴ πλουτῆσαι· καὶ ὅσῳ λυπηρότερον ἐκ βασιλείας ἰδιώ-

την φανῆναι ἢ ἀρχὴν μὴ βασιλεύσαι. 29. Οὐκοῦν ἐπίστασαι μὲν ὅτι οἱ νῦν σοι ὑπήκοοι γενόμενοι οὐ φιλία τῇ σῇ ἐπέσθησαν ὑπὸ σοῦ ἀρχεσθαι ἀλλ' ἀνάγκη· καὶ ὅτι ἐπιχειροῖεν ἂν πάλιν ἐλεύθεροι γίγνεσθαι, εἰ μὴ τις αὐτοὺς φόβος κατέχοι. 30. Ποτέρως οὖν οἶσι μᾶλλον ἂν φοβεῖσθαι τε αὐτοὺς καὶ φρονεῖν τὰ πρὸς σέ, εἰ ὁρῶν σοι τοὺς στρατιώτας οὕτω διακειμένους ὥς νῦν τε μένοντας ἂν εἰ σὺ κελεύεις, αὐθίς τ' ἂν ταχὺ ἐλθόντας εἰ δέοι, ἄλλους τε τούτων περὶ σοῦ ἀκούοντας πολλὰ ἀγαθὰ ταχὺ ἂν σοι ὁπότε βούλοιο παραγενέσθαι· ἢ εἰ καταδοξάσειαν μήτε ἂν ἄλλους σοι ἐλθεῖν δι' ἀπιστίαν ἐκ τῶν νῦν γεγενημένων τούτους τε αὐτοῖς εὐνοστέρους εἶναι ἢ σοί; 31. Ἀλλὰ μὴν οὐδὲν πλήθει γε ἡμῶν λειψθέντες ὑπεῖξάν σοι, ἀλλὰ προστατῶν ἀπορία. Οὐκοῦν νῦν καὶ τοῦτο κίνδυνος μὴ λάβωσι προστατάς αὐτῶν τινος τούτων οἱ νομίζουσιν ὑπὸ σοῦ ἀδικεῖσθαι, ἢ καὶ τούτων κρείττονας τοὺς Λακεδαιμονίους, ἐὰν οἱ μὲν στρατιῶται ὑπισχνῶνται προθυμότερον αὐτοῖς συστρατεύεσθαι, ἂν τὰ παρὰ σοῦ νῦν ἀναπράξωσιν, οἱ δὲ Λακεδαιμόνιοι διὰ τὸ δεῖσθαι τῆς στρατιᾶς συναινέσωσιν αὐτοῖς ταῦτα. 32. Ὅτι γε μὴν οἱ ὑπὸ σοὶ Θρᾴκες γενόμενοι πολλὴν ἂν προθυμότερον ἴοιεν ἐπὶ σέ ἢ σὺν σοὶ οὐκ ἄδηλον· σοῦ μὲν γὰρ κρατοῦντος δουλεία ὑπάρχει αὐτοῖς· κρατουμένου δέ σου ἐλευθερία. 33. Εἰ δὲ καὶ τῆς χώρας προνοεῖσθαι ἤδη τι δεῖ ὥς σῆς οὔσης, ποτέρως ἂν οἶσι ἀπαθῇ κακῶν μᾶλλον αὐτὴν εἶναι εἰ οὗτοι οἱ στρατιῶται ἀπολαβόντες ἃ ἐγκαλοῦσιν εἰρήνην καταλιπόντες οἴχοντο, ἢ εἰ οὗτοί τε μένοιεν ὥς ἐν πολέμῳ σὺ τε ἄλλους πειρῶ πλείονας τούτων ἔχων ἀντιστρατοπεδεύεσθαι δεομένους τῶν ἐπιτηδείων; 34. Ἀργύριον δὲ ποτέρως ἂν πλείον ἀνάλωθει, εἰ τούτοις τὸ ὀφειλόμενον ἀποδοθῇ, ἢ εἰ ταῦτα τε ὀφείλοιο ἄλλους τε κρείττονας τούτων δέοι σε μισθοῦσθαι; 35. Ἀλλὰ γὰρ Ἡρακλείδῃ, ὥς πρὸς ἐμὲ ἐδήλον, πάμπαν δοκεῖ τοῦτο τὸ ἀργύριον εἶναι. Ἡ μὴν πολλὴ γέ ἐστιν ἔλαττον νῦν σοι καὶ λαβεῖν τοῦτο καὶ ἀποδοῦναι, ἢ πρὶν ἡμᾶς ἐλθεῖν πρὸς σέ, τὸ δέκατον τούτου μέρος. 36. Οὐ γὰρ ἀριθμὸς ἐστὶν ὁ ὀρίζων τὸ πολὺ καὶ τὸ ὀλίγον, ἀλλ' ἡ δύναμις τοῦ τε ἀποδιδόντος καὶ τοῦ λαμβάνοντος. Σοὶ δὲ νῦν ἡ κατ' ἐναντιὸν πρόσδοδος πλείων ἔσται ἢ ἐμπροσθεν τὰ παρόντα ἃ ἐκέκτησο. 37. Ἐγὼ μὲν, ὦ Σεύθη, ταῦτα ὥς φίλον ὄντος σου προενοούμην, ὅπως σὺ τε ἄξιος δοκοίης εἶναι ὧν οἱ θεοὶ

σοι ἔδωκαν ἀγαθῶν ἐγὼ τε μὴ διαφθαρεῖν ἐν τῇ στρατιᾷ. 38. Εὖ γὰρ ἴσθι ὅτι νῦν ἐγὼ οὐτ' ἂν ἐχθρὸν βουλόμενος κακῶς ποιῆσαι δυνηθεῖην σὺν ταύτῃ τῇ στρατιᾷ οὐτ' ἂν εἴ σοι πάλιν βουλομένην βοηθῆσαι, ἱκανὸς ἂν γενοίμην. Οὕτω γὰρ πρὸς με ἡ στρατιὰ διακείται. 39. Καίτοι αὐτόν σε μάρτυρα σὺν θεοῖς εἰδόσι ποιοῦμαι ὅτι οὔτε ἔχω παρὰ σοῦ ἐπὶ τοῖς στρατιώταις οὐδὲν οὔτε ἤτησα πώποτε εἰς τὸ ἴδιον τὰ ἐκείνων οὔτε ἃ ὑπέσχον μοι ἀπήτησα. 40. Ὅμνυμι δέ σοι μὴδ' ἀποδιδόντος δέξασθαι ἂν, εἰ μὴ καὶ οἱ στρατιῶται ἐμὲλλον τὰ ἑαυτῶν συναπολαμβάνειν. Αἰσχρὸν γὰρ ἦν τὰ μὲν ἐμὰ διαπεπραῖχθαι, τὰ δὲ ἐκείνων περιδεῖν ἐμὲ κακῶς ἔχοντα ἄλλως τε καὶ τιμώμενον ὑπ' ἐκείνων. 41. Καίτοι Ἡρακλείδῃ γε λῆρος πάντα δοκεῖ εἶναι πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τρόπου· ἐγὼ δὲ, ὦ Σεύθῃ, οὐδὲν νομίζω ἀνδρὶ ἄλλως τε καὶ ἄρχοντι κάλλιον εἶναι κτῆμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναιότητος. 42. Ὁ γὰρ ταῦτα ἔχων πλουτεῖ μὲν ὄντων φίλων πολλῶν, πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι· καὶ εὖ μὲν πράττειν ἔχει τοὺς σπρησθησομένους, ἐὰν δέ τι σφαλῇ, οὐ σπαινίζει τῶν βοηθησόντων. 43. Ἀλλὰ γὰρ εἰ μήτε ἐκ τῶν ἐμῶν ἔργων κατέμαθες ὅτι σοι ἐκ τῆς ψυχῆς φίλος ἦν, μήτε ἐκ τῶν ἐμῶν λόγων δύνασαι τοῦτο γινῶναι, ἀλλὰ τοὺς τῶν στρατιωτῶν λόγους πάντως κατανόησον· παρήσθα γὰρ καὶ ἦκουες, ἃ ἔλεγον οἱ ψέγειν ἐμὲ βουλόμενοι. 44. Κατηγόρου γὰρ μου πρὸς Λακεδαιμονίους ὡς σὲ περὶ πλείονος ποιοίμην ἢ Λακεδαιμονίους· αὐτοὶ δ' ἐνεκάλουν ἐμοὶ ὡς μᾶλλον μέλοι μοι ὅπως τὰ σὰ καλῶς ἔχοι ἡ ὁπως τὰ ἑαυτῶν· ἔφρασαν δέ με καὶ δῶρα ἔχειν παρὰ σοῦ. 45. Καίτοι τὰ δῶρα ταῦτα πότερον οἶε αὐτοὺς κακονοιᾶν τινα ἐνιδόντας μοι πρὸς σὲ αἰτιασθῆναι με ἔχειν παρὰ σοῦ ἢ προθυμίαν πολλὴν περὶ σὲ κατανοήσαντας; 46. Ἐγὼ μὲν οἶμαι πάντας ἀνθρώπους νομίζειν εὖνοιαν δεῖν ἀποκεῖσθαι τούτῳ παρ' οὗ ἂν δῶρά τις λαμβάνῃ. Σὺ δὲ, πρὶν μὲν ὑπηρετῆσαι τί σοι ἐμὲ ἐδέξω ἡδέως καὶ ὁμμασι καὶ ῥωπῇ καὶ ξενίοις καὶ ὅσα ἔσοιτο ὑπισχνούμενος οὐκ ἐνεπίμπλασο· ἐπεὶ δὲ κατέπραξας ἃ ἐβούλου καὶ γένηται ὅσον ἐγὼ ἐδυνάμην μέγιστος, νῦν οὕτω με ἄτιμον ὄντα ἐν τοῖς στρατιώταις τολμᾶς περιορᾶν; 47. Ἀλλὰ μὴν ὅτι σοι δόξει ἀποδοῦναι πιστεύω καὶ τὸν χρόνον διδάξειν σε καὶ αὐτόν γέ σε οὐχὶ ἀνέξεσθαι τοὺς σοι προση-

ρους ἐνεργεσίαν ὀρώσά σοι ἐγκαλοῦντας. Δέομαι οὖν σοῦ, ὅταν ἀποδιδῶς, προθυμείσθαι ἐμὲ παρὰ τοῖς στρατιώταις τοιοῦτον ποιῆσαι οἷονπερ καὶ παρελάβες.

48. Ἀκούσας ταῦτα ὁ Σεύθης κατηράσατο τῷ αἰτίῳ τοῦ μὴ πάλαι ἀποδεδῶσθαι τὸν μισθόν· καὶ πάντες Ἑρακλείδην τοῦτον ὑπώπτευσαν εἶναι· Ἐγὼ γάρ, ἔφη, οὔτε διανοήθην πώποτε ἀποστερῆσαι ἀποδώσω τε. 49. Ἐντεῦθεν πάλιν εἶπεν ὁ Ξενοφῶν. Ἐπεὶ τοίνυν διανοῇ ἀποδιδόμην νῦν ἐγὼ σου δέομαι δι' ἐμοῦ ἀποδιδόμην, καὶ μὴ περιδεῖν με διὰ σὲ ἀνομοίως ἔχοντα ἐν τῇ στρατιᾷ νῦν τε καὶ ὅτε πρὸς σὲ ἀγικόμεθα. 50. Ὁ δ' εἶπεν· Ἀλλὰ οὔτε τοῖς στρατιώταις ἔσθ' δι' ἐμὲ ἀτιμότερος· ἂν τε μένης παρ' ἐμοὶ χιλιὸν μόνον ὀπλίτας ἔχων, ἐγὼ σοι τὰ τε χωρία ἀποδώσω καὶ τάλλα ἃ ὑπέσχόμην. 51. Ὁ δὲ πάλιν εἶπε· Ταῦτα μὲν ἔχειν οὕτως οὐχ οἶόν τε· ἀπόπεμπε δὲ ἡμᾶς. Καὶ μὴν, ἔφη ὁ Σεύθης, καὶ ἀσφαλέστερόν γέ σοι οἶδα ὅν παρ' ἐμοὶ μένειν ἢ ἀπιέναι. 52. Ὁ δὲ πάλιν εἶπεν· Ἀλλὰ τὴν μὲν σὴν πρόνοιαν ἐπαινῶ· ἐμοὶ δὲ μένειν οὐχ οἶόν τε· ὅπου δ' ἂν ἐγὼ ἐντιμότερος ᾶ, νόμιζε καὶ σοὶ τοῦτο ἀγαθὸν ἔσσεσθαι. 53. Ἐντεῦθεν λέγει Σεύθης· Ἀργύριον μὲν οὐκ ἔχω ἀλλ' ἢ μικρόν τι, καὶ τοῦτό σοι δίδωμι, τάλαντον· βοῦς δ' ἑξακοσίους καὶ πρόβατα εἰς τετρακισχίλια καὶ ἀνδράποδα εἰς εἴκοσι καὶ ἑκατόν. - Ταῦτα λαβὼν καὶ τοὺς τῶν ἀδικησάντων σε ὁμήρους προσλαβὼν ἄπιθι. 54. Γελάσας ὁ Ξενοφῶν εἶπεν· Ἦν οὖν μὴ ἐξικνῆται ταῦτα εἰς τὸν μισθόν, τίνος τάλαντον φήσω ἔχειν; Ἀρ' οὐκ, ἐπειδὴ καὶ ἐπικίνδυνόν μοι ἔστιν, ἀπύοντα γε ἄμεινον φυλάττεσθαι πέτρους; Ἦκονες δὲ τὰς ἀπειλάς. Τότε μὲν δὴ αὐτοῦ ἔμεινε.

55. Τῇ δ' ὑστεραίᾳ ἀπέδωκ' ἐν αὐτοῖς ἃ ὑπέσχετο καὶ τοὺς ταῦτα ἐλάσσοντας συνέπεμψεν. Οἱ δὲ στρατιῶται τῶς μὲν ἔλεγον εἰς Ξενοφῶν οἷχοιτο ὥς Σεύθην οικήσων καὶ ἃ ὑπέσχετο αὐτῷ ἀποληφόμενος· ἐπεὶ δὲ αὐτὸν ἤκοντα εἶδον, ἤσθησάν τε καὶ προσέθεον. 56. Ξενοφῶν δ' ἐπεὶ εἶδε Χαρμῖνόν τε καὶ Πολύνικον, Ταῦτα, ἔφη, καὶ σέσωσται δι' ὑμᾶς τῇ στρατιᾷ καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ διαθέμενοι διάδοτε τῇ στρατιᾷ. Οἱ μὲν οὖν παραλαβόντες καὶ λαφυροποιίας καταστήσαντες ἐπώλουν, καὶ πολλὴν εἶχον αἰτίαν. 57. Ξενοφῶν δὲ οὐ προσήει, ἀλλὰ φανερός ἦν οἵκαδε παρασκευαζόμενος· οὐ γάρ πω ψήφος αὐτῷ ἐπῆκτο Ἀθήνησι περὶ φυγῆς. Προς-

ελθόντες δὲ αὐτῷ οἱ ἐπιτήδαιοι ἐν τῷ στρατοπέδῳ ἐδίοντο μὴ ἀπελθεῖν πρὶν ἢ ἀπαγάγοι τὸ στράτευμα καὶ Θίβρωνι παραδοίῃ.

CAP. VIII.

1. Ἐντεῦθεν διέπλυνσαν εἰς Λάμφακον· καὶ ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης μάστις Φλιάσιος Κλεαγόρον υἱὸς τοῦ τὰ ἐνύπνια ἐν Λυκείῳ γεγραφότος. Οὗτος συνήδετο τῷ Ξενοφῶντι ὅτι ἐσέσωστο· καὶ ἡρώτα αὐτὸν πόσον χρόσιον ἔχοι. 2. Ὁ δ' αὐτῷ ἐπομόσας εἶπεν ἢ μὴν ἔσεσθαι μῆδ' ἐφόδιον ἱκανὸν οἴκαδε ἀπιόντι, εἰ μὴ ἀπόδοιτο τὸν ἵππον καὶ ἅ ἄμφι αὐτὸν εἶχεν. 3. Ὁ δ' αὐτῷ οὐκ ἐπίστευεν. Ἐπεὶ δ' ἐπεμψαν Λαμφακηνοὶ ξένια τῷ Ξενοφῶντι καὶ ἔθυσεν τῷ Ἀπόλλωνι, παρεστήσατο τὸν Εὐκλείδην· ἰδὼν δὲ τὰ ἱερεῖα ὁ Εὐκλείδης εἶπεν ὅτι πείθοιτο αὐτῷ μὴ εἶναι χρήματα. Ἀλλ' οἷδα ἔφη, ὅτι κἂν μέλλῃ ποτὲ ἔσεσθαι, φαίνεται τι ἐμπόδιον, εἴαν μῆδὲν ἄλλο, σὺ σαντῷ. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. 4. Ὁ δ' εἶπεν· Ἐμπόδιος γάρ σοι ὁ Ζεὺς ὁ Μειλίχιός ἐστι· καὶ ἐπήρστο εἰ ἦδη ποτὲ θύσειεν, ὥσπερ οἴκοι, ἔφη, εἰώθειν ἐγὼ ὑμῖν θύεσθαι καὶ ὀλοκαυτεῖν. Ὁ δὲ οὐκ ἔφη ἐξ ὅτου ἀπεδήμησε τεθνηκέναι τούτῳ τῷ θεῷ. Συνεβούλευσεν οὖν αὐτῷ θύεσθαι [καὶ] ἅ εἰώθει, καὶ ἔφη συνοίσειν ἐπὶ τὸ βέλτιον. 5. Τῇ δ' ὑστεραίᾳ ὁ Ξενοφῶν προελθὼν εἰς Ὀφρύνιον ἐθύετο καὶ ὀλοκαύτει χοίρους τῷ πατρίῳ νόμφ· καὶ ἐκαλλιέρι. 6. Καὶ ταύτῃ τῇ ἡμέρᾳ ἀφικνεῖται Βίτων καὶ ἅμα Εὐκλείδης χρήματα δώσοντες τῷ στρατεύματι· καὶ ξενοῦνται τε τῷ Ξενοφῶντι καὶ ἵππον ὃν ἐν Λαμφάκῳ ἀπέδοτο πεντήκοντα δαρεικῶν, ὑποπεύοντες αὐτὸν δι' ἰνδειαυ πεπρακέναι, ὅτι ἤκουον αὐτὸν ἡδεσθαι τῷ ἵππῳ, λυσάμενοι ἀπέδωσαν καὶ τὴν τιμὴν οὐκ ἠθέλον ἀπολαβεῖν.

7. Ἐντεῦθεν ἐπορεύοντο διὰ τῆς Τρυφάδος, καὶ υπερβάντες τὴν Ἰδην εἰς Ἀνταῶρον ἀφικνοῦνται πρῶτον· εἰτα παρὰ θάλατταν πορευόμενοι τῆς Ἀνδίας εἰς Θήβης πεδίον. 8. Ἐντεῦθεν δι' Ἀτραμντίου καὶ Κερτανοῦ παρ' Ἀταρνείας εἰς Καΐκον πεδίον ἐλθόντες Πέργαμον καταλαμβάνουσι τῆς Μυσίας.

Ἐνταῦθα δὲ ξενοῦται Ξενοφῶν παρ' Ἑλλάδι τῇ Γοργύλῳ τοῦ Ἐρετριώος γυναικὶ καὶ Γοργίῳ καὶ Γοργύλῳ μητρί. 9. Αὐτῇ δ' αὐτῷ φράζει ὅτι Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ ἀγρὸς Πίρσης· τοῦτον ἔφη αὐτὸν, εἰ ἔλθοι τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι, λαβεῖν

ἀν καὶ αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα· εἶναι δὲ πολλά. Ταῦτα δὲ καθηγησομένους ἐπεμψε τὸν τε αὐτῆς ἀνεψιὸν καὶ Δαφναγόραν, ὃν περὶ πλείστον ἐποιεῖτο. 10. Ἐχων οὖν ὁ Ξενοφῶν τούτους παρ' ἐαυτῷ ἐθύετο. Καὶ Βασίλας ὁ Ἡλείος μάντις παρὼν εἶπεν ὅτι κάλλιστα εἴη τὰ ἱερὰ αὐτῷ καὶ ὁ ἀνὴρ ἀλώσιμος εἴη. 11. Δειπνήσας οὖν ἐπορεύετο τοὺς τε λοχαγοὺς τοὺς μάλιστα φίλους λαβὼν καὶ πιστοὺς γεγνημένους διὰ παντός, ὅπως εὖ ποιήσαι αὐτούς. Συνεξέρχονται δὲ αὐτῷ καὶ ἄλλοι βιασάμενοι εἰς ἑξακοσίους· οἱ δὲ λοχαγοὶ ἀπήλυνον, ἵνα μὴ μεταδοίεν τὸ μέρος, ὥς ἐτοίμων δὴ χρημάτων.

12. Ἐπεὶ δὲ ἀφίκοντο περὶ μέσας νύκτας, τὰ μὲν περίεξ ὄντα ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλείστα ἀπέδρα αὐτούς παραμελοῦντας, ὥς τὸν Ἀσιδάτην αὐτὸν λάβοιεν καὶ τὰ ἐκείνου.

13. Πυρρομαχοῦντες δ' ἐπεὶ οὐκ ἐδύναντο λαβεῖν τὴν τύρσιν, ὑψηλὴ γὰρ ἦν καὶ μεγάλη καὶ προμαχεῶνας καὶ ἄνδρας πολλοὺς καὶ μαχίμους ἔχουσα, διορύττειν ἐπεχείρησαν τὸν πύργον. 14. Ὁ δὲ τοῖχος ἦν ἐπὶ ὀκτῶ πλίνθων γῆτων τὸ εὖρος. Ἄμα δὲ τῇ ἡμέρᾳ διορύκνυτο· καὶ ὥς τὸ πρῶτον διεφάνη, ἐπάταξεν ἔνδοθεν βοнопόρφ τις ὀβελίσκῳ διαμπερὲς τὸν μηρὸν τοῦ ἐγγυτάτω· τὸ δὲ λοιπὸν ἐκτοξεύοντες ἐποιοῦν μὴδὲ παρίεναι ἔτι ἀσφαλὲς εἶναι. 15. Κεκραγόντων δ' αὐτῶν καὶ πυρσευόντων ἐκβοηθοῦσιν Ἰταβέλιος μὲν ἔχων τὴν ἐαυτοῦ δύναμιν, ἐκ Κομανίας δὲ ὀπλῖται Ἀσσύριοι καὶ Ὑρκάνιοι ἱππεῖς καὶ οὗτοι βασιλέως μισθοφόροι ὥς ὀγδοήκοντα, καὶ ἄλλοι πελτασταὶ εἰς ὀκτακοσίους· ἄλλοι δ' ἐκ Παρθενίου, ἄλλοι δ' ἐξ Ἀπολλωνίας καὶ ἐκ τῶν πλησίον χωρίων καὶ ἱππεῖς.

16. Ἐνταῦθα δὴ ὦρα ἦν σκοπεῖν πῶς ἔσται ἡ ἄφοδος· καὶ λαβόντες ὅσοι ἦσαν βόες καὶ πρόβατα ἤλυνον καὶ τὰ ἀνδράποδα ἐν τῷς πλαισίονι πηυσάμενοι· οὐ τοῖς χρήμασιν οὕτω προσέχοντες τὸν νοῦν, ἀλλὰ μὴ φυγὴ εἴη ἡ ἄφοδος, εἰ καταλιπόντες τὰ χρήματα ἀπίον, καὶ οἱ τε πολέμοι θρασύτεροι εἶεν καὶ οἱ στρατιῶται ἀθυμότεροι· νῦν δὲ ἀπήγεσαν ὥς περὶ τῶν χρημάτων μαχοῦμενοι.

17. Ἐπεὶ δὲ ἑώρα Γογγύλος ὀλίγους μὲν τοὺς Ἕλληνας, πολλοὺς δὲ τοὺς ἐπικειμένους, ἐξέρχεται καὶ αὐτὸς βίᾳ τῆς μητρὸς ἔχων τὴν ἐαυτοῦ δύναμιν, βονλόμενος μετασχεῖν τοῦ ἔργου· συνεβοῦσθαι δὲ καὶ Προκλῆς ἐξ Ἀλυσάρης καὶ Τευθρανίας ὁ ἀπὸ Δαμαράτον. 18. Οἱ δὲ περὶ Ξενοφῶντα ἐπεὶ πάνν ἤδη ἐπιέζοντο ὑπὸ τῶν τοξευμάτων

καὶ σφεδονῶν, πορευόμενοι κύκλῳ, ὅπως τὰ ὅπλα ἔχουσιν πρὸ τῶν τοξευμάτων, μόλις διαβαίνουσι τὸν Κάϊκον ποταμὸν, τετρωμένοι ἐγγὺς οἱ ἡμίσεις. 19. Ἐνταῦθα καὶ Ἀγασίας Στυμφάλιος λοχαγὸς τιτρώσκεται, τὸν πάντα χρόνον μαχόμενος πρὸς τοὺς πολεμίους. Καὶ διασώζονται ἀνδράποδα ὡς διακόσια ἔχοντες καὶ πρόβατα ὅσον θύματα.

20. Τῇ δὲ ὑστεραίᾳ θυσάμενος ὁ Ξενοφῶν ἐξάγει νύκτωρ πᾶν τὸ στράτευμα, ὅπως ὅτι μακροτάτην ἔλθοι τῆς Λυδίας, ὥστε μὴ διὰ τὸ ἐγγὺς εἶναι φοβείσθαι, ἀλλ' ἀφυλακτεῖν. 21. Ὁ δ' Ἀσιδάτης ἀκούσας ὅτι πάλιν ἐπ' αὐτὸν τεθυμένος εἶη Ξενοφῶν καὶ παντὶ τῷ στρατεύματι ἤξοι, ἐξανλίζεται εἰς κόμας ὑπὸ τὸ Παρθένιον πόλισμα ἐχούσας. 22. Ἐνταῦθα οἱ περὶ Ξενοφῶντα συντηγχάνουσιν αὐτῷ καὶ λαμβάνουσιν αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τοὺς ἵππους καὶ πάντα τὰ ὄντα· καὶ οὕτω τὰ πρότερα ἱερὰ ἀπέβη. 23. Ἐπειτα πάλιν ἀφικνοῦνται εἰς Πέργαμον. Ἐνταῦθα τὸν θεὸν οὐκ ἠτιάσατο ὁ Ξενοφῶν· συνέπραττον γὰρ καὶ οἱ Λάκωνες καὶ οἱ λοχαγοὶ καὶ οἱ ἄλλοι στρατηγοὶ καὶ οἱ στρατιῶται ὥστε ἐξαιρέτα λαμβάνειν καὶ ἵππους καὶ ζεύγη καὶ τᾶλλα· ὥστε ἱκανὸν εἶναι καὶ ἄλλον ἥδη εὖ ποιεῖν. 24. Ἐκ τούτου Θίβρων παραγενομένος παρέλαβε τὸ στράτευμα καὶ συμμίζας τῷ ἄλλῳ Ἑλληνικῷ ἐπολέμει πρὸς Τισσαφέρην καὶ Φαρνάβαζον.

25. Ἀρχοντες δὲ οἶδε τῆς βασιλέως χώρας ὅσην ἐπῆλθομεν. Λυδίας Ἀρτίμας· Φρυγίας Ἀρτακάμας· Λυκαονίας καὶ Καππαδοκίας Μιθριδάτης· Κιλικίας Σύννεσις· Φοινίκης καὶ Ἀραβίας Δίερης· Συρίας καὶ Ἀσσυρίας Βέλεις· Βαβυλῶνος Ῥωπάρας· Μηδίας Ἀρβάκας· Φασιανῶν καὶ Ἑσπεριῶν Τηρίβαζος· Καρδοῦχοι δὲ καὶ Χάλυβες καὶ Χαλδαῖοι καὶ Μάκρωνες καὶ Κόλχοι καὶ Μοσσύνοικοι καὶ Κοῦται καὶ Τιβαρηνοὶ αὐτόνομοι· Παφλαγονίας Κορύλας· Βιθυνῶν Φαρνάβαζος· τῶν ἐν Εὐρώπῃ Θρακῶν Σενθης.

26. Ἀριθμὸς δὲ συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι χίλιοι ἑκατὸν πενήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἑξακόσια πενήκοντο. Χρόνον πλήθος τῆς ἀναβάσεως καὶ καταβάσεως ἑνιαυτὸς καὶ τρεῖς μῆνες.

NOTES.

BOOK I.

CHAPTER I.

1. *Δαρίστος*, *Darius Ochus* or *Nothus* (νόθος), so called because he was an illegitimate son of Artaxerxes. He was the second king of Persia bearing that name. The following is a tabular list of the Persian monarchs, with the length of their respective reigns, from the Medo-Persian union to the termination of the empire.

B. C.	NAMES.	YRS.	MOs.	B. C.	NAMES.	YRS.	MOs.
538	Cyaxares II.	2		424	Xerxes II.		2
536	Cyrus	7		424	Sogdianus		7
529	Cambyzes	7	5	423	Darius Nothus	19	
522	Smerdis		7	404	Artaxerxes Mnemon	46	
521	Darius Hystaspis	36		358	Darius Ochus	21	
485	Xerxes I.	21		337	Arses	2	
464	Artaxerxes Longimanus	40	3	325	Darius Codomanus	4	

After the disastrous expedition of Xerxes I. into Greece, the kingdom gradually declined until it was subverted by Alexander the Great. Many of the kings, were weak, cruel, and licentious.—*Παρυσατίς*, *Parysatis*, both sister and wife of Darius.—*Αρταξένης*, *Artaxerxes*, surnamed Mnemon from his retentive memory. He died in the ninety-fourth year of his age, being assassinated, as some say, by his son Ochus, while others affirm, that he died of a broken heart in consequence of the unnatural treatment which he received from his sons.—*Κύρος*, *Cyrus*, generally styled “the Younger” to distinguish him from the elder Cyrus, whose history is given in the *Cyropædia*.—*μήν δέ*. “These particles,” says Butt. (§149. p. 426,) “serve to form a connexion, like our *indeed—but*; yet are far more frequently employed than these English particles, which usually require a strong an-

ithesis, while *μέν* and *δέ* only place two propositions or clauses in a connexion, which with us is either not expressed at all, or at most by *but* alone." Cf. Mt. § 622; Rob. Lex. art. *μέν*; Vig. p. 200. In this place *δέ* is continuative, so that the force of *μέν* cannot well be given in Eng. — 'Επει δέ. Here *δέ* is also continuative. Cf. Butt. § 149. p. 425. — *εβούλετό*, *he willed*, i. e. directed. — *τῷ παιδί*. For the construction, Cf. S. § 158. 1.

2. οὗρ serves in this place to express the external connexion between the sentences. — *παρὼν ἐτίγγανε*, *happened to be present*. Cf. Butt. § 144. N. 8; Mt. § 263. 3. δ. — *ἀπὸ τῆς ἀρχῆς*, *from the satrapy. ἀρχή*, *beginning*, is here used in a tropical sense to designate the country of which Cyrus was satrap. "Sæpissime dicitur de natione vel regione imperio satrapæ subjecta." Sturz. — *ἐποίησε, ἀπέδειξε*. The aor. used for the pluperf. Cf. Mt. § 497. Obs.; Butt. § 137. N. 1; S. § 212. N. 1. The title *σατράπης* seems to have been bestowed upon a governor in his civil, and *στρατηγός* in his military capacity. — *Καστωλοῦ*. In the Persian provinces certain plains were designated for military reviews, or the transaction of any business, which required the assemblage of large bodies of men. The plain of Castolus was in Lydia. — *Ἀναβαίνει* is used of a journey to a celebrated city, or, as in the present instance, from the sea coast into the interior. — *Τισσαφέρνην*, *Tissaphernes*, the same who announced to Artaxerxes the revolt of his brother. He commanded the left wing of the royal forces at Cunaxa, and for his good conduct on that occasion, was rewarded with the hand of one of the king's daughters. He was mean, perfidious, and cruel, and at last came to an end worthy of his crimes, being beheaded by the king for his ill success in opposing Agesilaus. — *ὡς φηλον*. "*quem* (inductus hominis versuti simulatione) *amicum sibi putabat*." Krüg. Cf. *ἐφοβοῦντο ὡς ἐνέδραν οὔσαν*, V. 2. § 30, where *ὡς* has the same force. — *καὶ δέ*, *and also*. — *ὀπίπτας*. Cf. N. I. 2. § 2. — *Παρθάσιον*. The Parrhasii were a people of Arcadia.

3. *κατέστη εἰς τὴν βασιλείαν*, *was established in the kingdom*. "rex tactus est." Krüg. "regno potitus est." Sturz. *κατέστη* signifies rest in a place, yet has here the idea of motion from its construction with *εἰς*. Cf. Mt. § 578. α. — *διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει αὐτῷ*, *accuses Cyrus to his brother of plotting against him*. *διαβάλλει*, *traduces*; a trop. signification from the primitive meaning of the word, *to transport, carry over*, etc. Hence *to deliver over to* any one in words, *to inform against* one; from which is derived the specific signification *to accuse falsely*, probably from the well known fact, that an informer often calumniates those whom he accuses. — *Ὁ δέ*, i. e. the king. The article here = *to the demons*. pron. Cf. Butt. § 126. 4; S.

142. — *τε καὶ*, *and also*. "When *τέ* and *καί* are joined in the same

member of sentence, *καί* is copulative and *καί* augmentative." Vig. p. 195. Cf. Butt. § 149. p. 424. The king not only lent an ear to the false accusation made against his brother, but even went so far as to apprehend him. — *ὡς ἀποκτενῶν*, in order to put him to death. The fut. part. with *ὡς* marks intention or purpose. Cf. Mt. § 568. For the facility with which the Greeks could avail themselves of participles, where we should be obliged to employ verbs, cf. Butt. § 144. 1. 2; S. § 222. 1. — *ἐξαιτησαμένη αὐτὸν*, having by her entreaties obtained his pardon: lit. having begged him off for her own sake. For this reflexive signification of the middle voice, cf. Mt. § 492. b; S. § 207. 2. Parysatis had an almost unbounded influence over Artaxerxes.

4. *ὡς ἀπῆλθε*, as he went away. *ὡς* is here used as a particle of past time. Cf. Mt. § 628. 4. It also serves to introduce the cause of the subsequent conduct of Cyrus. — *ὅπως μήποτε ἔτι*, how never after, that never for the future. — *ἐπὶ τῷ ἀδελφῷ*, in the power of his brother. For this use of *ἐπὶ*, cf. Mt. § 585. b; Vig. p. 237. IX. — *ἀντ' ἐλθόν*, instead of him. — *μὲν δὲ*, moreover. Cf. Vig. p. 202; Hoog. p. 107. II. — *ἐπῆρχε τῷ Κύρῳ*, favored Cyrus, i. e. espoused his cause and favored his designs.

5. *ὅστις—πάντας*. A plural antecedent may be followed by the relative singular, when any one of the preceding number is referred to, without being specifically designated. Cf. Mt. § 475. a. — *τῶν παρὰ βασιλέως*, lit. of those from the king, i. e. the king's courtiers, or messengers. Cf. Vig. p. 249. I. Krüg. says, that by a kind of attraction, *τῶν παρὰ βασιλέως* = *τῶν παρὰ βασιλεῖ παρὰ βασιλέως*. Cf. Mt. § 596. — *οὕτω διατιθεῖς*, thus disposed (by his favors). — *καὶ τῶν παρ' ἐαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὡς*, is put by attraction for, *ἐπεμελεῖτο ὡς οἱ βαρβαροὶ κ. τ. λ.* Cf. Butt. § 154. 6; Mt. § 296. — *εὐνοϊκῶς ἔχοιεν αὐτῷ*, might be favorably disposed towards him. *ἔχειν* with adverbs lit. signifies, to have one's self, to be circumstanced = *εἶναι*, to be; e. g. *καλῶς ἔχει*, it is well; *ἀδυνάτως ἔχειν*, to be unable. Cf. Butt. p. 442; Vig. p. 85. He wisely began his warlike preparations, by making his subjects good soldiers and zealous friends.

6. The course which Cyrus adopted to strengthen his army by inviting the Greeks to join his standard, was well planned, and in the issue would have crowned his arms with success, had he not fallen at Cunaxa in the moment of victory. The manner in which he eluded the sagacity of his enemies, while raising these forces, shows him to have been a consummate politician as well as an able commander. — *δύναμιν*, force, abstract for concrete. The article is here employed, either because the achievements of the Greek forces are the principal theme of the subsequent books, or from the notoriety of their connexion with the expedition of Cyrus. Cf. S. § 139. N. 1. — *ὡς μάλιστα ἐδύνατο*

ἐπικυρπτόμενος, as secretly as possible. *ὥς* with the superlative, is often joined with words signifying ability, possibility, etc. Cf. Mt. § 461; S. § 228. The reason for this secrecy is given in the next clause. — *ὅτι* like *ὥς* strengthens the superlative. Cf. Butt. § 149 p. 423 S. § 228. — *ὁπόσας . . . ἐκάστοις*. The order is *παρήγγειλε τοῖς φρουράχοις ἐκάστοις τῶν φυλακῶν ὁπόσας εἶχε κ. τ. λ.* Cf. V. 4. § 30, for an example of the same construction. — *φυλακάς*, *guards*, abstract for concrete, a figure of such frequent occurrence as to require no farther notice except in special cases. — *ἄνδρας Πελοποννησίους*, *Peloponnesians*, i. e. Lacedaemonians, who inhabited a part of the Peloponnesus, and were at that time the most powerful state in Greece. — *ὥς ἐπιβουλεύοντος Τισσαφέρνηος*, *under pretence that Tissaphernes was plotting*, or *because* (as he pretended) *Tissaphernes was plotting*. Krüg. says, that *ὥς* is used here, *de re quæ prætextitur*, and makes *ὥς ἐπιβουλεύοντος* = *προφασισζόμενος ὅτι ἐπιβουλεύει*. For the construction of *ὥς* with the part. cf. Mt. § 568; Butt. § 145. N. 5; S. § 192. N. 2. The student should carefully mark the uses and significations of this particle. — *γάρ* in the next clause introduces the reason why Tissaphernes might be supposed to have designs upon those cities, viz., because they anciently belonged to him but had then revolted to Cyrus *γάρ*, for, “never stands at the beginning of a proposition, but instead of it καὶ γάρ is employed like *etenim* in Latin. The proposition of which that with *γάρ* assigns the cause is often omitted, it being so easily understood that it is passed over by the speaker in the vivacity of his discourse.” Mt. § 615. — *ἦσαν*. The imperf. is frequently used for the pluperf. when it signifies the long continuance or frequent repetition of an action. Cf. II. 1. § 6; VI. 3. § 22. — *τὸ ἀρχαῖον*, *formerly long before*. The neut. art. is put adverbially with adjectives and substantives. Cf. Mt. § 283; Butt. § 125. N. 5; Vig. p. 12. — *Μιλήτου*. For an interesting sketch of this Ionian city, cf. Anth. Clas. Dict.

7. *προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους*, *perceiving beforehand that* (certain of the citizens) *were forming the same design*. For the construction of *βουλευομένους*, cf. S. § 222. 2. By supplying *τινάς* and joining it with *βουλευομένους* to *ἐν Μιλήτῳ*, the statement will harmonize with the one made, I. 9. § 9. — *ἀποστῆναι πρὸς Κύρον* defines *τὰ αὐτὰ ταῦτα* in the preceding clause. Cf. Mt. § 532. d. A word or clause thus added by way of explanation is called *epexegetical*. — *ὑπολαβὼν*, *receiving*, i. e. taking under his protection. — *τοὺς φεύγοντας*, *the exiles*. *φεύγω* among other significations has this, *I am an exile*. Hence the pres. part. *φεύγων*, = *one who lives in exile, an exile*. — *κατάγειν*, *to restore*. *κατά* in composition often signifies *return* or *restoration*. Cf. Vig. p. 246. — *τοὺς ἐκπεπρωκότας*, *those who had been banished* = the exiles. — *ἄλλη πρόφασις*, *another pretext*.

8. ἀδελφός ὢν αὐτοῦ δοθῆναι οἱ, for δοθῆναι οἱ ἀδελφῷ ὄντι αὐτοῦ. ἀδελφός is in the nominative by attraction with αὐτός the omitted subject of ἔξτεον. — δοθῆναι οἱ, *should be given to him*, i. e. placed under his command. — μᾶλλον ἢ, *rather than*. — ἐπιβουλῇ, *snare, plot*. αἰσθάνομαι is more usually constructed with the accusative. Cf. Mt. § 349. Obs. 2. — πολεμοῦντα, *by carrying on war*. The participle frequently expresses the means by which the principal action is performed. Cf. Mt. § 558; Vig. p. 114. — ἀμφὶ τὰ στρατεύματα δαπανᾶν, *would expend his treasures upon his troops*. So Sturz, Bornemann, and Poppo. — οὐδὲν ἤχθετο, *was not displeased* = *was highly pleased*. The affirmation of a thing by a denial of the contrary, is a rhetorical figure of frequent occurrence called *litotes*. It could not be otherwise than grateful to the king to learn, that his ambitious brother was expending his strength and treasures in petty strifes with the satraps of his realm. For the construction of ἤχθετο αὐτῶν, cf. Mt. § 348; Butt. § 132. 5. 3. — καὶ γάρ, *for also*, introduces another reason for the unconcern of the king. — γιγνομένους δασμοῖς, *the established tribute*. — τῶν πόλεων ὧν stands for τῶν πόλεων ἧς. The relative, which in respect to its own verb should be put in the accusative, is put by attraction in the gen. or dat. according to the case of the noun or pronoun to which it refers. Cf. Butt. § 143. 3; Mt. § 473; S. § 151. 1. These cities were the ones taken from Tissaphernes. In the next clause they are spoken of as still being held by him, inasmuch as they had been given him by the king, and were only temporarily in the possession of Cyrus.

9. Χερρόνησος, i. e. the Thracian Chersonesus. — τῇ καταρτιπέρας. When the noun is followed by the adjunct, the article is repeated, and if the adjunct be an adverb, it thus becomes an adjective. Cf. Butt. § 125. 3. 6; Mt. § 272. a. — Ἀβύδου. Adverbs of place are followed by the gen. Cf. Mt. § 324. Abydos was a city of Mysia lying S. E. of the Hellespont. It was the scene of the fable of Hero and Leander. — τόνδε is formed from the article by appending the enclitic δε. — φυγὰς, *an exile*. The reason of his banishment is given, II. 6. §§ 1-4. ἡγάσθη expresses the idea of *admiration* a little more strongly than its equivalent ἐθαύμασε. — τε καὶ, *both—and*. — δαρεικοίς. The daric was a Persian gold coin, "stamped on one side with the figure of a crowned archer kneeling upon one knee, and on the other with a sort of *quadrita incusa* or deep cleft." It is supposed by some to have received its name from Darius Hystaspis. It appears from I. 7. § 18, that 3000 darics = ten talents. A talent contained 60 minæ or 6000 drachmæ (cf. N. I. 4. § 13), which would make a daric = twenty drachmæ, or \$3.5186, computing from the value of the old attic drachma (cf. N. I. 4. § 13), and \$3.3044, taking the later value of the drachma as the standard. Hussey (Ancient Weights, &c. VII. 3) estimates the daric as

containing on an average about 123. 7 grains of pure gold, and therefore = $\frac{1}{123.7}$ of a sovereign, or about 1l. 1s. 10d. 1.76 farthings = \$4. 871, thus making the coin worth considerably more, reckoned by comparison with gold money of modern times, than if computed from the drachma. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 314. — ἀπὸ τούτων τῶν χρημάτων. Matthiæ (§ 572) says, that ἀπὸ generally expresses that from which something proceeds as being its effect. It marks also, the mediate origin or instrumental source of an action. The gold which Clearchus received, was a mediate instrument in raising the troops, while Cyrus who furnished it was the primary cause. — τοῖς Θράξι, dat. after ἐπολέμει. Cf. Butt. § 133. 2. 1; S. § 195. 1. So Virg. Ec. V. "solus tibi certet Amyntas." — ὑπὲρ Ἑλλησποντον, on the Hellespont. ὑπὲρ in the same sense is followed by the gen. II. 6. § 2. VII. 5. § 1. Cf. Mt. § 582. — ὠφέλει τοῖς Ἕλληνας. Cf. Butt. § 131. N. 1; Mt. § 411. 4. The Greeks here spoken of inhabited the country bordering on the Hellespont. Cf. Ἑλλησποντικοὶ πόλεις, infra. — ἐκούσας, of their own accord. — δ' αὖ οὕτω, and thus also. αὖ in its disjunctive use signifies a repetition of the same thing. Cf. Butt. p. 430; Hoog. p. 24. — τρυφόμενον ἰλάνθανεν αὐτῷ, was secretly (i. e. unknown to the king) maintained for him. For the use of the part with ἰλάνθανεν, cf. N. on I. 1 § 2.

10. ξένος, lit. a stranger, but here taken in the sense of one who has formed a league of hospitality with another; a thing which in ancient times was frequently done by persons living in different cities and countries. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 490. — εἰς δισχιλους, to the number of 2000. — ξένος, foreign troops, mercenaries. The practice of hiring foreign troops, was quite common in the times of our historian, especially with the Persian kings and satraps. — ὥς οὕτω περιγεγόμενος ἄν, = ὅτι οὕτως ἄν περιγένοιτο (Butt. § 139. 14; S. § 222. 6), that thus (i. e. with the assistance of these mercenaries) he might subdue. ὥς followed by a part. introduces a reason for what precedes, and may be rendered, in the expectation that. Cf. Mt. § 568. 1. περί gives to γίγνομαι the idea of superiority, conquest. Cf. Vig. p. 255. — πρόσθεν—πρὶν, priusquam, before—that. — καταλῦσαι, sc. τὸν πόλεμον, to terminate (the war), i. e. to make peace.

11. ἐπὶ Πεισιδάς. Dindorf edits εἰς Πισιδας, but the weight of authority appears to be in favor of the reading which I have adopted. — ὥς βουλόμενος, (pretending) that he wished. Cf. N. § 6. Pisidia was a mountainous country, having Phrygia on the west and north, Isauria on the east, and Pamphylia on the south. Its inhabitants seldom paid tribute or homage to the Persian kings. — ὥς πράγματα παρῆχόντων τῶν Πεισιδῶν, because (as he said) the Pisidians were infesting. πράγματα παρῆχεν τι = negotia facessere alicui, to give

trouble to one. — ὡς πολεμήσων. Cf. N. § 3. ὡς is here used, *de re pretexta*.

CHAPTER II.

1. Ἐπεὶ δ' ἰδόκει ἤδη αὐτῷ, *when now it seemed good to him = when he had now determined.* ἰδόκει = καλὸν ἰδόκει. Cf. II. 1. § 2. — ἄνω, *upward*, i. e. into the upper countries of Asia, or those removed from the seaboard. Cf. N. I. 1. § 2. — τῇ μὲν πρόφασιν ἐποιεῖτο ὡς — βουλόμενος, *he pretended that he wished, or that his design was.* Krüger says, that μέν here responds to something understood, viz. τῇ δ' ἄλλῃ — θεῷ ἐπὶ τὸν βασιλεῖα ὁ στόλος ἦν. — ὡς ἐπὶ τούτους is used *de re pretexta*. — ἐνταῦθα. Zeune interprets: *illuc, in illum locum ubi sunt Piside*. Weiske: *illic, in sua ditione*. Krüger thinks that Sardis is meant, and refers to § 4. — παραγγέλλει is here followed by the dat. with the infin. — συναλλάγναι, *having become reconciled*, either by asking pardon, or, as here, by granting it. — ὃ εἶχε στρατεύμα. The antecedent is often, in case of attraction, placed after the relative and in the same case. Cf. Mt. § 474. *α*; Butt. § 143. 2; S. § 151. 3. — ἀποπέμψαι. Aristippus sent Menon as his substitute. See I. 2. § 6. — ὃς αὐτῷ προεστῆκει, *who commanded for him.* αὐτῷ is here used in a sense, which grammarians call *Dativus Commodi*. Cf. Butt. p. 368. προεστῆκει, has the signification of the imperf. Cf. Butt. § 107. II. 2; S. § 209. N. 4. — ἐν ταῖς πόλεσι, i. e. the cities spoken of, I. 1. § 6. — ξεινικοῦ, sc. στρατεύματος. — λαβόντα. In the preceding clause it is λαβόντι. If the leading verb by itself governs another case than the accusative, either that case or the accusative may accompany it, when the infinitive follows. Cf. Mt. § 537; S. § 158. N. 4. See also N. II. 1. § 2.

2. δὲ καὶ, *and also*. — πολιορκοῦντας. Cf. I. 1. § 7. — ἐκέλευσε. Cyrus summoned (ἐκάλεσε) his troops from Miletus; but the exiles over whom he had no authority, he incited (ἐκέλευσε) by promises to join him in his expedition. — εἰ καλῶς καταπράξειεν ἐφ' ᾧ ἐστρατεύετο, *if he was successful in the object of his expedition*. — καταπράξειεν. 1 aor. opt. act. Æol. for καταπράξαι, a form often found in this author, and therefore requiring no further notice. — ἐφ' ᾧ, i. e. ταῦτα ἐφ' ᾧ. Cf. S. § 150. 5. — πύσασθαι. The aor. is here used for the fut. to denote the certainty of the action. Cf. Mt. p. 845.; S. § 212. 2. See also II. 3. § 20; VI. 5. § 17. — οἷκαδε. The enclitic δε is appended to an unchanged form of the accus. In οἷκα, the α comes from an implied nom. ΟΙΣ. Cf. Butt. § 116. N. 2; S. § 121. N. 3. — παρήσαν, *came*. Cf. N. on κατίστη, I. 1. § 3.

3. *Ξέντας μὲν δὴ, so then Xenias.* μὲν δὴ, is used in entering upon a subject after something premised or prefatory. Cf. Vig. p. 202. IX; Hoog. p. 107. III. — *παρεγένετο*, sc. αὐτῷ, i. e. to Cyrus. By its construction with *εἰς*, motion is implied in *παρεγένετο*. Cf. N. I. 1. § 3. — *ὀπλίτας*. The Grecian infantry was composed of, 1. *ὀπλίται*, *heavy armed*, who in addition to their full armor were distinguished for a large shield (*ὄπλον*) which they bore: 2. *πελτασταί*, *targeteers*, bearing lighter arms and small round bucklers (*πέλται*): 3. *ψιλοί*, *light armed*, who used missile weapons and were employed chiefly as skirmishers. Cf. Fisk's Man. Clas. Lit. p. 521; Smith's Dict. Gr. and Rom. Antiq. p. 90. — *ἔχων*, in this and similar places, may be translated by the preposition *with*. — *εἰς τετρακισχίλους*, *about four thousand*. "With numerals *εἰς* generally means *about*." S. § 172. — *γυμνήτας*, *light armed*, from *γυμνός*, pp. *naked* or *poorly clad*. Hence it was applied to the light armed soldiers, who were naked in respect to the shield and thorax, which protected the *ὀπλίται*. — *ὡς πεντακοσίου*, *about five hundred*. *ὡς* joined with numerals signifies *nearly, about*. Cf. Hoog. p. 189. XIV. — *ὁ Μεγαρεὺς*. Megaris was a small district situated between Athens and Corinth, of which Megara was the capital. — *εἰς τριακοσίου* . . . *παρεγένετο*. I have followed the reading which from four of the best Mss. has been adopted by Dind. and Poppo. The more usual reading is *εἰς ἑπτακοσίου ἔχων ἄνδρας παρεγένετο*, and is followed by Born. Krüg. and Long. It must be confessed that this would make the sum total agree with that of Xenophon given in § 9, but the Ms. authority upon which it rests is too doubtful to warrant its adoption. — *ἣν δὲ καὶ οὗτος κ. τ. λ.* *δέ* is here a general connective, while *καὶ—καὶ*, *both—and*, connect *οὗτος* and *ὁ Σαυράτης*. *τῶν στρατευομένων* follows *ἣν*, because the sense of the verb is limited to a part. Cf. Mt. § 322. 7; S. § 175.

4. *Οἱ τοι μὲν εἰς κ. τ. λ.* Some auxiliary forces joined him on the march. Cf. *infra*, §§ 6, 7. — *Σάρδεεις*, *Sardis*, the capital of Lydia, situated at the foot of Mt. Tmolus, on the river Pactolus. Cyrus made it the capital of his satrapy. It is celebrated also as being the seat of one of the seven churches in Asia. — *δέ* in the next sentence is *adversative*, i. e. it introduces something opposed to what has gone before. Diodorus attributes to Alcibiades the betrayal of the design of Cyrus, and both Plut. and Corn. Nep. repeat the same in their histories of his life. — *μείζονα*. The Attics not unfrequently use the uncontracted form of the comparative. — *τὴν παρασκευὴν*, *the armament* — *ὡς βασιλέα*, *to the king*. *ὡς = εἰς*. "It is always placed before nouns denoting intelligent objects." S. § 172. — *ἣ ἑδύνατο τάχιστα = ὡς ἰδίνατο τάχιστα*.

5. *Καὶ βασιλεὺς μὲν δὴ, and then indeed the king.* — *ὥρμητο*

This word signifies to *incite*, *impel*, and intrans. to *rush on*. It happily expresses the haste with which Cyrus commenced his long and perilous expedition. — σταθμοῖς, *day's marches*: lit. *stations, halting places*, where travellers or soldiers rest for the night. The Schol. defines σταθμός· στρατιωτικὴ κατάλυσις. — παρασάγγας, *parasangs*. The precise length of the Persian parasang is difficult to be ascertained. Dr. Jahn (Bib. Arch. § 113. X.) makes it about four Eng. miles. Rennell estimates it 2.78 British miles. According to Strabo, some reckoned it at 60, others at 40, and others at 30 stadia. Xenophon reckons it at 30 stadia, since he says (II. 2. § 6), that 16050 stadia = 535 parasangs, and $16050 \div 535 = 30$. So Herodotus, II. 6. δύναται δὲ ὁ παρασάγγης τριήκοντα στάδια. As it respects the καὶ before δύο, the general rule is that, if the smaller of two numbers stands first, the two are joined by καὶ; but if the greater precedes, the conjunction is omitted. So we say *two and twenty*, or *twenty-two*. Here there is a deviation from this rule. Cf. Mt. § 140. — τὸν Μαιάνδρον ποταμὸν. The Mæander has its sources near Celæne (cf. § 7 below), and forming a common boundary between Lydia and Caria, falls into the Ægean sea, below the promontory of Mycale. Its windings are so numerous, that it has become a common epithet for whatever is winding or mazy. Its modern name is Menderes. — πλέθρα. The πλέθρον = 100 ft. — ἱπὴν ἔξευγμένην. A part. with εἶμι or its compounds is sometimes used instead of the verb of the part. Cf. Vig. p. 117. IX.

6. εἰς Κολοσσάς. Colossæ was a city of Phrygia Major, on the river Lycus near its junction with the Mæander. To the church planted there, Paul addressed one of his epistles. — πόλιν οἰκουμένην, *an inhabited city*. This epithet is added, because on the route of Cyrus were many deserted towns. — καὶ ἤκε. For καὶ we have ἐν αἷς, I. 2. § 10, and ἐν δὲ ταύταις, II. 5. § 1. — Δολοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. The Dolopians and Ænians were Thessalian tribes separated by Mt. Othrys. The Olynthians were a people of Macedonia. It was probably to await the arrival of these forces, that Cyrus tarried so long at Colosse.

7. Κελαινάς, *Celæne*, a city lying in the south-west part of Phrygia, and formerly its capital. — βασιλεια, an adj. from βασιλειος, *ov*, here used as a subst. plur. for sing. — παράδεισος. Dr. Robinson in his excellent Lex. N. T. remarks, that "this word seems to have had its origin in the languages of Eastern Asia, and has the general signification, *a garden* planted with grass, herbs, trees, for ornament and for use, and is applied to the *pleasure gardens* and *parks* with wild animals around the residences of the Persian monarchs and princes." That these *paradises* were frequently of great extent is evident from the fact that Cyrus reviewed his army in this one (cf. § 9), and in

another (II. 4. § 16) the Greeks heard that a large army was assembled. — ἀπὸ ἵππου, *on horseback*. Cf. Mt. § 572. So *ex equo pug-nare*. Liv. I. 12. — γυμνάσαι, *to exercise*: lit. *to exercise naked*, as was done by those who practised in the public or private gymnasia, un-less as in some instances was the case, they were merely covered by the short χιτὼν. With ταυτόν this verb may be rendered, *to exer-cise*; with τοῖς ἵπποις, *to train*. — ὁπότε—βούλοιο. When refer-ence is had to a past action not limited to a precise point of time, but repeated by different persons, or in different places, the optative is put with ὁπότε and other particles of time. Cf. Butt § 139. N. 6; Mt. § 521. — ἐν τῶν βασιλείων, *in the palace*, i. e. in the enclosure of the palace. ἐν is used by accommodation or attraction, because the source (πηγαί) is not only a *spring* but a running *stream*.

8. μεγάλου βασιλέως, *of the great king*, a title given κατ' ἐξοχήν by the Greeks to the Persian kings. Xerxes, on his return from Greece, is supposed to have built the palace here spoken of. — ἐπὶ ταῖς πηγαῖς, *near the sources*. ἐπὶ here denotes close proximity. Cf. ἐπὶ θαλάσῃ, V. 3. § 2. — ὑπὸ τῇ ἀκροπόλει, *under the citadel*. Xerxes also built a citadel, which, as it appears from this passage, overlooked the pal-ace and served for its defence. — ἐμβάλλει is an act. trans. used as a neut.; ταυτόν may in such cases be supplied. Cf. Mt. § 496. — περὶ σοφίας, *concerning music*. i. e. in a trial of musical skill. Pindar and other ancient poets, called every art σοφία, and poets, musicians, painters, etc. σοφισταί. For an explanation of this fable of Marsyas and Apollo, cf. Anth. Clas. Dict.

9. ἡττηθεὶς, *having been vanquished*. 1 aor. part. dep. pass. of ἡττάομαι. Reference is had especially to the defeat he sustained at Salamis, which caused him to hasten precipitately across the Helles-pont. — ἡμέρας τριάκοντα. Cf. N. § 6 (end). — Κρήτας. The Cretans were celebrated for their skill in archery, and in later times, for their gross immorality and odious vices. Cf. Polyb. 4. 17, and also Paul's quotation (Tit. 1: 12.) from Epimenides, one of their own poets. — Ἀμα δὲ καὶ Σωσίας παρῆν, *and also at the same time So-sias came*. — οἱ σύμπαντες, joined to numerals, signifies *all together*, or, *in all*. — Celænæ appears to have been the rendezvous for the army. Having now been joined by most of his forces, Cyrus proceeds with increased despatch, and by forced marches, endeavors to reach the king before he would have time to assemble a large army.

10. Πέλτας. *Peltae*. The site of this place was N. of the Mæan-der, in the valley and plain formed by the W. branch of that river. — τὰ Λύκαια. "Sacrificiis factis Lycæa celebravit." Krüg. "Lu-vercalia institutis sacrificiis et ludis celebravit." Hutch. These games

were called *Lycean*, from Mt. Lycæus in the S. W. angle of Arcadia, where the Arcadians insisted that Jupiter was born. The same mountain was also sacred to Pan. From the well established worship of Pan in Arcadia, it is probable that these games were in honor of him. This is also confirmed by the fact, that these festivals, when introduced into Italy by Evander, were changed in name only (being called Lupercalia), and were still sacred to Pan. Cf. Fisk's *Man. Clas. Lit.* pp. 434, 565, 571. — *ἀγῶνα, contests, games.* — *στλεγμαίνες, flesh scrapers*, used in baths for rubbing off the sweat and filth from the body. Schneid. and after him Krüg. understand by this word, a kind of *ribbon or fillet*. But as Poppo justly observes, this would be a far less pleasing gift to the Grecian soldiers, than the *strigiles, flesh scrapers*, which they were accustomed to use in the bath. — *Κεραμῶν ἀγοράν, the market place of the Ceramians*, at or near the modern Kutahiah. This Ceramus which appears to have been situated in the north-east boundary of Phrygia, and according to Rennell due north of Celænæ, must not be confounded with a place of the same name in Mysia. Cyrus seems to have passed through these cities so much out of his route, in order to take in provisions, and stores for his long march. From Ceramus he pursued a more direct course to Babylon. — *πρὸς τῇ Μυσιᾷ, next to Mysia.* —

11. *Καῦστορον πεδῖον*, i. e. the plain in which the city Cnystus was situated. Wilkinson in his *Clas. Atlas* locates it a little N. of Mt. Taurus. Rennell conjectures, that its site was near that occupied by the modern Sakli, a town where the roads from Constantinople, Brusa, and Smyrna, pointing towards Syria meet. He also remarks, that Cyrus had now entered the first of a series of valleys, formed by several parallel ridges connected with the greater chain of Taurus on the N. E. side, or that towards Phrygia and Cappadocia, which he quitted at the Pylæ Ciliciæ. — *- μισθὸς πλεόν.* The gender of the adjective has reference to the gender implied in the substantive. Cf. S. § 137. N. 2. — *ἐπὶ τὰς θύρας, at the gates*, i. e. at the head quarters of Cyrus. — *ἐλπιδας λέγων διῆγε, he was continually expressing (his) hopes* (that he should soon be able to pay them). For the construction of *διῶγω* with the participle, cf. Butt. § 144. N. 8; Mt. § 552; S. § 222. 4. — *δῆλος ᾗν ἀνώμενος = δῆλον ᾗν ἐκείνῳ ἀνίστασθαι = δῆλον ᾗν ὅτι ἠνιάτο, it was evident that he was troubled.* By a species of attraction, *δῆλον ἔστιν* loses its impersonal form, and takes the subject of the following verb as its own subject. The verb in the dependent clause becomes then a participle. Cf. Mt. §§ 297: 549. 5; Butt. § 151. 7; Vig. p. 33. VI. — *οὐ γὰρ ᾗν πρὸς τοῦ Κύρου τρόπου, for it was not in accordance with the character of Cyrus*, or more briefly, *it was not the character of Cyrus.* *πρὸς* has in this place

the signification of congruity. Cf. Vig. p. 257; Sturz Lex. Xen. The gen. of quality, custom, etc. is sometimes found without the preposition. Cf. Mt. § 316. — *ἔχοντα* agrees with *ἐκείνους* understood, the subj. accus. of ἀποδιδόναι.

12. ἀφικνεῖται Ἐπύαξα. Krüg. surmises that she was sent by Syennesis. Wessel. ad Diod. XIV. 20 observes, that *Συέννης* was a name common to many of the Cilician princes. It was probably a title of dignity. — γυνή, a woman, here a married woman, wife. — δ' οὖν introduces the consequence of the munificence of Epyaxa, viz. the payment of the troops. — Ἀσπενδοῖς, *Aspendians*. Aspendus was a populous city of Pamphylia, W. of Cilicia, situated on both banks of the river Eurymedon. Here Thrasybulus the Athenian general was slain. — ἐλέγετο δὲ καὶ συγγενέσθαι Κῦρον. The subject of the infinitive may be changed into the subject of the principal verb, (cf. παρὸς μὲν δὴ λέγεται ὁ Κῦρος γενέσθαι Καμβύσιω, Cyr. I. 2. § 1); or remain unaltered as in the present instance. Cf. Mt. § 537. p. 931; And. and Stod. Lat. Gr. § 271. R. 2. συγγενέσθαι. An euphemistic expression.

• 13. Θύμβριαν. Hutch. thinks that this is the town, which, in Cyr. VI. 2. § 11, is called Θύμβρα. — παρὰ τὴν ὁδόν, *by the way*. When it expresses the idea of rest or position, παρὰ is usually followed by the dative, but when the idea of previous motion is implied, it is followed by the accusative. Butt. (§ 147. N. 3.) says that παρὰ τόν, in answer to the question *where*, must be rendered *by, by the side of*, the same as when followed by the dative. In such an instance, however, a previous coming to the place is strictly implied. — Μίδου, gen. of Μίδας, limits κρήνη understood. How this Phrygian king had for a time the power of converting into gold whatever he touched, and how his ears were changed into those of an ass, the student is referred to the account given in Anth. Clas. Dict. Some have supposed that he was king of the Βόλγης in Thrace, and having migrated with his subjects to Asia Minor, the place where they settled, by a slight alteration of the letters was called Phrygia. Those who adopt this opinion make Thrace the scene of the story of Midas and Silenus. — ἐφ' ἧ, *at which, where*. "The dative ἐπὶ τῷ in a local sense, expresses particularly the idea of *close by*." Butt. § 147. N. 4. — Σάτυρον, i. e. Silenus. — οἷον μεσάσας αὐτήν, *having mixed it with wine*, or according to our mode of expression, *having mixed wine with it*. μεσάσας, is the 1 aor. act. part. of μεσάννυμι. Cf. S. § 118. K.

14. Τυρταίων *Tyrtaeum*, a Phrygian city on the confines of Lycania. — βουλόμενος, *willing*, i. e. consenting.

15. ὡς νόμος αὐτοῖς εἰς μάχην, sc. τάττεσθαι, *as they were accustomed to be marshalled for battle*. αὐτοῖς depends on ἦν understood.

— *στῆναι*, to stand (in marshalled array). — *ἑκαστον*, sc. *στρατηγόν*. Reference is had to the generals, such as Clearchus, Proxenus, Menon, etc. — *ἐπὶ τετάρων*, four deep. The depth of a battalion is its extent from front to rear, and is determined by the number of men in each file, or the number of ranks. The number of men in a rank constitute the width of a battalion. *ἐπὶ* is here used in a tactical sense. Cf. Vig. p. 235. III; Mt. § 584. θ. — *τὸ μὲν δεξιὸν*, the right wing. It does not clearly appear, why Menon had this post of honor given him in preference to Clearchus, unless it was done to flatter his pride and keep him in good temper. In the battle of Cunaxa, Clearchus commanded the right wing. — *τὸ δὲ ἐώνυμον*, the left wing. *ἐώνυμος* (εὖ, ὄνομα) is euphemistically used for *ἀμιστερός*, left, sinister, a word of ill omen. — *τὸ δὲ μέσον*, the centre. Cf. S. § 138. 1.

16. *οὖν* is here continuative, i. e. it marks the external connexion between the two sentences and may be rendered, *then, so then*. — *παρήλαντον*, rode by. *ἐλαύνω* lit. signifies to drive, impel forward, and is used in connexion with horses and chariots. With *κατὰ τάξεις* it may be rendered *marched by*. The *ἵλη* was a troop of horse, drawn up by the Thessulians usually in the form of an egg. An *ἵλη* numbered 64, although the term is often used for a party of horse of any number. Two such troops constituted the *ἑπιλαρχία*, and eight of them the *ἑκπαρχία*. Four of the last named made up the *τέλος* of the cavalry = 2048 men, and two *τέλη* the *ἐπιτάγμα* = 4096 men. A *τάξις* was a division of infantry = 128 men; a *σύνταγμα* or two *τάξεις* = 256 men; a *πεντακοσιαρχία* or two *συντάγματα* = 512 men; a *χιλιαρχία* or two of the last named = 1024; a *μεγαρχία* or *τέλος* twice the preceding or 2048, which doubled made a *φάλαγξ* = 4096 men, the commander of which was called *στρατηγός*. Divisions however, of very different numerical strength were at various times designated by the name *φάλαγξ*. Cf. Man. Clas. Lit. p. 525; Smith's Dict. Gr. and Rom. Antiq. p. 91. — *εἶτα δὲ τοὺς Ἕλληνας*. It was a compliment to the Greeks, that instead of having them march by him in review, he rode along their ranks accompanied by the Cilician queen. — *ἐφ' ἄρματος*, in a chariot. *ἐπὶ* is placed before the genitive in answer to the question *where*, and sometimes in the same sense before the dative. Butt. (§ 147. N. 4.) remarks that in respect to *ἐπὶ* and *κατὰ* "observation and practice must do the greater part." The same is true of most of the particles and prepositions of this noble language. The student should fix in his mind the literal signification of a word, and, in respect to its special application to a given passage, be guided by the context and that skill of grammatical appliance, which is the result of critical and long continued study. — *ἀρμαμάτης*. The

harmamaza was a four-wheeled carriage, covered overhead and enclosed with curtains, used for the conveyance of females and children, and oftentimes men of high rank, when they wished to consult their ease and pleasure. It was in a magnificent harmamaza, the construction of which occupied two years, that the body of Alexander the Great was conveyed from Babylon to Alexandria. — *κράνη*, *helmets*, accus. plur. of *κράνος*—*εος*. Sometimes the helmet was made of leather. Cf. *κράνη σκύτινα*, V. 4. § 13. When the leathern basis of the helmet was strengthened or adorned with bronze or gold, it was called *χαλκήρης*, *χρυσέη*, etc. When the basis was wholly metal, the helmet received the epithet, *κράνη χαλκᾶ*, Lat. *cassis*. It was usually adorned with a crest (*λόφος*) of hair or a tuft of feathers, according as the wearer wished to look terrible or handsome. — *χιτῶνας*, *tunics*. This was an inner garment, reaching usually to the knees, and kept in its place by a girdle. — *κρημίδας*, *greaves*. These extended from the foot to the knee, and were made of brass, or some more precious metal. The Roman *ocreae* were usually plated with iron, and in later times were placed only upon the right leg. — *ἀσπίδας*, *shields*. The Grecian shield was usually round, and made of hides covered with plates of metal. For a fuller description of the shield, cf. Man. Clas. Lit. § 139; Smith's Gr. and Rom. Antiq. p. 245; Hom. Il. 18; 478, with Flax. Illus. In Felton's Iliad is a valuable and ornate description of the shield of Achilles. — *ἐκκεκαθαμένους*, *burnished*, from *καθαίρω*, *to cleanse*, and *ἐκ*, *from*.

17. *σῆσας τὸ ἄρμα*, *stopping his chariot*. For this trans. signif. of *ἵστημι*, cf. Butt. § 107. II. p. 226. — *φάλαγγος*, *phalanx*, here referring to the army drawn up in array. Cf. N. § 16. — *σῆσας—πέμψας*. The conjunction is frequently omitted between participles, See Mt. § 557. 3. — *προβαλίσθαι τὰ ὅπλα*, *to present their weapons*, i. e. hold them forward as if they were going to fight. — *ἐπιχωρήσαι*, *to advance*, as though against the enemy. — *ἰσάλπιγξε*, sc. *ὁ σάλπιγξ-κτής*. Cf. Mt. § 295. 1; Butt. § 129. 8; S. § 157. N. 8. (2). *ἰσάλπιγξε* is an early form of the 1 aor. A later form is *ἰσάλπισα*. Cf. Butt. § 114. p. 300; S. § 118. Σ. — *Ἐκ δὲ τούτου*, *then, after this*. — *προϊόντων*, sc. *αὐτῶν*. The part. in the gen. often stands alone, when the subj. can be supplied from the preceding context. See Mt. § 563; Butt. § 145. N. 4; S. § 192. N. 3. For the construction of *προϊόντων* in the gen. abs. instead of *προϊούσι* in agreement with *στρατιώταις*, cf. Mt. § 561. — *ἀπὸ τοῦ αὐτομάτου*, *of their own accord, voluntarily*. *ἀπὸ* expresses the manner in which an action is done, or the motive which produces it. Cf. Mt. § 573. p. 996. — *ἐπὶ τὰς σκηνάς*, i. e. the tents belonging to the Persians, for in the next section we find the Greeks returning to their own quarters (*ἐπὶ τὰς σκηνάς ἦλθον*).

18. *ἔφυγεν ἐκ τῆς ἡμαμάξης*, *fled away in her harmamaza*. So Zeune, Weiske and Krüger. Cf. Mt. § 596. But Lion, Schneider, Bornemann, and Poppo, interpret, *leaped from her harmamaza*, (which was drawn by oxen or mules), in order to accelerate her flight.

— *οἱ ἐκ τῆς ἀγορᾶς*, — *ἔφευγον* = *οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς ἔφευγον*, *those in the market* (i. e. the market people) *began to flee away from the market*, or more briefly, *those in the market began to flee away*. Cf. IV. 6. § 25; V. 7. § 17; VI. 2. § 18, et sæpe alibi. The *ἀγορά* was a place in the camp where the sutlers or victuallers exposed their commodities for sale. *ἔφευγον*. The imperf. tense here marks the commencement of an action. Born., Dind., and Pop., following Schneid., edit *ἔφυγον*. But Hutch., Weisk., Krüg., and others, rightly prefer the imperfect, as the flight could not be considered, *uno quasi ictu absoluta*. — *ὅν γέλωτι*, on account of the flight of the barbarians. — *τὴν λαμπρότητα*, *the splendor*, viz. of the arms and uniform. — *τὴν τάξιν*, *the order, martial appearance*. — *Κῦρος δὲ ἤσθη*. The terror, with which this sham-fight of the Greeks struck the barbarians, gave to Cyrus an earnest of victory over the undisciplined hosts of his brother.

19. *Ἰκόνιον*, *Iconium*. Luke (Acts 14: 6) seems to locate this city in Lycaonia, although, as Bloomfield observes, if the article before *πόλεις τῆς Λυκαονίας* be allowed its force, it would appear otherwise. Strabo reckons it as a city of Lycaonia, but as the boundaries of these provinces were continually changing, it is probable that subsequent to the time of Xenophon, it became a city of Lycaonia. — *Λυκαονίας*, *Lycaonia*. This country lay S. E. of Phrygia, and was included in the basin formed by the Taurus and its branches. It was made a Roman province under Augustus. — *ὡς πολεμικὴν οὐδαν* *because it was hostile*. Krüger says, that *ὡς* is here used, *de re quam quis causam esse dicit*. The Lycaonians as well as the Pisidians did not acknowledge the authority of the Persian kings.

20. *τὴν ταχίστην ὁδόν*, *the shortest way*. The Cilician queen took the direct route to Tarsus by the S. E., while Cyrus with the main army took the N. E. route which was circuitous and more than twice the distance, in order (as Rennell remarks) to cross the Taurus at Dana or Tyana, where, by the contraction of the ridge, a very short passage was afforded into the plain of Cilicia. It will be seen that the marches between Iconium and Dana were very long. This may be accounted for, in his wish to be at the Pylæ Ciliciæ in season to take advantage of the diversion, intended to be made in his favor by the fleet and the detachment of Menon. This desire to secure the co-operation of his fleet will account also for the long marches between the river Pyramus and Issus (I. 4. § 1). — *στρατιώτας οἱ*

Μένων εἶχε. Under cover of being a guard of honor to Epyaxa, a body of troops was thus introduced into the heart of Cilicia. Its effect upon Syennesis is given in the next verse. — *Καππαδοκίας*, *Cappadocia*, an interior country of Asia Minor, N. of Cilicia, celebrated for the excellence of its wheat and horses, and the dullness and vice of its inhabitants. The Greeks regarded the Cappadocians as the worst of the three Kappas, or nations, whose names began with that letter; the other two being the Cretans and Cilicians. The character of the Cappadocians is satirized in the Epigram:

Vipera Cappadocum nocitura momordet; at illa

Gustato perit sanguine Cappadocis.

— *ἐν ᾧ*, sc. *χρόνῳ*. — *φοινικιστήν*. Larch. renders this, *vezillarium*, *standard bearer*. Voss., *purpure tinctorem*; (Krüg. adds) *vel eum qui purpuris tingendis præfectus est*, quod munus apud Persarum reges honorificum fuisse colligeris. Morus interprets, *purpuratum*. The epithet *βασιλειον* seems, however, to conflict with this signification. Sturz says that Brod. has best rendered it, *unum e regis familiaribus pumica veste indutum non purpurea*. It is worthy of remark, that Hesych. has inserted this word in his Lex. without any interpretation. — *δυράστην*, a *high officer*: lit. *one in power*. "qui principum inter præfectis locum tenebat." Hutch. — *αἰτιασάμενος ἐπιβουλεύειν αὐτοῖς*, *having accused them of plotting against him*.

21. *Κιλικίαν*, *Cilicia*. This country lay S. of Cappadocia, W. of Syria, and E. of Pamphylia. It was divided into two parts; the western of which was called Trachea (*τραχεῖα*, *rough*), the eastern, *Campestris* (*πεδινή*, *level*). — *ἡ δὲ εἰςβολή*, *the pass*. Cf. N. § 22. — *ἀμήχανος εἰσελθεῖν στρατεύματι*, *inaccessible to an army*. Krüg. observes that *ἀμήχανος εἰσελθεῖν* is put by attraction for *ἦν ἀμήχανον ἦν εἰσελθεῖν*. — *λειοιπῶς εἶη*, *had abandoned*. Cf. N. on *ἐπὶ ἐξεγμένην*, § 5. — *ἐπεὶ ᾤσθητο τὸ τε Μένωνος στρατεύμα ὅτι ᾔδη*. This reading is found in the best editions. Dindorf however edits *ᾔσθητο ὅτι τὸ Μένωνος στρατεύμα ᾔδη*. As to the construction, Mt. (§ 296) says, "the subject of dependent propositions is often wanting, because by attraction it is construed with the verb of the principal proposition." Cf. Rost. § 122. I. 8. — *εἴσω* *within*, i. e. in respect to Tarsus the capital. — *ὁρῶν* an uncontracted form of the gen. plur. frequently used by the Attics. Cf. Mt. § 78. Obs. 7; Butt. § 49. N 3. — *καὶ ὅτι* *τριήρεις ἤκουε περιπελεύσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου*. The order is, *καὶ ὅτι* (= *διότι*, i. e. *διὰ τοῦτο ὅτι*, *on this account, because*), *ἤκουε Ταμῶν ἔχοντα* (= *ὅτι Ταμῶς εἶχε*) *τριήρεις τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου περιπελεύσας ἀπ' Ἰωνίας εἰς Κιλικίαν*. Krüger says that the writer intended to have joined *ἤκουε* with *τριήρεις περιπελεύσας*, but wishing to name

the admiral of the fleet, he connected it with *Ταμῶν*. Cf. Thucyd. III. 26. — *αὐτοῦ Κύρου*. When *αὐτός* is followed by a proper name, the article may be omitted, especially if the article can be dispensed with, the pronoun being omitted. If *αὐτός* is followed by a common substantive, the article usually is retained. Cf. Mt. § 265. 1 (end).

22. *οὗ οἱ Κίλικες ἐφύλαττον*, where the Cilicians kept guard, or used to keep guard. Schneid. remarks, that the Cilicians always kept a guard in this place for the defence of the country. But that this should be done in time of peace, or that a standing guard should be quartered in tents, Krüger thinks to be quite improbable, and therefore gives to *ἐφύλαττον* the sense of the pluperfect. — *πεδὸν μέγα*. See above, § 21. — *ἐπιφύοντον*. Cilicia Campestris was watered by the Pyramus and Cydnus. Cf. N. § 23. — *ἑμπλεων*. neut. accus. of *ἑμπλεω*. — There seems to be little difference between *μεῖλην*, panic, and *κίχχος*, millet, except that the former bears its grain in ears, and the latter in bunches, whence the Lat. *millium*, as if one stalk bore a thousand seeds. Cf. Encyc. Amer. — *ὄρος δ' αὐτὸ περιέχει κ. τ. λ.*, but a strongly fortified and lofty mountain environs this (i. e. Cilicia Campestris) on every side from sea to sea. Born. renders *ὄχυρόν*, bene munitus: Poppo, *munitus natura vel arte*. To this region, so entirely encircled with high and rugged mountains, there were but three passes: Pylæ Ciliciæ, in the range of Mt. Taurus, through which Cyrus entered: Pylæ Amanicæ, so called from Mt. Amanus on the Syrian side of Cilicia: Pylæ Syriæ, a pass leading from Cilicia into Syria, south of the Pylæ Amanicæ and near the sea. Cf. I. 4. § 4. Through the Pylæ Amanicæ, Darius led his army into Cilicia, not knowing that Alexander, about the same time, had passed through the Pylæ Syriæ and was therefore in his rear.

23. *Ταρσοῦς*. This city, situated on the banks of the Cydnus not far from its mouth, ranked with Athens and Alexandria in learning and refinement. It is celebrated in ecclesiastical history as being the birth place of St. Paul. — *ἡσαν—βασίλεια*. The general rule, that the nom. neut. plur. has the verb in the sing., is often transgressed by the Attics themselves. Cf. I. 4. §§ 4, 10; 5. § 1; 8. § 10, et sæp. al. — *Κύδνος*, Cydnus, a river remarkable for the coldness of its waters, which almost cost Alexander his life, and according to some writers proved fatal to Fred. I. of Germany, who bathed in its stream. This was the river, up which Cleopatra sailed with such magnificence to meet Anthony. — *δίο πλίθων*. The Attics use *δίο* indeclinable. Cf. Butt. § 70. 2; Mt. § 138.

24. *ἐξέλεπον—εἰς χωρὶον*. With a verb signifying removal from a place, the accompanying motion to a place is frequently expressed

by *εἰς*. Cf. Mt. § 578. So we say, *he left for Boston; they started for the West*. Krüger referring to IV. 1. § 8, where it is fully written, makes *ἐξέλπον—εἰς χωρὶον* = *ἐκλιπόντες ἐφρευγον εἰς χωρὶον*. — *πλήρ οἱ τὰ καπηλεία ἔχοντες*. These inn-keepers stayed behind either because there was some chance of gain; or, as Bornemann suggests, because their occupation, as keepers of caravansaries for the entertainment of travellers, would protect them from all injury. — *Σόλοις, Soli*, or *Soloë* (Cf. Anth. Clas. Dict.), a city of Cilicia Campestris, near the mouth of the river Lamus, said to have been founded by an Athenian colony. — *Ἰσσοῖς*. Issus lay S. E. of Tarsus at the foot of the Amanus, and was famous for the victory of Alexander over Darius.

25. *προτέρᾳ Κίρου πέντε ἡμέρας*. For the reason of this, cf. N. § 20. — *ὑπερβολῇ, passage over*. — *τῶν εἰς τὸ πεδιον*, sc. *καθιόντων*, *those* (extending or sloping down) *to the plain*. The event here spoken of took place, when they were descending into the Cilician plain — *εἴτα πλανωμένους ἀπολέσθαι*, *thus* (i. e. in consequence of having lost their way) *wandering about they perished*. For this construction of *εἴτα* with the participle, cf. Butt. § 144. N. 7.

26. *δήρπασαν, pillaged*. This verb properly signifies *to snatch asunder*, as is done when one is eagerly endeavoring to get possession of any article. — *οὐδενὶ* limits *εἰς χεῖρας ἔλθειν*, and *ταυτοῦ* follows the comparative *κρείττονι*. Cf. S. § 186. 1. — *εἰς χεῖρας ἔλθειν*. Sturz, Bornemann, and Poppo, interpret: *accedere ad aliquem*. Krüger: *convenire ad colloquium*. It literally signifies, *to come into the hands*, i. e. to put one's self in the power of any one. — *λέγει*. Repeat *εἰς χεῖρας* from the preceding clause.

27. *εἰς τὴν στρατιάν, for the army*, a form = to the Dat. Com. only more emphatic. — *ἃ νομίζεται παρὰ βασιλεῖ τίμια*, *which with kings* (lit. *with a king*) *are regarded valuable*, or *which in the estimation of a king are of great value*. — *σφραγίδιον χρυσοῦν, a golden necklace*. The clause, *τὴν χώραν μηκέτι ἀπαρπάσσεσθαι*, is one of the objects of *ἔδωκε*. — *ἣν πού ἐντυγχάνωσιν*, *wherever* (the Cilicians) *could find* (them, i. e. *τὰ ἡρπασμένα ἀνδράποδα*).

CHAPTER III.

1. *οἱ γάρ*. The particle *γάρ* is here causal, i. e. it introduces the reason why the army tarried so long at Tarsus. — *οὐκ ἔρασαν ἵναί, refused to go*. In absolute negations, *οὐ* and the verb or subst. form together an idea directly opposite to that of the verb or substantive

alone. Cf. Mt. § 608. 1; Butt. § 148. N. 2. — τοῦ πρόσω. The gen. is employed whenever the sense of a verb is limited to a part. Cf. Butt. § 132. c. See also the Homeric phrase, *θεῖον πέδιλοιο*. Prof. Woolsey with Kühner ranks this among the examples of place, which Matthiæ has given, § 377. Krüg. makes it = ἐς τὸ πρόσω. — ἥδη implies that, previously to this time, they did not suspect the real object of the expedition, or at least that the suspicion had not become general. — ἐπὶ βασιλείᾳ ἰέναι, *that they were marching against the king*. — ἐπὶ τούτῳ, *for this purpose*, i. e. to march against the king. — πρῶτος δὲ Κλέαρχος κ. τ. λ. Here we see in Clearchus the stern soldier, which he is described to be, II. 6. §§ 1-15. We also see to what a pitch of exasperation his soldiers were raised, that they should dare to throw stones at a general, whom Xenophon says they feared more than they did the enemy. — ἐβιάζετο, *attempted to force*. This conative signification of the imperfect (Cf. Butt. § 137. N. 10) is also found, IV. 4. § 19; V. 4. § 23. — ἔβαλλον, sc. τοῖς λίθοις (fully written V. 7. § 19), *threw stones at him*. The imperfect in this place expresses an action continued by being frequently repeated.

2. Κλέαρχος δὲ τότε μὲν μυχρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι, *Clearchus then barely escaped being stoned*. A verb implying in itself a negative, is construed with another negative, on the general principle in the Greek language, that one negative strengthens another. Cf. Butt. § 148. N. 9; Mt. § 534. b. Obs. 4; Vig. p. 171. Dind. edits τὸ μὴ καταπετρωθῆναι. — δυνήσεται. The fut. is often employed to designate that which is fut. to past time. — ἐκκλησίαν, *an assembly*. Either legally or tumultuously gathered together; here the former, as they were summoned by their general. The aorist and imperfect are here intermingled, as the attention is directed at one time to the accomplishment, and at another, to the continuance of the action. — εἴτα, *then*, denotes sequence in the order of things. Cf. Hoog. Gr. Part. p. 61.

3. ὅτι χαλεπῶς φέρω, *that I am very much troubled*. Cf. Vig. p. 107. — τοῖς παροῦσι πράγμασιν. The dat. is put with many passives and neuters, expressing the cause, occasion, or object of the preceding action. Cf. Mt. § 399; S. § 198. Sometimes ἐπὶ is employed with this dative. See Bos. El. p. 212. — φεῖγοντα ἐκ τῆς πατρίδος, *being an exile from my country*. Cf. N. on I. 1. § 7. As φεῖγοντα alone expresses the idea, *an exile from one's country*, in consequence of the addition in this place of ἐκ τῆς πατρίδος, Krüger conjectures that it should be φυγόντα, or that it is put by a kind of attraction for φυγόντα ἐκ τῆς πατρίδος καὶ φεῖγοντα. — τὰ ἄλλα, *in other respects*, i. e. in other ways than the one here mentioned. Butt. (§ 150) makes τὰ τε ἄλλα—καὶ = *as in other respects—so also especially*. —

ἀλλ' οἷδ' καθήδυνάθησα, *nor did I waste it in pleasure.* ἀλλὰ adds emphasis to the negation. Cf. Hoog. Gr. Part. p. 4. XI.

4. *ἐτιμωρούμην* is here followed by the accus. in the sense of, *I took vengeance upon, I punished.* Followed by the dat. its translation would be, *I avenged.* — ἀνθ' ᾧ ἐὺ ἔπαθον ὑπ' ἐκείνου, *in return for the favors I received from him, or because that I was well treated by him.* ἀνθ' ᾧ = ἀντὶ τούτων ᾧ (S. § 151. R. 1), or, ἀντὶ τούτου, ὅτι. Cf. Butt. § 150. p. 435.

5. Ἐπεὶ δὲ, *but since.* δὲ is here adversative. — συμπορεύεσθαι, sc. μοι. — προδόντα agrees with μέ understood the subject of χρῆσθαι. Cf. S. § 158. N. 4. — μεθ' ὑμῶν ἵνα, *to go with you (homeward).* Schneider, at the suggestion of Porson, has substituted this reading for μεθ' ὑμῶν εἶναι, *to side with or help you.* This correction makes it harmonize with ἐγὼ σὺν ὑμῖν ἔψομαι, § 6, which seems to be a repetition of the same idea. — Εἰ μὲν δὴ, *whether indeed.* εἰ is often used in an indirect question with the indicative, especially when dependent upon a verb implying doubt or uncertainty. Cf. Butt. § 139. 6. See also the use of the conjunction *si*, And. and Stod. Lat. Gr. § 261. 2. R. 1. — οὖν “serves to make reference = *as for that matter, or however.*” Woolsey. Cf. V. 6. § 11. — Καὶ οὐποτε, *and never.* καὶ is here confirmative, i. e. it introduces a reason for the position taken by Clearchus, and therefore serves to confirm his previous declaration. The phrase may be rendered, *yes, never shall any one say,* etc. — εἰς τοὺς βαρβάρους = εἰς βαρβάρων χώραν. Cf. εἰς Καυδούχους ἄγροι, III. 5. § 15. See also IV. 7. § 1; V. 5, § 1, et sæpe. al. The same mode of expression is employed by the Latins. Cf. “relinquebatur una per Sequanos via.” Cæs. Bel. Gal. I. 8.

6. Ἀλλὰ, *but now.* The train of thought, partially interrupted by the sentences commencing with Εἰ μὲν δὴ, and Καὶ οὐποτε, is here resumed. — πείθεσθαι, *to be persuaded, to believe, to obey,* the last of which is its meaning here. — σὺν ὑμῖν ἔψομαι. This verb with σὺν signifies, *a latere sequi, to accompany*; without σὺν, usually, *a tergo sequi, to follow.* Cf. Mt. § 403. a. — νομίζω γὰρ κ. τ. λ. As Clearchus was an exile from his country, he would naturally become strongly attached to those who followed his fortunes. The sentiment is analogous to the beautiful and highly wrought passage in Hom. II. 6: 429–30, where Andromache, after alluding to the death of her father and seven brothers by the hand of Achilles, and to the grief consequent thereon, which finally brought her mother to the grave, says:

Ἔκτορ, ἄταρ σὶ μοι ἴσαι πατὴρ καὶ πότνια μήτηρ
Ἥδε κασιγνήτος σὺ δέ μοι θαλερός παρακοίτης.

"Yet while my Hector still survives, I see

My father, mother, brethren, all in thee."

— *ἄν εἶναι τῆμιος* = *ὅτι τῆμιος ἄν εἴην*. The infinitive *εἶναι* receives its potential signification from *ἄν* (Cf. Vig. p. 181. VI; Mt. § 598. 1), and is used here in the present, because the idea of continuance or frequent repetition is contained in it. *ὠφελῆσαι* and *ἀλέξασθαι*, in the following members, are in the aorist, because no reference is had to the perpetuity of the action. Cf. Mt. § 501.; Butt. § 137. 5. — *ἄν ἱκανὸς εἶναι*—*ἄν ὠφελῆσαι*. It is not uncommon to find *ἄν* joined to the principal verb of the proposition, and also to the part. or infin. Cf. Mt. § 600. — *Ὡς ἐμοῦ ὄν λόγος*. The part. with *ὥς* is here put for *ὅτε* with the finite verb in dependence upon *τὴν γνώμην ἔχετε*. In such a case, the Latins employ the accus. with the infin. Cf. Mt. § 569. 5. The phrase may be rendered, *be assured then that I shall go*, etc. — *ὅπη*, properly a dat. of the obs. pron. *ὅπος*. Written fully *ὅπη*, it agrees with *ὁδῷ* understood. Cf. Vig. p. 153. I; S. § 123. See *ὅπη ἄν ὁ λόγος, ὡπερ πνεῦμα, φέρη, ταύτην ἰτέον*. Plat. de Rep. II.

7. *οἱ ἄλλοι* = *οἱ τῶν ἄλλων*, or as Zeun. interprets, *οἱ τῶν ἄλλων στρατηγῶν στρατιῶται*. — *οὐ φαίη*. Cf. N. § 1. — *πορεύεσθαι*. Cf. *οὐκ ἔρασαν πορεύεσθαι*, IV. 5. § 15, where Stephen thinks it should be *πορεύσεισθαι*. Poppo gives the verb in both these places the force of the future. But Krüg. more correctly says: "Ne quis *πορεύσεισθαι* conjiciat: est hic *aoristus præsentis*. Oratione directa dicere liceret *οὐ πορεύομαι*." — *ἐπήνεσαν*, 1 aor. 3. plur. of *ἐπαινέω* — *παρὰ δὲ Ξένου*, sc. *ἀπελθόντες*.

8. *τούτοις ἀπορῶν, being perplexed by these things*. Cf. *οἱ δὲ καὶ ἔστασαν ἀποροῦντες τῷ πράγματι*, I. 5. § 14. Cyrus might well be distressed at the present aspect of his affairs, finding himself about to be deserted by those upon whom he placed his chief dependence. It will soon be seen with what tact Clearchus extricated himself and his Persian chief from their sad predicament. — *ὁ δὲ*, i. e. Clearchus. — *ὥς καταστηρομένων τούτων εἰς τὸ δέον, inasmuch as these things would be happily adjusted, would have a favorable issue*. *καταστηρομένων* = *κατασταθρομένων*. Cf. Butt. § 113. 5; Mt. § 494. II; S. § 207. N. 6. *εἰς τὸ δέον, favorably, opportunely*. *εἰς* with its case is often used adverbially. — *μεταπίμπρομαι . . . αὐτόν*. The object of this device was to prevent the soldiers from having any suspicion of collusion between Cyrus and Clearchus. — *οὐκ ἔφη*. Cf. N. § 1.

9. *τοὺς προσελθόντας αὐτῷ*, i. e. the soldiers, who had left Xenias and Pasion. — *τῶν ἄλλων* in the next clause limits *τὸν βουλόμενον*. — *Ἄνδρες στρατιῶται*. This speech of Clearchus is a fine specimen of what the Greeks called *λόγους ἐσχηματισμένους*, and which Quint. (Inst. Orat. IX. 2: 25) describes. Similar to this was the speech—

Agamemnon, Hom. II. II. 110-40. — τὰ μὲν δὴ Κύρου, *the affairs of Cyrus*. — οὕτως ἔχει, *are the same*, i. e. have the same relation. For the construction of ἔχειν with an adverb, cf. N. I. 1. § 5. — οὐτε—τε, *no longer*. γὰρ introduces this clause, as illustrative of the preceding sentiment. — ἐπεὶ γε. An ellipsis is often implied by γέ. *Since* (whatever else we may do) *at least we do not follow him*.

10. Ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑπὲρ ἡμῶν οἶδα, *notwithstanding* (i. e. although there is an apparent equality in the relations between Cyrus and ourselves) *I know that he thinks he has been ill-treated by us*. — ἐλθεῖν. Buttman (Irreg. Gr. Verbs, p. 107) remarks, that "the forms of ἐλθεῖν have a decided preference for the meaning *come*, so that ἔλθεν for instance very seldom occurs in the sense of *going, going away*, and those of εἶμι are as seldom found in the sense of *come*. But ἔρχεσθαι partakes almost equally of both meanings." — τὸ μὲν μέγιστον = ὃ μέγιστόν ἐστι, lit. *that which is greatest = principally, in the first place*. This phrase is in apposition with the proposition with which it is connected. Cf. Mt. § 432. 5. Cf. also II. 5. § 7; V. 6. § 29. — ὅτι σίνοιδα ἑμαυτῷ πάντα ἔψευσμένος αὐτόν, *because I am conscious of having deceived him in all respects*. For the construction of πάντα, cf. S. § 167. ἔψευσμένος (mid. in sense) is constructed in the nominative with σίνοιδα ἑμαυτῷ, because its subject is contained in that of the verb. It might also have been put in the dative with the reflexive pron. Cf. Butt. § 144. N. 2; Mt. § 548. 2; S. § 222. N. 1. — δίκην—δὲν = δίκην τούτων ᾧ (Cf. S. § 151. R. 1). In this equivalent τούτων depends upon δίκην, as we say the punishment of a crime as well as for a crime. So Matth. (§ 342) remarks that "the gen. is sometimes put with substantives absolutely, when otherwise περί with the gen. is used." ᾧ (by attraction δὲν) is governed by ᾧδικῆσθαι, which in the act. voice has two accusatives. Cf. Mt. §§ 415. β. 424. 1; Butt. § 134. 6.

11. οἷον is here illative, i. e. it introduces a conclusion drawn from premises. — καθεύδειν, *to be slothful*: lit. *to lie down to sleep*. — ἡμῶν αὐτῶν, *ourselves*. Cf. S. §§ 66: 182. — ἐν τούτων, *in consequence of these things*. — αὐτοῦ = ἐν αὐτοῦ τοῦ τόπου, *here, in this place*. Cf. Bos. EL. p. 134. Schæf. rejects this ellipsis and makes αὐτοῦ gen. of αὐτό. — σκεπτόν μοι δοκῇ εἶναι, *it seems to me that we must look about, i. e. consider*. σκεπτόν εἶναι = δεῖ σκεπτεσθαι.* Cf. Butt. § 134. 10; S. §§ 132. 2: 162. N. 1. — ὅπως, *in what way, quo modo*. It is well remarked by Tittmann, that ὅπως suggests to the mind the *manner* in which any thing is done, while ἐνα designates the *end* or *cause* of an action. Cf. Bib. Repos. Vol. V. p. 84. — μενοῦμεν. The subjunctive or fut. indicative follows ὅπως, when it refers to fut. time. In the pres., 1 aor. pass., and 2 aor., it

takes the subjunctive; but instead of the 1 aor. act. and mid., it commonly takes the fut. indic. Cf. Butt. § 139. 4; Mt. § 519. 7. — *εἴτε ἤδη*, and if now. *ἤδη* is here used in reference to the immediate fut. and qualifies *ἀπιέναι*, which has a future signification. Cf. Butt. § 108. 5; S. § 209. N. 3. See above on *μενοῦμεν*. — *ιδιώτου*, a private, sc. soldier. A word pp. used of a private citizen in contradistinction to one in public life. It sometimes designates one who is *unlettered, ignorant*, hence the Eng. *idiot*. — *ὄφελος*, a defective noun used only in the nom. sing.

12. *Ὁ δὲ ἀνὴρ* = *οὗτος δὲ ὁ ἀνὴρ*, i. e. Cyrus. — *πολλοῦ μὲν ἄξιος φίλος*, a very valuable friend: lit. a friend worth much. Words requiring a definition of value are put in the genitive, and in such cases *ἄξιος* signifies *equal to*, as *ἄξιος ἡμιθέων*, equal to the demi-gods. Cf. Mt. § 363. 5; Rost § 108. 4. b. — *Ἐτι δὲ*, moreover. *ἔτι* is here a particle of accession. — *ἐπιστάμεθα* gives intensity to the preceding verb. So in common parlance, *we see and know* = we have certain knowledge. — *δοκοῦμεν*. Such was the moderation and urbanity of the Greeks, that they often spoke in a doubtful way of what was real and certain. Cf. Butt. § 1. N. 1. — *πόρῳ — αὐτοῦ καθήσθαι*, to be encamped far from him. — *τις* = *ἐκαστος*. Cf. S. § 148. N. 1.

13. *Εκ δὲ τούτου*, after him. — *οἱ μὲν — οἱ δὲ*, some — others. Cf. Butt. § 126. 2; S. § 142. — *ἐκ τοῦ αὐτομάτου* = *ἀπὸ τοῦ αὐτομάτου*. Cf. N. on I. 2. § 17. See also Mt. § 574. — *ἐγκέλευστοι*. Weisk. interprets: *clam compositi et instructi*, comparing *οἱ μὲν αὐτοὶ καθ' ἑαυτοὺς*, οἱ δὲ πλείστοι ὑπὸ Κύρου ἐγκέλευστοι, Cyr. V. 5. § 39. He compares also *ἐγκελεύειν ταῖς κυσὶ*, to incite the dogs, which, if done in other than a low voice, and as it were *secretly* (quasi *clam*), would alarm the game pursued. "Vereor," says Schneider, "ne nimis subtiliter hæc disputentur." Hutch., Sturz, Born., and Pop., rightly translate it, *jussus, being directed*, which of course in the present instance would be privately done. — *ἡ ἀπορία*, the difficulty. Th. a priv. and *πόρος*, way. Hence *ἀπορίω*, to be without a way, i. e. without resource; and *ἀπορία*, the state of one who knows not what to do.

14. *δὲ δὴ*, but then. — *προσποιούμενος σπεύδειν*, pretending to be in haste. *προσποιούμενος*.... *Ἑλλάδα* is a parenthetic clause. — *ἔλθῃ* depends upon *εἴπε (δεῖν)*. The speech is ironical. — *εἰ μὴ βούλεται* for *εἰ μὴ βούλοιστο*. The Greeks can any where introduce the pres. when the real time was obvious from the context, even when citing another person's thoughts in *sermone obliquo*. Butt. § 137. N. 7; Mt. § 529. 5. The indic. with *εἰ* is used in the condition of a proposition, when its relation to the consequence is such, that if the action expressed by the one should take place, that of the other would also. C

Mt. § 507. 4. b. — ἡ δ' ἀγορά στρατεύματα. A clause thrown in by the historian, to show how ironical was the advice, to procure food from a market in the very heart of a large army, which they were about to desert. — συσκευάζεσθαι, to pack up the baggage. — ἐλθόντας. Krüg. would supply τινάς. — ἡγεμόνα αἰτεῖν Κύρον ὅστις διὰ φίλας τῆς χώρας ἀπάξει, to ask of Cyrus a guide to conduct (them) as through a friendly country, or more fully, to conduct (them) through the country, as through a friendly one. Sturz and Poppo translate ἡγεμόνα, *dux viæ*; Born., *dux itineris*. — Κύρον. The proper name is often repeated by the Greeks, where a pron. might have been employed. — ὅστις = *iva*, in order that. Cf. S. § 154. — ἀπάξει. The future is used for the subjunctive aorist, when it expresses continuance of action, or something that will happen at an indefinite fut. time. See. Mt. § 519. 7. — τὴν ταχίστην = τάχιστα, *celerrime*. Cf. Butt. § 115. 4; Mt. § 282. 2. — προκαταληψομένους. The part. fut. is employed to express the purpose of the preceding verb. The art. is sometimes omitted when the part. signifies any persons whatever of a number. Cf. Mt. § 271. *Obs.* The ἄκρα, *heights*, here referred to, are those over which the army passed into Cilicia. — φθάσας — καταλαβόντες, take them before us. φθάνω is constructed with participles in the same manner as τυγχάνω, λανθάνω, etc. See N. on I. 1. § 2. Here ὅπως takes the 1 aor. subj. instead of the fut. indic. as in § 11, regard seeming to be had to the transient nature of the action. Cf. Mt. § 519. 7 (end). — ὃν ἀνηρπαχότες. The construction is here changed into the *orat. recta*, as if the person himself spoke. This is frequently done by Greek writers. Cf. Mt. 529. 5. ἔχομεν ἀνηρπαχότες = ἀνηρπάκαμεν, only more emphatic. Cf. Butt. § 150. p. 442; Rost § 116. 13; S. § 222. N. 2. — τοσοῦτον, *this only*, as we say, he said *this and no more*. τοοῦτος is a strengthened form of τόσος. Cf. S. § 73. 1.

15. Ὡς μὲν στρατηγήσουσα ἐμὲ ταύτην τὴν στρατηγίαν depends upon λέγῃτω, by a construction similar to ὡς ἐμοῦ λόγος — γνώμην ἔχεις, § 6. Render, *let no one of you propose me as general in this expedition*. For the construction of στρατηγίαν στρατηγεῖν, cf. Butt. § 131. 3; S. § 164. Krüg. well remarks, that the difficulties and dangers of the return could not seem small, when such a brave and skilful man (Cf. II. 2. § 5; 6. § 1–16) refused to hold the office of leader. — ὡς δὲ τῷ ἀνδρὶ ὃν ἂν ἐλθοθε πείσομαι, (but be assured) *that I will obey the man whom you shall have chosen*. In this sudden change of structure, it is evident that ἔκαστος λέγῃτω, instead of μηδεὶς λέγῃτω, is to be supplied. Krüg. takes λέγῃτω in the sense of νομίζῃτω. — ἂν ἐλθοθε = a fut. præterite. Cf. Butt. § 139. 12. — καὶ ἡγεσθαι, to obey also: lit. to be governed. καὶ has here a superad-

ditory use, as though the words, οὐ μόνον ἀρχεῖν ἀλλὰ, had preceded. Notwithstanding this assertion, Clearchus was not fond of obeying others, or being directed in any affair. Had he obeyed the Ephori (II. 6. § 3), he would not have been an exile from his country. Had he listened to the suggestion of Cyrus (I. 8. § 13), the result of the battle at Cunaxa would have been far different. Xenophon also remarks (II. 6. § 15), that it was said he was unwilling to be ruled by others. A reason for this may have been his consciousness of superior military talents, which was tacitly acknowledged by the other commanders. Cf. II. 2. § 5.

16. Μετὰ τοῦτον, after him. Halbk. suspects, but without sufficient reason, that this speaker was Xenophon himself. — ἐνθήθειαν, foolishness. This individual commences by gravely refuting the mock speech of the one who had just spoken, all which is done in order to deceive the soldiers. — ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιοῦμεν. A somewhat difficult passage, and one which has received various translations. Zeun. and Schneid. interpret: *quasi Cyrus posthac non esset expeditionem navalem suscepturus*. Weisk: *quasi Cyrus non retro ita per mare factururus esset*. But with both these interpretations, as Popp. justly observes, the article conflicts. Born. prefers: *quasi retro* (i. e. posthac) *non navigaturus esset*. Krüg. rejects μὴ and interprets: *quasi Cyrus rediturus esset*. Of these interpretations Bornemann's is the best, for the speaker bases his remark on the assumption, that Cyrus was marching against the Persians, and upon their subjugation would return back to his satrapy. ποιοῦμένου has in this place the force of the future. — αἰτεῖν here takes παρὰ τοῦτον instead of the accus. of the person. — ὃ λυμαίνομεθα τὴν πράξιν, whose enterprise we are ruining (by deserting him). For the change of construction into the opt. recta, cf. N. on § 14. — ὃ ἂν Κύρος διδῷ stands for ὃν ἂν Κύρος διδῷ, the relative being attracted by its antecedent ἡγεμόνι — τί κωλύει καὶ τὰ ἄκρα ἡμῶν κελύειν Κύρον προκαταλαμβάνειν. Poppo with several other critics renders this: *quid obstat quin juga quoque Cyrum nobis* (i. e. in nostrum commodum) *præoccupare jubeamus*; i. e. if the relations are so amicable between us and Cyrus, that we could obtain from him a faithful guide, what hinders our requesting him to send a detachment of soldiers to secure for us the Pylæ Ciliciæ? Thus construed there is a vein of irony in the sentence. Krüg. interprets: *quid impedit quo minus Cyrus nobis* (i. e. detrimento) *anteoccupari jubeat*.

17. Ἐγὼ γάρ. The thought contained in ἐπιδεικνὺς μὲν τὴν εἰρήθειαν x. τ. λ., is here resumed and illustrated. — δυνόλην, I should be slow, i. e. reluctant. When this verb contains the idea of fear it is followed by μὴ with the opt. or subj. The general rule is, that the

opt. follows the præt. and the subj. the pres., but the reverse often takes place, since the object of fear is mostly considered as future. See Mt. § 520. 8; Buttz § 148. 4. Some grammarians supply φοβούμενος upon which μή is in dependence, but which is omitted because the idea of *fear* is already expressed in *δυνολήν*. Cf. Rost p. 389. — αἰταῖς ταῖς τριήρεσι. "When a word, which expresses accompaniment has αὐτός with it, both are put in the dat. without σύν." Mt. § 405. Obs. 3. — ὅθεν οὐχ οἷόν τε ἔσται ἐξελεῖν, *whence it would be impossible to extricate ourselves*. The full construction is τὸ ἡμᾶς ἐξελεῖν οὐχ οἷόν τε ἔσται ἡμῖν. Mt. (§ 479. Obs. 2. a.) makes οἷός εἰμι, or οἷός τ' εἰμι = τοιοῦτός εἰμι, ὥστε, *I am of such a kind, as*, which may signify: (1) *I am able*. (2) *I am wont*. (3) *I am ready, willing*. οἷός τε when spoken of persons signifies, *able*; of things, *possible*. Cf. Butt. § 435; S. § 219. N. 2. — ὅθεν, i. e. ἐκεῖσε ὅθεν.

— λαθεῖς αὐτόν, *unknown to him*. For the construction of λαθεῖς with ἀπελθών, see N. on I. 1. § 9. Notice that the aor. part. is here employed with an aor. verb. Cf. Butt. § 144. N. 8.

18. ἔγωγε, *I indeed*. γε is appended for the sake of emphasis. Cf. Butt. §§ 72. N. 4; 149. p. 431. — ταῦτα μὲν φλυαρίας. For the sake of emphasis the demon. pron., which is here the subject, is put in the neut. while the subst. in the predicate is fem. Cf. Mt. § 440. 7. — τί = εἰς τί. Cf. Butt. § 131. 7; Mt. § 409. 6. — οἷανπερ καὶ πρόσθεν ἐχρήτο τοῖς ξένοις, *to that in which he formerly employed foreign troops*. οἷανπερ by attraction and omission of its antecedent (S. § 151. R. 1). = ἐκεῖνη οἷανπερ. In this equivalent, ἐκεῖνη follows παραπλήσια (S. § 195. 1), and οἷανπερ is constructed with ἐχρήτο (S. § 167). Reference is here had to the 300 Greeks, who under Xenias accompanied Cyrus to the capital, where his father lay sick. Cf. I. 1. § 2. — καλούς = less brave and faithful. — τοῦτω, i. e. Cyrus.

19. τῆς πρόσθεν, sc. πράξεως. — ἀξιοῦν. Supply δοκεῖ μοι, from § 18. — ἥ πείσαντα, *either having persuaded*, viz. by holding out greater pecuniary inducements. — πρὸς φίλαν = φιλικῶς. So Brod., Zeun., Weisk., and Krüg. Cf. Mt. § 591. s. where examples are furnished of πρὸς with the accus. taken in an adverbial sense. Schneid., Hutch., Born., Popp., interpret: *in terram pacatam*, on the ground that the idea of φιλικῶς is contained in πεισθέντα. — ὡς after ἐπόμενοι is to be taken with ἐπολέμεθα. The transposition of this particle is quite frequent, and its position depends mostly upon euphony. Cf. Butt. § 139. N. 4. — πρόθυμοι, *zealous, ready* to do him any service. — πρὸς ταῦτα, *in respect to those things*, viz. the subjects of inquiry.

20. οἱ ἥρωτες Κύρον τὰ δόξαντα, *who put to Cyrus the questions which had been resolved on*. — Ἀβροκόμαν, Abrocomas, a Persian

satrap, who commanded one of the divisions of the king's forces, but did not participate in the battle at Cunaxa having arrived too late. Cf. I. 7. § 12. — *ἐχθρὸν ἄνδρα*, i. e. an enemy. *ἀνὴρ* joined with a subst. or adj. forms a periphrasis for a subst. Cf. I. 8. § 1; Mt. § 430. 6. — *ἀκούει—εἶναι*. Verbs of hearing and learning take the participle, when a fact is adduced, which is heard with one's own ears; the infinitive, when the information of the fact is received from others. Cf. Mt. § 549. 6. *Obs.* 2; Rost § 129. 4. c. — *τῷ Εὐφράτῃ ποταμῷ*. This celebrated river rises in the mountains of Armenia, and flowing southwardly, somewhat in the form of a crescent, through Syria and Mesopotamia, empties itself into the Persian gulf. — *δώδεκα σταθμούς*. Cyrus seems purposely to have fallen short of the real distance, as we find that they marched nineteen stations before they reached the river at Thapsacus. — *τὴν δίκην — ἐπιθεῖναι*, to inflict punishment.

21. *προσαιοῦσι δὲ μισθὸν*, asking an increase of pay. Krüg. makes it = *πρὸς τούτῳ ὃν ἤδη ἔφερον ἄλλον μισθὸν αἰτοῦσιν*. — *οὐδ' αὖ τούτου ὅν* (S. § 151. R. 1), of which equivalent, *τούτου* follows *ἡμόλιον* implying comparison (S. § 186. 2), and *ὅν* (i. e. *οὐδ'*) referring to *μισθόν* is governed by *ἔφερον* = *ἐλάμβανον*. Bloom. on Thucyd. III. 17. § 3, says that the mid. form of *φέρω* in this sense is far more usual. — *τοῦ μηνός*, each month, a gen. of time. Cf. Butt. § 132. 4. b. — *ἐν γὰρ τῷ φανερῷ*, at least openly. Although strong suspicions were still entertained respecting the real object of the expedition, yet no open avowal of it was made either by Cyrus or those in his confidence.

CHAPTER IV.

1. *τὸν Σάρον ποταμόν*. The river Sarus rises in Cappadocia, and flowing through Cilicia falls into the Cilician sea. The Pyramus (*τὸν Πύραμον*) is a larger and longer stream, nearly parallel with the Sarus and flowing into the Sinus Issicus. — *Ἰσσοῖς*. Issus lay on the N. E. side of the head of the Sinus Issicus. Steph. says that it was called, Nicopolis, *city of victory*, on account of the great battle fought there between Alexander and Darius.

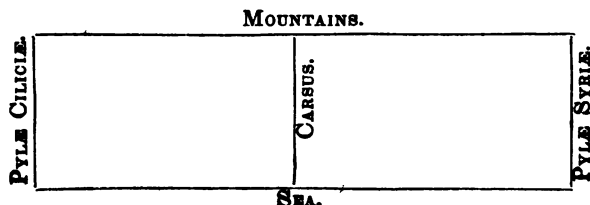
2. *ἐκ Πελοποννήσου νῆες*, viz. those sent by the Lacedemonians to the aid of Cyrus. — *ἐπ' αὐταῖς*, over them. — *ἤγειτο*. Some translate: *via dux erat*. But then we should expect *αὐταῖς* instead of *αὐτῶν*. Cf. Mt. § 360. a. When followed by the gen. it signifies *to rule, command*. See Mt. § 359. 3. That this is the signification of the verb here, is confirmed by *ναῖς ἐκέραις* which follows. Cf. I. 2. § 21. — *ἐξ Ἐπείρου* is to be taken with *ἤγειτο*. — *ἐτέρας*, = *propterea*, be-

sides. Cf. N. on I. 5. § 5. Tamos was a native of Memphis. After the death of his patron, he fled with his ships into Egypt, and was there murdered by King Psammitichus. — *ὅτε.* With Born., and Dind., I prefer this reading instead of *ὅτι* the common one. Poppo connects *συνεπολέμει* with *ἦν*, and makes *πρὸς αὐτόν* refer to Tissaphernes. But *καὶ* evidently connects *συνεπολέμει* with *ἐπολιόρκει*. As Chirisophus has now joined the expedition, we will give a tabular list of the number of troops led by each general.

COMMANDERS	HEAVY ARMED.	LIGHT ARMED.	TOTAL.
Xenias	4000		4000
Proxenus	1500	500	2000
Sophanetus Stymph.	1000		1000
Socrates	500		500
Pasion	300	300	600
Menon	1000	500	1500
Clearchus	1000	1000	2000
Sosias	300		300
Sophanetus Arcad.	1000		1000
Chirisophus	700		700
	11300	2300	13600

If we read *Πασιων εἰς ἑπτακοσίους ἄνδρας* in I. 2. § 3, the sum here given will harmonize with the number reviewed by Cyrus (I. 2. § 9) + the force led by Chirisophus. Cf. N. I. 2. § 3. — *ἄρμουν*, lay at anchor. — *παρά*, near, alongside.

4. *ἐπὶ πύλας κ. τ. λ.*, to the gates of Cilicia and Syria, usually called *Pylæ Syriæ*. Cf. N. on I. 2. § 22. — *ἦσαν δὲ ταῦτα*. Weiske conjectures that *ἦσαν δ' ἐνταῦθα* is the true reading, on the ground that *πύλαι* is a name given to narrow straits between two mountains rather than to fortresses. But *τείχη* and *πύλαι* may easily be used as synonymous; and as it respects the apparently conflicting phrase, *τὰ τεῖχη εἰς τὴν θάλατταν καθήκοντα*, why, as Krüger remarks, could not fortresses have been so constructed, that they might truly be said *εἰς θάλατταν καθήκειν*? The following figure will illustrate the position of this pass.



—τὸ μὲν ἰσθθον, *the inner one*, i. e. the Cilician gate. ἰσθθον preceded by the art. = an adj. Cf. Butt. § 125. 6. We should have expected the article τὸ repeated before πρὸ τῆς Κιλικίας, as in the next clause τὸ πρὸ τῆς Συρίας. Cf. Mt. § 277. a; Butt. § 125. 3. — τὸ μέσον τῶν τευχῶν ἦσαν σταδίοι. In this clause, τὸ μέσον (Cf. Mt. § 269; S. § 138. 2) is the subject of ἦσαν, which takes its number from σταδίοι, the predicate-nominative, that being nearest to the verb. See Mt. § 305. — στενῇ, *narrow*. This being a relative term must be determined by the subject to which it refers. Rennell remarks that “when Xenophon says the pass was narrow (στενῇ), he could only mean in reference to a front formed for an attack; since there was width for a fortress, and one too, large enough to contain a considerable force.” — ἡλιβατοί. Some derive this word, which is always an epithet of πέτρῃ, from ἥλιος, *the sun*, and βαίρω, *to go*, giving it the signification, *sun-reaching, sun-extending = high, towering*. But from the inappropriateness of this, as an epithet of caves and of Tartarus (Cf. Hesiod *Θ.* 483; Eurip. Hippol. 732), Buttmann (Lexil. No. 61) prefers the etymology, which supposes it an abridgement of ἡλιτόβατος, according to the analogy of ἡλιτόμηρος, ἡλιτόεργος, in which words lie the idea of *missing or failing in*; so that ἡλιβατος, would express the facility of making a false step in ascending a precipitous height or descending a steep declivity. Passow prefers this derivation of the word, adding, however, another ΑΛΩ, ἀλάσμαι, *that from which the footstep slips*. It appears then from these eminent authorities, that ἡλιβατος has the general signification, *a steep ascent difficult or impossible to be climbed*. The overhanging and inaccessible cliffs here spoken of, were on the left hand of one going from Cilicia into Syria. — πύλαι, *gates*, not fortresses as above in ἦσαν δὲ ταῦτα δύο τείχη.

5. εἰσω καὶ ἔξω τῶν πυλῶν, *within* (i. e. between the fortresses) *and without the fortresses* (i. e. on the Syrian side). The reason is given in the next clause. — βιασάμενος τοὺς πολεμίους, *having forced the enemy* (from their position). — παρλιθοῖεν, sc. οἱ ὀπίσται. — φυλάττειν, sc. οἱ πολέμοι. — ἤκουσε Κύρον—ἔντα = ἤκουσε ὅτι Κύρος ἦν (S. § 222. 2). — τριάκοντα μυριάδας στρατιᾶς. The Persian kings, especially in the latter years of the empire, seldom took the field without having assembled a vast army. They did not reflect that an undisciplined army was weak in proportion to its numbers; or that a few thousand well disciplined and veteran troops, were far superior to countless myriads of raw inexperienced men. Notwithstanding the terrible lessons, which, from the time of Darius Hystaspis, they had received from the Greeks, they clung to the belief that numbers constituted the main strength of an army, until Darius Codomanus vainly and for the last time assembled immense masses of his

subjects, to be broken and trampled down by the Macedonian phalanx and the Thessalian cavalry.

6. *Μυριάδρον*, *Myriandrus*, here located by Xenophon in Syria, but by Scylax and Strabo, in Cilicia, was a place of considerable trade, being originally a Phœnician settlement and partaking of the enterprise and commercial spirit of the mother country. — *ὀκιάδες*, *merchant ships*. These ships differed in structure from vessels of war, being oval with broad bottoms. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 877. The Schol. on Thucyd. VI. 43, thus enumerates the different kinds of vessels there referred to, *τριήρεις ταχέαια*, *τριήρεις στρατιώτιδες*, *πεντηκόντοροι*, *ἱπᾶγωγοί*, *πλοῖα*, *ὀκιάδες*. "Of these last two, the *πλοῖα* were *barges* attending on the triremes, the *ὀκιάδες* were vessels of burden serving as *transports*." Bloom.

7. *Ἐνταῦθα ἔμειναν ἡμέρας ἐπτά* to unload, as Rennell suggests, the stores and provisions brought in the fleet, which, as he now was to leave the sea coast, could accompany him no farther. *τὰ πλεῖστον ἀξία*, *most valuable effects*. Cf. N. on I. 3. § 12. — *μὲν τοῖς πλεῖστοις ἰδόκουν*. So Dind., Born., Pop., and Krüg., edit in place of *μὲν τοι πλεῖστοις ἰδόνει*, the common reading. Krüger would mentally supply, *ἄλλοι δ' ἄλλως ἰδόξαζον*. — *ὅτι τοὺς στρατιώτας κ. τ. λ.* The order is: *Κύρος εἰα τὸν Κλέαρχον ἔχειν τοὺς στρατιώτας κ. τ. λ.* Render *ὡς ἀπionτας, with the expectation of returning*. Cf. N. on I. 1. § 10. — *καὶ οὐ πρὸς βασιλέα*, sc. *Ἰόντας*. — *διῆλθε λόγος*, *a rumor spread abroad*. — *ὅτι διώκοι*. In the *orat. obliqua*, the opt. without *ἄν* is put after *ὅτε*, *ὡς*, *ὅτι*, etc., whatever may be the time designated by the verb. Cf. Mt. § 529. 2. — *οἱ μὲν εὐχοντο*, *some earnestly wished*. *εὐχομαι* is never found in the *Anabasis*, and rarely in the other writings of Xenophon, with the augment *ἤν*. — *ἀλώσουσιντο*. The fut. middle here = fut. passive. Cf. Rost § 114. 1. N. 1; S. § 207. N. 6.

8. *Ἀπολελοῦσιν ἡμᾶς*? *have deserted us*. — *ἐπιστάσθωσαν*, pres. imperat. mid. of *ἐπισταμαι*. — *ἀποδιεδράκασιν* — *ἀποπεφεύγασιν*. An obvious distinction is here made between these words. The former signifies to *abscond so as not to be found*; the latter, to *flee away so as to evade pursuit*. — *οἴχονται*, *are gone*. *οἴχομαι* has not only the signification of the present, *I depart, am in the act of departing*; but also the force of the perfect, *I am gone*, and in this sense is the opposite of *ἦκα*, *I am come*. — *μὰ τοὺς θεοὺς*. When *μὰ* stands alone it serves as a negative. Cf. Butt p. 430; S. § 171. N. 1. — *διώξω*. The more usual form is *διώξομαι*. Cf. Butt. § 113. 4. — *τις καὶ αὐτοὺς*. When *τις* stands for a whole class rather than for an individual, it is referred to by a plur. pron. Cf. Mt. § 434. 2. b. — *ἰόντων*. The common reading, *όντων ἄν* is retained by Hutch., and Weisk.; but

Matthiæ (§ 599. e) has clearly shown that *ἄν* cannot be joined with an imperative. It is rejected by Steph., Pors., Schneid., Dind., Born. Pop., and Krüg. — *περὶ ἡμᾶς*, towards us. Cf. I. 6. § 8; III. 2. § 20. — *Καίτοι γε—ἀλλ’*, although—yet. — *Τρᾶλλει*. Tralles was an opulent city of Lydia not far from Magnesia. — *στερήσονται = στερηθήσονται*. Cf. Butt. § 113. 5; Mt. § 496. 8; S. § 207. N. 6. — *τῆς . . . ἀρετῆς*. Cyrus seems to have reposed considerable confidence in these generals, especially in Xenias. See I. 1. § 2; 2. § 1.

9. *εἴ τις*, lit. *if any one* = *whoever, all who*. Render *εἴ τις καὶ, even those who*. — *ἀρετῇν*, *humanitatem, clementiam*. — *προθυμότερον*, with greater alacrity. — *Χάλον*. Hutch. says the name of this river cannot elsewhere be found. — *θεοὺς ἐνόμεζον*. Derceto the mother of Semiramis the celebrated queen of Assyria, having thrown herself into the sea, became partially transformed into a fish. Afterward the Syrians paying her divine honors, abstained from eating fish, regarding them as sacred. Semiramis after her death, was said to be changed into a dove, and hence the worship of that bird among the Syrians and Assyrians. *ἐνόμεζον = νομίζοντι*. — *Παρνατίδος ἦσαν*, belonged to *Parysatis*. — *εἰς ζώνην*. The Persian kings assigned to the cities and villages of the empire, the duty of supplying their queens and other favorites with articles of luxury. Corn. Nep. says, that Artaxerxes gave a domicile to Themistocles at Magnesia, which city was to supply him with bread; Lampascus, with wine; and Myus, with viands. In the present instance, these villages were to keep the queen-dowager in girdles. The amount of this tax would of course depend upon her caprice and prodigality.

10. *Δαρδάνιος*, “*fluvius aliis scriptoribus ignotus*.” Hutch. — Poppo makes *ἄρξαρτος = ἄρχορτος*. “*qui ad Cyri adventum usque præfectus fuerat*.” Krüg. This satrap must not be confounded with the Belesis, who conspired with Arbaces against Sardanapalus, and was afterwards governor of Babylon. Cf. VII. 8. § 25. — *ῥεῖαι*, sc. *ἔτους*, seasons (of the year). — *Κύρος—ἐξέκοψε*. It is an old maxim: *Qui facit per alium, facit per se*. — *αὐτὸν*, i. e. the park.

11. *ἐπὶ τὸν Εὐφράτην ποταμὸν*. Cyrus struck the river at Thapsacus, a famous ford, crossed by Darius after his defeat at Issus, and three years after by Alexander previous to the battle of Arbela. In his march to this place he passed through the northern borders of Syria Proper, having the mountains, which lie along the eastern shore of the Mediterranean, upon his right. — *Ἐνταῦθα ἵμιναν ἡμέρας πέντε*. His detention here was owing probably to the unwillingness of the army to march against the king. — *ἡ ὁδὸς*, the expedition. “*expeditio bellica*.” Born.

12. *ἐχάλεπαινον τοῖς στρατηγοῖς, were enraged at the generals.* Well they might be indignant, having been inveigled away so far from home, and kept in ignorance of the real nature of the expedition, until it was too late to abandon it. — αὐτοῖς—κρύπτειν = ὅτι αὐτοὶ ἔκρυπτον. See Mt. § 499. — οὐκ ἔφασαν λέγειν. Cf. N. on I. 3. § 1. — ἐὰν μὴ, *unless*. Cf. S. § 224. 3. — τις i. e. *Cyrus*. Without a subst. τις signifies, *some one, a certain one*. S. § 148. 2. — χρεῖματα. Krüger says, “hic non de stipendiis, sed de donis sermo est.” But Sturz rightly interprets, *stipendia, wages*. — ὡσπερ καὶ, sc. δοθῆναι, *the same as (was given)*. — καὶ ταῦτα, *and that too*. Cf. Passow, No. 12; Mt. § 470. 6; Butt. § 150. p. 436. The peaceful character of the former ἀνάβασις of Cyrus to Babylon, contrasted with the toilsome and perilous expedition in which he was now engaged, is used by the soldiers as an additional reason, why they should receive as high wages as those, who went up with Xenias (I. 1. § 2). — ἰόντων, sc. αὐτῶν. See N. on πρόλοισιν, I. 2. § 17.

13. *μνᾶς*. The *mina* was a name given not to a coin but to a sum = 100 drachma. The old Attic δραχμή = 17 cents 5–93 mills; the later δραχμή = 16 cents, 5–22 mills. A *mina* or 100 of the former = \$17. 59; of the latter. \$16.52. Hussey (*Ancient Weights &c.* pp. 47, 48) makes the drachma = 9.72 pence, or, about 18 cents 0–55 mills. — ἐπὶ αὐτῶν — ἥκωσι. Cf. N. on ἀν' ἑλθοῦσι, I. 3. § 15. — μέχρις αὖ καταστάσῃ x. τ. λ. It seems by this, that the pay of mercenaries ceased in whole or part, when the enterprise for which they were employed was achieved. — τὸ—πολὺ, *the greater part*. Cf. Mt. § 266. — τοῦ Ἑλληνικοῦ = τῶν Ἑλλήνων. Cf. Mt. § 445. d. — Μένων δὲ. A glimpse is here given of the character of Menon, who, from the account given of him (II. 6. §§ 21–9), seems to have been a compound of every thing base and wicked. — χωρὶς τῶν ἄλλων, *apart from the others*, i. e. from the divisions led by the other generals.

14. *Ἄνδρες, men, soldiers*, here a term of honor. — πλείον προτιμήσεσθε (= προτιμηθήσεσθε), *you will be far more honored*. The composite προ is here redundant, the comparison being expressed by πλείον. “Many grammatical pleonasms,” says Matth. (§ 636. Obs.) “are not so in a rhetorical view, as they serve to give distinctness or force to the expression.” — Τί οὖν κελεύω ποιῆσαι; A rhetorical question, serving to call attention to what the speaker was about to say. — ἵμας χρῆναι, *that you ought*. χρῆναι has here a personal construction. Cf. Butt. § 129. 10. — Κύρω, i. e. to the proposals of Cyrus.

15. γὰρ serves to introduce the reason why Menon's troops should first cross the Euphrates. — ψηφίσαντας is derived from ψῆφος, *a small stone or pebble*, (Lat. *calculus*), used in reckoning on an abacus,

whence ψηφίζω, *I calculate*; and also in voting, whence ψηφίζομαι, *I vote, I resolve*. It is here used metaphorically, as the method of voting in the army was doubtless by a show of hands (χειροτονία). Cf. Man. Clas. Lit. p. 510; Smith's Dict. Gr. and Rom. Antiq. p. 805. — χάριν εἰσεται Κύρος καὶ ἀποδώσει, *Cyrus will be grateful (to you) and repay (the favor)*. Cf. Vig. p. 56. εἰσομαι fut. mid. of εἶδω, used chiefly by the Attics instead of εἰδήσω. See Butt. Irreg. Verbs p. 78; Mt. § 231. — ἐπίσταται δ' εἰ τις καὶ ἄλλος, *and he knows (how to do this, i. e. requite a favor) if any other one (does)*.

— ἀποψηφίσονται, *decide not (to follow Cyrus)*. ἀπό in composition has sometimes a privative force. Cf. Vig. p. 222. XVII. — ἄπιμεν μὲν ἅπαντες εἰς τοῦμπαλιν (i. e. τὸ ἱμπαλιν), *we shall all (both Greeks and Barbarians) return*. The verb is changed to the 1 pers., because with ἅπαντες it is used in its most extensive sense. For its fut. signif., cf. S. § 209. N. 3. — εἰς φρούρια καὶ εἰς λοχαγίας, *for commanders of citadels and companies*. — ἄλλου οὐτινος = ἄλλο οὐτινος (S. § 151. 2). ἄλλο (i. e. ἄλλον) is constructed with τεύξεσθαι Κύρου, according to the formula, *τευχγάνειν τί-τινος* (Mt. § 328. 5. Obs). Sturz finds no attraction in ἄλλον, but constructs it with Κύνου, as forming a double gen. after τεύξεσθαι. So Carmichæl, Gr. Verbs, p. 289.

16. ἥσθετο διαβεβηκότας = ἥσθετο ὅτι (ἐκεῖνοι) διεβεβήκεσαν, or ἥσθετο ὅτι (ἐκεῖνοι) διαβεβηκότας εἶεν. — Γλοῦν, *Glus*, son of Tamos the admiral of Cyrus. — ἥδη, *now*. The implication is that this award of praise would be followed by a more substantial expression of his gratitude. — ὅπως, *in order that*. ὅπως has here the *telic* (τελικῶς) sense, i. e. it marks the end or purpose of an action. When it marks the result or upshot of an action, it is said to be used in an *ecclatic* (ἐκκλητικῶς) sense, and is translated *so that*. — ἐπαινέσεται. Another example of the fut. act. is found V. 5. § 8, although the fut. mid. with an active signif. is the more usual form. Cf. Butt. § 113. N. 7; S. § 207. N. 5. — μηκέτι με Κυρον νομίζετε, *think me no longer Cyrus*, = *think my nature wholly changed from what it now is*.

17. εὖχοντο αὐτὸν εὐτυχῆσαι, *wished him success (in his enterprise)*. — δίδραυε, *he* (i. e. Cyrus) *began to cross over*. — ἀνωτέω. Some adverbs derived from obsolete adjectives end in ω instead of ως, and in the same manner (i. e. in ω) form their degrees of comparison. Cf. Butt. § 115. 6; Thiersch § 71.

18. διαβατός, *fordable*. Verbals in τος have often the idea of capability or possibility, like the Eng. *ile, ble*. Cf. Butt. §§ 102. N. 2: 134. 8. — πεζῇ (i. e. πορευομένοις πεζῇ), *to those going on foot*, is a dat. of *manner* opposed to πλοίοις. Butt. (§ 115. 4) makes πεζῇ, κοινῇ, ἰδίᾳ, δημοσίᾳ, etc., supply the place of adverbs. Cf. Mt. § 400. 5. —

— εἰ μὴ τότε, *except then*. — ἀλλὰ = ἀλλὰ μόνον. — θεῖον εἶναι, *divino consilio factum*. Sturz. It is said that a bridge was afterwards thrown across the river at this place, upon which the armies of Darius and Alexander crossed over. — ὑποχωρήσαι, *to submit*: lit. *to give place*. — ὡς βασιλεύσουσι, *as to its future king*.

19. τῆς Συρίας, i. e. Mesopotamia, the general name Syria being given by the Greeks not only to Syria Proper, but also to Mesopotamia, (μέσος, ποταμός,) lying between the Tigris and Euphrates. Xenophon (I. 5. §1) calls the southern part of Mesopotamia, Arabia. The Hebrew name for Mesopotamia was אֲרָם, *Syria of the two rivers*, or *Aramea*. Cf. Gen. 24: 10. Syria Proper, or Western Syria, was called אֲרָם. Cf. Judg. 3: 10; 1 K. 10: 29. — τὸν Ἀράτην. This river is now called Khabour from its former name Chaboras. Xenophon has given the name Araxes to this stream, and Phasis to the Araxes or Arras of Armenia. Cf. IV. 6. §4; Rennell, p. 205. — μεταδίδου. For the construction, cf. S. §181. 1. — ἐπισυλίσαντο, *and furnished themselves with provisions*.

CHAPTER V.

1. Ἀραβίας. Cf. N. on I. 4. §19. — σταθμούς ἐρήμους. The southern part of Mesopotamia was dry and sterile. It will be seen that Cyrus made longer marches through this desert region, than where the country was fertile and populous, the reason for which is given, I. 5. §§7, 9. — ἅπαν, (ἅμα and πᾶς,) qualifies ὅμαλόν. — ἀψινθίου δὲ πλήρης, *full of wormwood*, i. e. the surface of the earth was covered with this plant. So ἀνὴρ πλήρης λέπρας, *a man full of* (i. e. fully covered with) *leprosy*. Luke 5: 12.

2. Θηρία δὲ παντοῖα, sc. ἐνῆν. — ὄνοι ἄγριοι, *wild asses*. For a graphic description of this animal, cf. Job 39: 5-9. See also Gen. 16: 12, where as illustrative of the lawless wandering habits of Ishmael and his descendants, it is said that he shall be אֲרָם, אֲרָם, lit. *a wild ass of a man*. אֲרָם, *wild ass*, is derived from אָרַם, *to run swiftly*. — στρουθοὶ αἰ μεγάλοι, *ostriches*. στρουθοὶ alone usually signifies *sparrows*. — ὠτιδες, *bustards*. Buffon says, that the name is derived from the long feathers near the ears. — δορκάδες, *gazelles*, or *roe deer*, remarkable for the beauty of their eyes and sharpness of sight. — ἐπεὶ τις διώκοι, *when any one pursued* (them) = as often as they were pursued. The opt. is used with ἐπεὶ when the discourse is concerning a past action often repeated. Cf. Mt. §521; Butt. §139. N. 6. — προδραμόντες, *having outstripped* (their pursuers). —

ἄν ἵστασαν. Dind. omits ἄν, but following Born., Pop., and Krüg., I have retained it. Butt. (§ 139. N. 5.) says that this particle often gives to the indic. the sense of a *customary* action. So also Mt. § 599. 2. *a. ἵστασαν* is a syncopated form of the pluperf. (Butt. § 107. 3) = imperf. (S. § 209. N. 4). — ταῦτόν ἐπολοῦν, i. e. they again ran on in advance and then halted. — οὐκ ἦν λαβεῖν, sc. αὐτοῖς, *it was not possible to take* (them). Butt. (§ 150. p. 438) remarks, that *ἔνεστι* refers to the physical possibility, *it is possible*; *ἔξεστιν* to the moral, *it is lawful, one may*; *ἔστι* stands indefinite between the two, *it may or can be done*. — εἰ μὴ διαστάντες οἱ ἵπποις θηρῶεν διαδεχόμενοι τοῖς ἵπποις, *unless standing at intervals, the horsemen hunt them, succeeding one another with* (fresh) horses. διαδέχομαι, *to receive through*, sc. others. Hence, *to receive in succession*, or, *succeed to one another*. Here the pursuit was received through the series of horsemen, until the animal was taken, or the relays were all exhausted. θηρῶεν. Cf. S. § 87. N. 2. τοῖς ἵπποις denotes the *means*. S. § 198. — τοῖς ἑλαφείοις, sc. κρέουσιν. — δέ is said by Hoog. (p. 38) to elegantly close a sentence either disjunctively or adversatively.

3. ταχὺ ἐπαύοντο, *quickly cease*, i. e. give up the pursuit. — ἀπεσπᾶτο. It is unnecessary here to repeat the various readings of this word. I have followed the one which Dindorf on the conjecture of Buttman has adopted. The mid. ἀποσπᾶμαι signifies *to remove or tear one's self away from*. “*vi se abripere*.” Sturz. πολλὴ γὰρ ἀπεσπᾶτο φεύγουσα may be rendered, *for flying* (i. e. in its flight) *it ran far in advance*; or, (making the participle express the principal action, and the verb accessory (Mt. p. 966), *for it fled away running far ahead*. — ποσὶ and πτέρυξιν follow *χωμένην*. Cf. S. § 198. N. 1. — δρόμῳ, *in running* (S. § 197. 2), is opposed to ἄρασα (sc. *ἐαντήν*), *in raising* (itself) *up*. — ὥσπερ ἰστίῳ is to be joined in sense to ταῖς δὲ πτέρυξιν ἄρασα. “Nothing can be more entertaining than the sight of the ostrich when excited to full speed; the wings by their rapid but unwearied vibrations, equally serving them for sails and oars, while their feet, no less assisting in conveying them out of sight, seem to be insensible of fatigue.” Encyc. Rel. Knowl. p. 896. — ταχὺ ἀνίστασθαι, *suddenly starts them*. — ἔστι λαμβάνειν. See N. on ἦν λαβεῖν, § 2. — βραχὺν, *a little* (distance).

4. ἐρήμη. Krüg. thinks that this city was deserted by the inhabitants through fear of Cyrus. — Κορσωτή, *Corsothe*, the site of which seems to correspond to a spot where are now the ruins of a large city called Erzi or Irsh. — Μασκᾶ. Dor. gen. of Μασκᾶς. Cf. S. § 31. N. 3. Dindorf accents Μάσκα.

5. Πύλας, i. e. the Pylæ Babylonise, through which the route lay from Mesopotamia to Babylonia. — ἄλλο οὐδὲν δένδρον. As no

tree has been previously spoken of, *ἄλλο* must be considered redundant. "Verti potest *præterea*." Krüg. Cf. *τέρας*, I. 4. § 2; *ἄλλοι δὲ ἦσαν*, I. 7. § 11 — *ψιλή*, bare (of trees or herbage). — *ὄνους ἀλέτας*. Hesych. interprets *ὄνος*· ὁ ἀνώτερος λίθος τοῦ μύλου, *the upper millstone*. Hutch. thinks that it was so called, because asses were employed in turning the larger millstones. See Matt. 18 : 6, where the upper millstone is called *μύλος ὀνικός*. The smaller stones were turned by females of the lowest condition. Cf. Jahn Arch. §§ 138, 139; Rob. Lex. N. T. art. *μύλος* — *ἀνταγοράζοντες*, *purchasing in return*. It is evident from this, as well as other passages, that Babylon was indebted to the countries lying up the Euphrates, for many of the conveniences and even necessities of life. For a valuable article on the commerce of Babylon, see Bib. Repos. Vol. VII. pp. 364-90.

6. *Λυδία ἀγορή*. Larch. observes from Herod. I. 155. 157, that the Lydians had practised stall-keeping and trade from the time of the elder Cyrus, who by depriving them of the use of arms, had rendered them effeminate. Hence the proverb, *Λυδὸς καπηλεύει*. — *ἀλεύρων ἢ ἀρίτων*, *wheat flour or barley meal*. So Sturz defines these words. But why flour so different as that of wheat and barley should be held at the same price, has puzzled critics and editors not a little. To avoid this difficulty Muretus suggests the erasure of *ἀλεύρων ἢ*, as being added by some one, who thought it a synonyme of *ἀρίτων*. Krüg. defines *ἀρίται*, *farina crassior*; *ἄλευρα* *farina tenuior et magis elaborata*, and avoids the difficulty above suggested by referring to the great want of provisions, or the comparative abundance of *ἄλευρα*. — *τεττάρων σίγλων*. As six *ὀβολοί* = *δραχμή*, i. e. 17 cents 5-93 mills (Cf. N. on I. 4. § 13), seven and a half *ὀβολοί* or the Persian *σίγλος* = 22 cents. — *δύναται*, *is worth*. — *ὀβολοὺς* properly depends upon an infinitive after *δύναται*, such as *φέρειν*; or it may be regarded as synecdochial. — *καπτήν δύο χοίνικας*. The capacity of the *χοίνιξ*, upon which that of the *καπτήν* here depends, is differently given, some making it = three cotylæ; while other authorities make it = four, and some even, eight cotylæ. A cotyla = .4955 of a pint English. — *ἐχέει*, *contains*: lit. *gives place or room*. A vessel is trop. said to *make room* for a given quantity, when it will contain it.

7. *Ἦν δὲ τούτων τῶν σταθμῶν οὓς πάνν μακροὺς ἤλανεν*, *there were (some) of these days'-marches which he made very long*. *ἔστι* is commonly employed even before the plur. relative, although the plur. *εἰσὶ* is sometimes found (Cf. II. 5. § 18), and the imperf. *ἦν*. Cf. Butt. p. 438; Mt. § 482. Obs. 1; S. § 157. N. 1. *σταθμῶν* is constructed with *ἦν* — *οὓς* = *ἦν ἐνιοι οὓς* (Mt. § 482; S. § 150. 5); fully, *ἦν ἐνιοι τούτων τῶν σταθμῶν οὓς*. The relative *οὓς* may be referred to Butt. § 131. 3; S. § 164, because it represents *σταθμοὺς*, which in this connection sig-

nifies the distance passed over (*τὴν ἡλίσσον*). Rennell (p. 86) says that these marches refer particularly to the hilly desert between Corsothe and the Pylæ — *ὁπότε—βούλοιο*. Cf. N. on *ἔπει—διώκοι*, I. 5. § 2. — *διατελέσαι*, sc. *τὴν ὁδόν*. — *χιλόν*, provender for the beasts of burden and cavalry horses. — *Καὶ δὴ ποτε*, and once indeed. These particles introduce an illustration of the haste with which Cyrus urged on his forces. Cf. Hoog. p. 90. — *τοῦ βαρβαρικοῦ στρατοῦ* follows *λαβόντας*, because the action of the verb refers only to a part of the object. Cf. Mt. § 323. b. — *συνεμβιβάζειν*, to assist in extricating. The student should note the force of the composite *σύν* and *ἐκ*.

8. *ὥσπερ ὀργῇ*. Dind. and Pop. connect these words with the preceding clause. But why should Glus and Pigres be in a rage at executing as leaders a commission, to which when commanded, the *Πίρσαι οἱ κρᾶτιστοι* gave their personal service with such alacrity? Why did Cyrus retain Pigres in a post of honor (Cf. I. 8. § 12), if he showed so little zeal in his master's cause? Hutch., Born., and Krüg., rightly therefore connect *ὥσπερ ὀργῇ* with the following clause. — *συνεπισπεῖσαι*, to assist in hastening on. There is great beauty and force in these compound words. — *Ἐνθα δὲ*, then truly. — *μέρος τι*, a specimen, example. — *Ῥίπαντες*. This shows the alacrity with which they executed his command. — *κάνδυς*, cloaks or gowns with wide sleeves worn over the tunics, common to kings, generals, and private soldiers; only those worn by kings were of purple, those worn by high officers, scarlet or purple with white spots, while the soldiers wore such as were made of coarser materials. Cf. Cyr. I. 3. § 2; VIII. 3. § 10; Curt. III. 3. § 18. Yates says, that in the Persepolitan sculptures, nearly all the principal personages are clothed in the *κάνδυς* — *κετο*, imperf. mid. 3 plur. of the imaginary *ἔημι*, *I go*. Some recent critics however reject this middle and write with the aspirate *ἔμαι*, *I send myself, I hasten*, from *ἔημι*, *I send*. Cf. Mt. § 214. 4; Carmichael Gr. Verbs, p. 97. — *περὶ βέλους*, for a prize: lit. for victory. The Persian noblemen are represented as running with as much ardor to raise the waggons from the mud, as the foot racers contended in the Olympic games for the prize. — *καὶ* before *μᾶλλον* may be rendered *and that too, what is more*. See Butt. p. 425. — *τούτους*, i. e. *those well known*. Cf. Mt. 470. 4. — *ἀναξυρίδας*, trousers, made long and loose, as those now worn by the Orientals. The same garment seems to be referred to in Dan. 3: 21, 27, by the Chal. סרבלין, *saraballā*, which Gesen. translates *long and wide pantaloons*. Cf. Cyr. VIII. 3. § 13, with Barker's note. — *ὅν τούτοις*, i. e. the costly garments and ornaments just mentioned. — *θᾶρτον ἢ ὥς τις ἄν φερε*, sooner than one could have thought (possible). Cf. Seager's N. on Vig. p. 216. So in Lat., *credere*, *putare*, etc., are sometimes

employed, where in English we should use the plurperf. Cf. And. and Stod. Lat. Gram. § 260. II. R. 2. — *μετεώρους* = *ὥστε μετεώρους εἶναι*. An epithet is sometimes applied to a thing by way of anticipation, to show the rapidity or certainty of the act by which the quality is possessed.

9. *Τὸ δὲ σύμπαν* (sometimes *τὸ δὲ σύμπαν εἶναι*), generally, upon the whole, i. e. in all the things pertaining to the expedition. Cf. Mt. §§ 283, 545; Vig. p. 12; S. § 221. N. 3. — *δῆλος ἦν Κῦρος σπεύδων*. See N. on *δῆλος ἦν ἀκώμενος*, I. 2. § 10. — *ὅπου μὴ, unless where*. — *ὅσῳ μὲν ἄν*. Porson joins *ἄν*, (which Dind. has bracketed,) to *νομίζων*. It is generally taken with *ἔλθοι*. See Butt. § 139. 8; Mt. § 527. — The subject of *μάχεσθαι* is the same with that of *νομίζων*, because both subjects refer to the same person. Cf. S. § 158. N. 2. — *Καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν*, it was evident to any one giving (the subject) attention = *any one upon reflection might see*. Bloomfield says that *προσέχοντι τὸν νοῦν*, paying attention to, receives this sense from the article, *νοῦν ἔχειν* denoting to be knowing, or clever. — *συνιδεῖν ἦν — ἀρχή — οὕσα* = *συνιδεῖν ἦν ὅτι ἡ ἀρχὴ ἦν*. — *πλήθει χώρας καὶ ἀνθρώπων*, from its extent of country and number of men. — *διὰ ταχέων* = *ταχέως*. The sense of this passage is that the very circumstances which made the Persian empire formidable, if time were given to collect its vast resources, would render it a more easy prey to the invader, should it be suddenly attacked.

10. *κατὰ τοὺς ἐρήμους σταθμοὺς*, i. e. opposite the desert, through which they were thirteen days in marching (I. 5. § 5). — *οχεδίσαις*, sc. *ναοὶ*, lit. (vessels) *hastily constructed*, i. e. rafts, floats, etc. — *ὥδε, thus, in this manner*. — *χόρτου κούφου*, light (i. e. dry) fodder, hay. — *εἶτα συνῆγον καὶ συνέσπων*, then they brought them (i. e. the skins) together and sewed them. *συνέσπων*, 3 pers. plur. imperf. indic. of *συσπᾶω*. — *ὥς, so that*. Cf. II. § 10; V. 6. § 12. — *τῆς πάρφης*, i. e. the *χόρτος κούφος* enclosed in the skins. — *βαλάνου*, date. This country abounded in palm trees, from the fruit of which was made a very agreeable wine. Cf. II. 3. §§ 14, 16. — *τοῦτο* is put in the neuter, because *μελίνης* to which it refers, denotes an inanimate thing. Cf. Mt. § 439; S. § 137. N. 2.

11. *Ἀμφιβελόντων τι*, disputing about something. — *κρίνας ἀδικεῖν τὸν τοῦ Μένωνος*, judging one of Menon's soldiers to have been in the wrong, i. e. to have occasioned the disturbance. *ἀδικεῖν* = *ἡδικοῦναι*. — *ἦλεγεν*, sc. *τὸ αὐτοῦ πάθος*. Cf. § 14, infra. — *ὀργελλοντο λαχρυῶς*, were greatly enraged.

12. *τὴν ἀγορὰν*. i. e. the provisions brought across the river from Charmande. — *ἀφιππύει*, rides back. — *τοῖς περὶ αὐτόν*, his attendants. Cf. Mt. §§ 589. c: 583. 1. c; Butt. § 150. p. 439. The

proper name is often used with this formula. See II. 4. § 2; Thucyd. VIII. 105. — ἔησι τῇ ἀξίνῃ. sc. οὐτόν, *threw his axe* (at him, i. e. Clearchus). To verbs of throwing the missile is joined in the dative to denote the *instrument*. — οἷτος, i. e. the one who cast the axe. — αὐτοῦ ἤμαρτεν. Cf. Mt. § 332. 7. So ἀμαρτεῖν ὁδοῦ, *to miss the way*. — ἄλλος δὲ λίθῳ, sc. ἔησι Κλέαρχον.

13. παραγγέλλει εἰς τὰ ὄπλα, *calls, to arms!* His rage did not permit him to wait for the public crier to call the soldiers together. — τὰς ἀσπίδας πρὸς τὰ γόνατα θέτας, *placing* (i. e. resting) *their shields against their knees*. Cf. "obnixo genu scuto," Corn. Nep. Chabr. I. 2. — τοιῶν δ', i. e. the cavalry. — ἐπὶ τοὺς Μένωνος, sc. στρατιώτας. — ὥστε ἐκείνους κ. τ. λ. Probably Clearchus was so incensed, that he came with little less vehemence, than if he were rushing to battle. — τρέχειν ἐπὶ τὰ ὄπλα, *ran to arms*. — Οἱ δὲ καὶ ἵστασαν ἀποροῦντες τῷ πράγματι, *others stood still, being perplexed at the affair*. οἱ δὲ responds to οἱ μὲν implied in the previous proposition.

14. ἔτυχε γὰρ ὕστερος προσιῶν, *for he happened to be last coming up*. — τάξις. Cf. N. on I. 2. § 16. — ἔθετο τὰ ὄπλα, *stood* (with his men) *in arms*. Cf. Vig. (Seager's note) p. 102. Born. interprets: *cum armis in acie consistebat*. — αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι, *while he wanted little of being stoned*. The construction may be resolved into ὀλίγου ἐδέησε αὐτόν καταλευσθῆναι, on the principle of attraction referred to in N. on δῆλος ᾧ ἀνιῶμενος, I. 2. § 11. — πρῶτες λέγοι τὸ αὐτοῦ πάθος, *he* (i. e. Proxenus) *should speak mildly of his wrong*, i. e. make a light affair of it.

15. Ἐν τοῦτω, i. e. ἐν τούτῳ τῷ χρόνῳ. Cf. Mt. § 577. — τοῖς παροῦσι τῶν πιστῶν = ἐκείνοις τῶν πιστῶν οἱ παρῆσαν, *those of his faithful attendants who were present*. These are called (I. 9. § 31) by way of honor, οἱ συντράπεζοι, *those who sat at his table, his table companions*.

16. When Cyrus came up, the altercation was probably between Clearchus and Proxenus (cf. latter part of § 14), and this accounts for his addressing them by name. — οὐκ ἴστε ὃ τι ποιεῖτε, *you know not what you are doing*, i. e. you are not aware of the consequences of your acts. See οὐ γὰρ οἶδασι τί ποιοῦσι, Luke 23: 34. On ἴστε, cf. Butt. § 109. III. 2; S. §§ 118, Εἶδω: 209. N. 4. — κακῶς — ἐχόντων. See N. on ἐννοικῶς ἔχουσιν, I. 1. § 5. — τῶν ἡμετέρων, *our affairs*. Cf. S. § 140. N. 5. — βάρβαροι does not take the article, because as Krüg. remarks, its office is performed by οὓς δρᾷτε.

17. ἐν ἑαυτῷ ἐγένετο, *came to himself*. When a man is in a violent passion, he is said in the language of metaphor to be *beside himself, out of his mind*. So when he lays aside his anger, he is said to *return or come to himself*. Cf. Acts 12: 11. See also N. on οὐκ ἴστε,

§ 16. — *κατα χάραν ἴθαρτο τὰ ὄπλα*, "*deponebant arma suo ordine et loco.*" Porppo.

CHAPTER VI.

1. Ἐντεῦθεν, i. e. from the Pylæ Babylonis (I. 5. § 5). — προίοντων, sc. αὐτῶν. Cf. N. on I. 2. § 17. — ὡς, *about.* See N. on I. 2. § 3. — Οὕτοι, i. e. οἱ ἐμπείς drawn from ἔμπων going before. — εἴ τι ἄλλο, *whatever else.* Cf. N. on I. 4. § 9. — γένει τε προσέκων βασιλεῖ, *connected by birth to the king*, i. e. a relative of the king. — τὰ πολέμια limits ἀρστοίς. Cf. Butt. § 131. 6; S. § 167. — καὶ πρόσθεν, *formerly even.* — With Bornemann I have put a full stop after πολέμησας, thus connecting καταλλαγείς δὲ with οὕτως Κῦρῳ εἵπεν to which it evidently belongs.

2. κατακάνοι ἄν. In the *orat. obliqua*, the opt. is employed without ἄν, but as it here stands in the apodosis (S. § 213. R.), ἄν accompanies it. Cf. Mt. § 529. — ἡ ζῶντας πολλοὺς αὐτῶν ἔλοι, *or take many of them alive*, i. e. make them prisoners. Repeat ἄν with ἔλοι, καλύψει, and ποιήσειεν. — καλύσει is followed by τοῦ καλεῖν (S. § 221) as the gen. of the remote, and ἐπιόντας (sc. αὐτοὺς) as the accus. of the immediate, object. Cf. Butt. §§ 131. 4; 132. 4. 1; S. § 180. 2. — ποιήσειεν ὥστε, *would cause that.* "*efficere ut.*" Sturz. — διαγγεῖλαι, *to give information, to be messengers.*

3. ἱτοίμους αὐτῷ, *ready for him.* αὐτῷ is here the *Dat. Commodi* (See N. on I. 2. § 1). — φράσαι, *to order, tell*, Bloom. (N. on Thucyd. III. 15. § 1) remarks that this signification of φράζειν is rare. Cf. II. 3. § 3. — ἐκέλευεν, sc. τὸν βασιλῆα. — πίστει, *of fidelity* (to the king).

4. Ἀναγνούς, *having read.* — ἐπτά must be joined with τοὺς ἀρστούς. Spelman remarks that the ancient writers, who treat of the affairs of Persia often speak of a council of seven, which seems to have been instituted in memory of the seven Persian noblemen, who put the Magi to death, of whom Darius Hystaspis was one. Cf. Esth. 1: 13, 14. — θύσθαι τὰ ὄπλα. Cf. N. on I. 5. § 14. This guard was employed to prevent any attempt to rescue Orontes or interrupt his trial.

5. δὲ καὶ is elliptically used for οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ, (not only this) *but he also called Clearchus*, etc. — ὅς γε = *quippe quia, inasmuch as he.* — τοῖς ἄλλοις, i. e. the Persians who were with Cyrus. — προσημειθῆναι μάστιγα. Cf. N. on πλεον προσημειώσθε, I. 4. § 14. Clearchus was rightly looked upon by Cyrus, as the leading mind of the Greek army (Cf. II. 2. § 5; III. 1. § 10), and hence the policy of honoring him in the way here spoken of. — ἐξήγγειλε —

τὴν κρείων — ὡς ἐγένετο for ἐξηγγεῖλε ὡς ἡ κρείων ἐγένετο. For this species of attraction, by which the subject of the dependent proposition becomes the object of the preceding one, cf. Butt. § 151. 6; Mt. § 296. 3; S. § 157. N. 9. — κρείων, *trial*. — ἀπόρρητον, *to be kept secret*. Cf. Butt. § 134. 8. — ἀρχεῖν τοῦ λόγου is employed when the speaker is to be followed by others; ἀρχεσθαι τοῦ λόγου, when simply the commencement of a speech is intended to be designated. Cf. Sturz Lex. Xen.

6. παρακάλεσα = παρακέληκα. Cf. Butt. § 137. 3; S. § 212. N. 1. — Ἄνδρες φίλοι. See N. ὃν ἐχθρόν ἄνδρα, I. 3. § 20. — πρὸς θεῶν καὶ πρὸς ἀνθρώπων, *in the estimation of gods and men*. Cf. Mt. § 590. 6. — τουτου, *this here*. In social intercourse, the Attics strengthened demonstratives by the suffix *tu*. Cf. Butt. § 80. 2. — γὰρ in the next sentence is γὰρ *illustrantis*, i. e. it serves to explain and illustrate what has just been said. — ὑπήκοον, *a servant, attendant*, not δοῦλος, *a slave*. It heightened the crime of deserting his prince, that Darius gave him to be an attendant upon Cyrus. — ἐποίησα ὥστε κ. τ. λ., *I effected that* (Cf. N. on § 2) *he thought it best to cease making war upon me*, or, *I caused him to conclude that it was best*, &c. Krüg. says that the proper structure would have been: ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα τοῦ πρὸς ἐμὲ πολέμου παύσασθαι. The construction was well suited to the excited state of the speaker's mind. — δεξιὰν, *the right hand*. In ancient times one of the surest pledges of fidelity was the giving of the right hand. Cf. II. 3. § 28. Hence, in the early ages of the Christian church, the custom of giving the right hand of fellowship. Cf. Gal. 2: 9.

7. ὅτι οὐ. Supply ἔστιν from the preceding clause. ὅτι serves here as a mark of quotation. — Οἰκοῦν ὕστερον — κακῶς ἐπολεῖς, *did you not afterwards lay waste*. A negative question implying an affirmative answer. Cf. Butt. § 149. p. 428; Vig. p. 166. III. ὡς αὐτὸς οὐ ὁμολογεῖς is to be taken with οὐδὲν ἢ ἐμοῦ ἀδικούμενος. — εἰς Μυσοῖς, (sc. ἐλθὼν,) = εἰς Μυσίαν. See εἰς τοὺς βαρβάρους, I. 3. § 5. — Ἔφη = ὡμολόγηε. Cf. VII. 2. § 25. — ἔγνων τὴν σεαυτοῦ δύναμιν, *you knew your strength*, i. e. had become sensible of your inability to contend with me. — Ἀρτέμιδος βωμὸν, *the altar of Diana*. He came to this altar, which Hutch. thinks belonged to the temple of Diana at Ephesus, as a suppliant. See 1 Kings, 2: 28; Thucyd. I. 4. — μεταμέλειν τέ σοι, *that you repented*. Cf. S. § 182. N. 3.

8. For the construction of ἐπιβουλεύων — φανερός γέγονας, cf. N. on δῆλος ἦν ἀνώνυμος, I. 2. § 11. — περὶ ἐμὲ ἀδικος, *unjust to me*. Mt. § 589. c. — Ἡ γὰρ ἀνάγκη (= ἀναγκαῖόν ἐστι), *certainly, for it is necessary* (to confess that I have wronged you). Cf. Vig. p. 163. V. — ἔτι οὖν ἂν γένοιτο, *can you then still be*. ἔτι here relates to the

future. — Construct *ὅτι οὐδ'* with *ποτε* in the next clause. Krüg. says that *ὅτι* in this and similar places arises from a blending of two constructions: *ἀπεκρίνατο, ὅτι οὐκ ἂν δόξαιτο*, and *ἀπεκρίνατο· οὐκ ἂν δόξαιμι*. — *σοι γ' ἂν ἔτι ποτε δόξαιμι, I should never seem so at least to you*. We have here an illustrious example of the force of conscience. To all the charges Orontes unhesitatingly plead guilty, and when virtually asked, what should be done with him, his reply bespoke his deep conviction, that he must be put aside as one no longer to be trusted.

9. *μὲν τοιαῦτα* — *δὲ τοιαῦτα*. With *μὲν* and *δέ* there is frequently a repetition (*anaphora*) of the same word. See Mt. § 622. 2. — *ἐκποδὸν ποιεῖσθαι*, *should be put out of the way*, i. e. put to death. — For *δέη* — *ῆ* (commonly edited *δέοι* — *εἴη*). Cf. Mt. § 518; Butt. § 139. 2; S. § 214. 3. — *τούτον φυλάττεσθαι*, *to be on our guard against him*, *to be watching him*. — *τὸ κατὰ τούτον εἶναι*, *as far as he is concerned*, limits *σχολή* *ῆ* *ἡμῖν*. Cf. Mt. § 283; S. § 167. N. 2.

10. *ἔφη*. Clearchus was relating this to the Greeks. — *προσθεσθαι* (sc. *τὴν ψήφον*), *acceded to*: lit. *added* (their vote) *to*. — *ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην*, *they took Orontes by the girdle*. Mt. (§ 330) says that for the most part only middle verbs are constructed in this way with the gen. As it respects the Persian custom here spoken of, cf. *ὁ μὲν Λαρεῖος ἐπιλαβόμενος τῆς τοῦ Χαριδῆμου ζώνης κατὰ τὸν τῶν Περσῶν νόμον παρέδωκε τοῖς ὑπηρέταις καὶ προσέταξεν ἀποκτεῖναι*, Diod. XVII. 30. — *ἐπὶ θανάτῳ*, (as a sign that he was condemned) *to death*. Some consider *ἐπὶ* as used here *de consilio*, and supply the ellipsis thus: (in order to lead him) *to death*. — *καὶ οἱ συγγενεῖς*, *even his relatives*. — *καὶ τότε*, *even then*. — *ἄγοιτο* depends upon *εἰδότες*, which borrows the time of *προσεκίνησαν*.

11. *οὔτε* strengthens the negation of *οὐδεὶς*. S. § 225. 1. — *οὐδ' ὅπως*, *nor in what way*. It is thought he was buried alive in the tent. Cf. *Περσικὸν δὲ τὸ ζῶντας κατορύσσειν*, Herod. VII. 114.

CHAPTER VII.

1. *Βαβυλωνίας*, i. e. Babylonia Proper. The Assyrian or Chaldean empire embraced, *Mesopotamia*, or the northern district of country between the Tigris and Euphrates (Cf. N. on I. 4. § 19); *Babylonia*, comprising the narrow isthmus between those rivers, commencing on the north, when the streams converge to about 20 miles of each other, and extending about 300 miles towards the Persian gulf; and the eastern district beyond the Tigris, called *Atur*. It was where the Tigris and Euphrates were approaching so near to each other, that Cyrus was now marching. The fertility of this tract was

so great, that Herod. (I. 193) says it commonly (τὸ παράπαν) yielded of corn two hundred fold, and in remarkable seasons, three hundred fold. Here at different periods, rose, flourished, and fell, the celebrated cities, Nineveh, Babylon, Seleucia, Ctesiphon, and Bagdad. The peculiar and advantageous situation of this region, as a great thoroughfare for the caravan trade between Eastern and Western Asia, is ably given in "Commerce of ancient Babylon," Bib. Repos. VII. pp. 364-90. — περὶ μέσας νύκτας, *about midnight*. — εἰς τὴν ἐπιούσαν ἡμέραν, *upon the next morning*. εἰς is joined with words signifying time. Cf. Mt. § 578. e; Vig. p. 226. XIV. — μαχούμενον, *in order to join battle*. See Butt. § 144. 3. — τοῦ δεξιῦ κέρως, *sc. of the Greeks*. Cf. N. on I. 2. § 15. — τοῦ εὐωνύμου, *sc. κέρως* from the preceding clause. — αὐτὸς . . . διέταξε. Cyrus in person marshalled the Barbarian forces.

2. ἅμα τῇ ἐπιούσῃ ἡμέρᾳ, *together with, or at the same time with the following day* = early the next morning. Mt. (§ 597) says that when ἅμα is used with the dative, σύν is supplied. Buttmann, however, (§ 146. 2) makes ἅμα in such a case a real proposition. — περὶ — στρατιᾶς, *concerning the army*. — λοχαγούς, *cohort leaders, captains*, who were usually admitted to the councils of war. Cf. II. 2. § 3; III. 1. § 29; IV. 1. § 12, et sæp. al. — τε — καὶ, *both — and*, connect συνεβουλευέτο and παρήγει. S. § 228. N. 4. — παρήγει θαρρόνως τοιαύτη, *exhorted them in terms like the following*.

3. ἀπορῶν, *being in want of*. A tropical signification. Cf. N. on ἀπορία, I. 3. § 13. — ἀμείνονας and κρείττους are conjoined for the sake of emphasis. So ᾧων καὶ ἄμεινον, VI. 2. § 15. — "Ὅπως οὖν ἴσεσθε, *sc. ἐπιμελεῖσθε* (Mt. § 623. 2.), *see then that you are*. Butt. (§ 149. p. 422) says that ὅπως ἴσεσθε supplies the place of an emphatic imperative. — κέκτησθε has the signification of the present. Cf. S. § 209. N. 4. — ἐπὶ ᾧ, *on account of which*. — Εὖ γὰρ ἴστε, *for know well* = be assured. γὰρ *illustrantis* (See N. on I. 6. § 6). — ἐλευθερίαν. Cf. I. 9. § 29, where Cyrus is called δοῦλος, *slave of the king*. — ἀντὶ ὧν = ἀντὶ τούτων ᾧ, *before those things which*. — πάντων καὶ ἄλλων πολλαπλασίον, (yes) *all and much more besides*. Cf. S. § 151. N. 4.

4. Ὅπως, *in order that*. — Τὸ μὲν πλῆθος, *sc. ἐστὶ*. — ἐπλάσιν. Cf. S. § 118, εἰμι, N. 1. — ταῦτα refers to κραυγῇ and πλῆθος in the preceding clause. Mt. (p. 725) makes ταῦτα refer to κραυγῇ, and says a pron. is sometimes put in the neut. plur., even when the word to which it refers is in the masc. or fem. sing. — τὰ ἄλλα, *in other respects*. Cf. Butt. § 150. p. 436. — αἰσχύνεσθαι μοι δοκῶ οἶον ἡμῖν γνῶσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους; *I think (I have reason) to be ashamed* (*sc. ἐνθυμούμενος*, when I con-

sider) *what sort of people you will find my countrymen to be*: lit. *the men who live in our country*. For the construction of ἡμῖν — χωρῇ, cf. S. § 197. N. 4. The common reading is ἡμῶν. — ἀνδρῶν, *virorum*, is opposed to ἀνθρώπους, *homines*, in the preceding sentence. — ἐγὼ ἡμῶν. "The indispensable emphasis of the first, and the beautiful energy of both together, so oratorically thrown in, deserve to be particularly marked." Belfour. — τοῖς οἰκοι ζηλωτῶν, (so rich as to be) *an object of envy to those at home*.

5. φηγὰς Σάμιος, *a Samian exile*. Samos was an island in the Ægean sea, S. W. of Ephesus. — Καὶ μὴν, *but yet*. — διὰ τὸ ἐν τοιοῦτῳ εἶναι τοῦ κινδύνου προσιόντος, *because you are in such imminent danger*. For the construction of ἐν τοιοῦτῳ — τοῦ κινδύνου (= ἐν τοιοῦτῳ κινδύνῳ), cf. Mt. § 341. 4; S. § 177. 2. — ἔνοι δέ, sc. λέγουσιν. — μεμνημένος is the perf. mid. opt. 2 pers. sing. of μνησθῆναι, with the signif. of the pres. Cf. Rost § 77. Obs. 3; S. §§ 118: 209. N. 4. — τε καὶ, *and even*. — βοῖλοιο, sc. ἀποδοῦναι.

6. πατρῴα, *paternal*. — μεσημβρίαν, (μέσος, ἡμέρα, Butt. § 19. N. 1.) *mid-day*; hence trop. *mid-day quarter*, i. e. *south*. — μέχρις οὗ, i. e. *μέχρις ἐκείνου (τοῦ τόπου) ὅπου, to the place where, or more concisely, to where*. See Mt. § 480. b. — σατραπεύουσιν, *govern as satraps*. This speech of Cyrus was in the magnificent style of Eastern monarchs. Cf. Dan. 4: 1; 6: 25.

7. ἡμεῖς, plur. for sing., the style of royalty. — Ὡστε, *so that*. — μὴ οὐκ ἔχω, *that I shall not have*. "μὴ alone with the subj. opt., and indic., expresses apprehension of an affirmative, μὴ οὐκ of a negative." Vig. p. 167. μὴ in μὴ οὐκ retains its power, although we must translate it by *that* or *lest*, and leave the following negative to stand alone. Cf. Butt. § 148. N. 7. a; — ἱκανοὺς, *sufficient* (in numbers). — καὶ στέφανον ἐκάστῳ χρυσοῦν, *also* (i. e. in addition to what was previously promised) *to each a golden crown*.

8. Εἰσῆσαν δὲ παρ' αὐτὸν κ. τ. λ. As the generals had previously been with Cyrus (Cf. § 2), the insertion of οἱ τε στρατηγοὶ involves this passage in much obscurity. Schneid. with Weisk. rejects οἱ τε στρατηγοί, an easy but very unsatisfactory way to dispose of the difficulty. Poppo suggests the omission of λοχαγοὺς in § 2, and its substitution here in the place of οἱ τε στρατηγοί. But this is at variance with the readings of all the Mss., and cannot therefore be entertained. Krüger regards εἰσῆσαν. . . τινες, as explanatory of the preceding οἱ δὲ ταῖα ἀκούσαντες, *quī hæc audierant*; — *audierant autem non modo duces, sed alii Græcorum, qui in Cyri tabernaculum intrant*. Bornemann translates: *intraverunt autem ad Cyrum non modo duces sed etiam ceterorum Græcorum aliquot*, and making στρατηγοὶ include both the generals and captains, refers τῶν ἄλλων Ἑλλήνων τινες

to the common soldiers, who in separate parties visited the tent of Cyrus, to learn their hopes from his liberality. This seems to be the best solution of the difficulty. — τί σφισιν ἔσται, *what (reward) they should have* — ἐμπιπλᾶς. Cf. Butt. p. 297; S. § 118. II. (end).

9. μὴ μάχεσθαι, i. e. not to expose himself to personal danger in the battle. — ὅδε πῶς ἤρετο Κῦρον, *made some such inquiry of Cyrus (as this). ὅδε πῶς, nearly thus.* — Οἶε γάρ, *do you think then.* — σοι μαχεῖσθαι. Krüger thinks that this refers to a single combat between the brothers, which if the king should shun, Cyrus, not having an adversary of equal dignity with himself, ought not (*Clearcho judice*) to personally engage in battle. — εἴπερ γε, *if at least.* — Δαρεῖον καὶ Παρυσάτιδός κ. τ. λ. A high as well as delicate compliment to his parents and himself.

10. Ἐνταῦθα δὴ ἐν τῇ ἐξοπλίᾳ = *at this time*, (so Krüg., but Pop. makes ἐνταῦθα contain the idea both of *time and place*), *when the army was standing equipped and marshalled for battle.* It is evident that the ἀριθμός took place, not when they were in the act of arming and marshalling themselves, but immediately subsequent thereto. — ἄσπις for ἀσπιδοφόροι. In like manner τῆς ἑππου, Herod. VII. 100, is used for τῶν ἱππέων. So in English, *horse and foot* is put for *cavalry and infantry*; *artillery for artillery-men.* — μυρία καὶ τετρακισία. By comparing the numbers of the heavy armed, which have been given, it will be seen that 11000 (I. 2. § 9) — 100 (I. 2. § 25) + 700 (I. 4. § 3) + 400 (deserters from Abrocomas, I. 4. § 3) = 12000. But in this ἀριθμός, the number of heavy armed is only 10400. Weisk. with Zeun. thinks that those who were left to guard the baggage (I. 10. § 3), are not included in this number. So Krüg., Pop., and Born. Some may have died on the march, others may have been on the sick list. A few returned in the ship of Xenias and Pasion. Some changed their heavy for light armor, as the number of the light armed is increased instead of being diminished. — δρεπανηφόρα, *scythed-chariots.* Cf. N. on I. 8. § 10.

11. Ἄλλοι δὲ ἦσαν. See N. on I. 5. § 5. — πρὸ αὐτοῦ βασιλέως (as his body guard).

12. καὶ στρατηγοὶ καὶ ἡγεμόνες. Weisk. followed by Krüg. attributes these words to some glossarist; but Dind., Born., and Pop., receive them as genuine. — ἐνεθήκοντα μυριάδες. Many suppose that this includes the followers of the army. Ctesias gives the number of the king's forces 400,000. — ὑστέρησε. Krüg. (de authent. p. 4. N. 13) charges Abrocomas with treachery, in coming so tardily to the assistance of the king. The route, however, which he took may have been less direct, than the one through the desert taken by Cyrus.

13. πρὸς Κύρον. Hutch. construes these words with οἱ αὐτομολήσαντες, since ἀγγέλλω is followed by the dat. of the pers. — οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων = ἐκεῖνοι τῶν πολεμίων οἱ ἡττομολήσαντες. Cf. S. § 177. N. 1. So in the next clause οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων = οἱ πολέμοι οἱ ὕστερον ἐλήφθησαν. Cf. Mt. § 321. 5. — μετὰ τὴν μάχην is to be taken with ταῦτ' ἀγγέλλον, and thus the sentence is freed from an apparent tautology in the use of ὕστερον.

14. συντεταγμένῳ, in order of battle. — γὰρ after ἔπειτα introduces the reason why Cyrus marched in battle array. So γὰρ in κατὰ γὰρ μέσον assigns the reason why he thought the king would fight that day. — τάφρος ὀρυκτὴ, "est forma dicendi Homérica." Zeun. — ὀργυαὶ πέντε. The ὀργυὰ = 6 ft. This trench was therefore 30 ft. wide and 18 ft. deep; a formidable one indeed to pass with an army.

15. Μηδίας τείχους. See N. on II. 4. § 12. — Ἐνθα δὲ, here, by the way. — αἱ διώρυχες κ. τ. λ. "Ceterum canales," says Schneid., "non ex Tigride, in Euphratem, sed contra, derivatos esse, præter multos alios testes, significat Arrian. Anab. VII. 7. Rennell (p. 76) says that on their entry into the plains of Babylonia, the Euphrates runs on a higher level than the Tigris. Cf. Bib. Repos. Vol. VII. p. 366. — διαλείπουσι δὲ ἐκάστη παρασάγγην, and are distant from each other a parasang. For the construction of ἐκάστη with a plur. verb, cf. Mt. § 302; S. § 157. 4. It is regarded very improbable by Rennell, that four canals of such dimensions, should have been dug in the short space of a league, and drawn from a river of less than 500 feet in breadth.

16. Ἦν δὲ παρὰ κ. τ. λ. The narrative, interrupted by the digression respecting the canals, is here resumed. — πάροδος στενὴ. Maj. Rennell thinks this narrow pass was left because the trench could not be finished. But Krüg. says. "equidem propterea relictum puto, ne fossam aqua repleret." — ποιεῖ — πυνθάνεται. Butt. (§ 137. N. 7) says that every other language must here in both instances have employed the pluperfect.

17. πάροδον — παρῆλθε. For the construction, cf. S. § 163. 2. — εἴσω, within, i. e. on the side towards Babylon. — μὲν οὖν, so then. — ἤσαν — ἔχνη πολλά. Rost (§ 100. 4. N. 4) says, "the subject in the neut. plur. takes the plur. verb, when the idea of individuals in the plurality requires to be made distinct and prominent."

18. Σιλανόν, Silanus, from Ambracia in Epirus and the principal soothsayer in the army of the Greeks. His perfidy towards Xenophon is detailed, V. 6. § 16. — ὅτι, because. Cf. N. on I. 2. § 21. — τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον, on the eleventh day previous to that day. — Οὐκ ἄρα ἔτι μαχεῖται, then he will never

fight. Cyrus supposed his brother would make a stand at the τάφος, which was within ten days' march. If so advantageous a position should be abandoned by the king, it furnished evidence that he would not hazard a battle.

19. Ἐπεὶ δ', *but inasmuch as.* — ἀπεργωνέναι τοῦ μάχεσθαι, *had given up the intention of fighting.* The vulgar reading is τοῦ μαχεῖσθαι. It is probable that the error of the king in not making a stand at this ditch, proved in the end to be of signal advantage, to him, inasmuch as the battle here would have been more compressed than at Cunaxa, and as a probable consequence, the Greeks would have been opposed to the king in person, which could not but have resulted in his overthrow and total ruin. — ἡμελημένος μᾶλλον, *more negligently, less circum-spectly.*

20. τὴν πορείαν ἐποιεῖτο = ἐπορεύετο. — τὸ δὲ πολὺ, *sc. τοῦ στρατεύματος.* — ἐν τάξει, *in order.* "ordine servato." Sturz. — τοῖς στρατιώταις properly follows ἤγοντο (S. § 196. 4), or it may be rendered as an adnominal genitive after τῶν ὅπλων. Cf. S. § 197. N. 4.

CHAPTER VII.

1. Καὶ serves here as a general connective with what was detailed in the last chapter, while τε — καὶ, which follow, unite the clauses of the sentence. — ἀμφὶ ἀγορὰν πλήθουσιν, *about full market time,* i. e. some time between nine and twelve o'clock. Dio Chrys. divides the day into five parts: 1. πρωὶ, *morning*: 2. περὶ ἀγορὰν, *full market, forenoon*: 3. μεσημβρία, *noon*: 4. δειλη, *afternoon*: 5. ἐσπέρα, *evening.* ἀγορὰ πλήθουσα answers to our *full 'change.* Cf. Herod. VII. 223 (Stock. note); Thucyd. VIII. 92. — καταλύσειν = *to halt for the night, to encamp,* lit. *to loose, or unbind* (the beasts of burden), i. e. unharness or unload them. — τῶν ἀμφὶ Κῦρον πιστῶν, *sc. τῖς, one of the faithful followers of Cyrus.* Cf. I. 5. § 15. — ἀνὰ κράτος, *at full speed.* — τῷ ἔπιπῳ. Mt. (§ 396) classes this with the dat. of *means or instrument.* Patagyas had probably been sent forward either to reconnoitre, or, what is more likely, to make some preparations at the σταθμός, where they were intending to encamp. — βαρβαρικῶς = Περσιστὶ *in the Persian language.* — σὺν στρατεύματι. Cf. S. § 199. N. 2.

2. ταραχος, *tumult, trepidation.* — καὶ πάντες δὲ, *and indeed all,* i. e. the Barbarians as well as the Greeks. — ἐπιπείσθαι has *βαρβαρίσθαι* understood for its subject.

3. Καὶ in Καὶ Κῦρός τε serves as a general connective, while τε

corresponds to *τε* in *τοῖς τε ἄλλοις*. As it respects the place where the battle was fought, Plut. (Vit. Artax. 8) says it was called Cunaxa, and was distant from Babylon 500 stadia. Mannert locates it a few miles south of the wall of Media. The time of the engagement is fixed by Rennell at Sept. 7, but by Larch., the latter part of Oct. — *καθ' ἑαυτὰς εἰς τὴν ἑαυτοῦ τάξιν ἕκαστος*, and each one to take his station in the company to which he belonged: lit. *in his own company*.

4. Krüg. says that unless *τοῦ κέρατος* is rejected as a vicious reading, it is to be explained: *τὰ δεξιὰ τούτου τοῦ (δεξιῦ) κέρατος*. — *ἐχόμενος*, being next (to him). — *καὶ τὸ σπράτευμα*, i. e. Menon's band. Schneid. regards these words as an interpolation.

5. *ἱππεῖς μὲν Παφλαγόνες*. See N. on V. 6, § 8.

6. *Κῦρος δὲ καὶ ἱππεῖς*. Supply *ἔστησαν* from the preceding section. — Leun. from an ancient version supplies *κατὰ τὸ μέσον* after *ἐξαόσιοι*. These words are, however, omitted in all the MSS., and besides, it appears from a comparison of § 24 with §§ 13, 23, that Cyrus stationed himself in the left wing. — *ψιλήν*, i. e. he had no helmet on his head. That he wore a turban is evident from the nature of the case, as well as from the testimony of Ctesias (cf. Plut. Artax. 11), who says that in the battle his tiara fell off. This was probably the *τιάρα ὀρθή* (Cf. II. 5. § 23), *upright tiara*, an outward assumption of the royal dignity for which he was contending.

7. *μάχαρας*. Sturz defines: *gladius*, quo cæsim feritur. Krüg. says, "erat *μάχαρα gladius leviter curvatus falci similis* (Curt. VIII. 14, 29), quo cæsim feriebatur, *ξίφος ensis*, quo punctim." The *μάχαρα* was worn by Homer's heroes along with the *ξίφος* (Cf. II. 3: 271), and was used on almost all occasions instead of a knife. So we find (IV. 7. § 16) that the Chalybes employed this weapon in cutting their enemies' throats; and the Greeks (IV. 6. § 26), in cutting to pieces the bucklers which they had taken from the enemy. It is evident therefore that the *μάχαρα* was of the *knife* kind, and was used, as Yates remarks (Smith's Gr. and Rom. Antiq. p. 809), by the Greek horsemen, as a weapon of offence, preferable to the long sword.

8. *Καὶ ἤδη τε, and now*. — *δελή*. Cf. N. § 1. Buttmann (Lexil. p. 217) says that the events which follow show that *δελή* here means *the early part of the afternoon*. Cf. VII. 3. §§ 9, 10, where Seuthes says that there are villages to which the army may march with ease before dinner, and afterwards their arrival is described as taking place *τῆς δελῆς*, which could not have been long after noon. In III. 4. § 34; IV. 2. § 1 it is apparent from the context that *δελή* means *the advanced part the afternoon*. So also in III. 3. § 11, where it is translated by some, *in the evening*. But as Butt. (Lexil. p. 218) re-

marks, Xenophon "may have very fairly said of an army, which, after a march constantly interrupted by the enemy, reaches a certain point somewhere about four o'clock, where it intends to pass the night, that after marching *the whole day* it had advanced only two miles and a half, and had arrived in the afternoon at a certain point; and as the context shows that the time meant was one drawing towards the evening, the word *δελή* was quite sufficient to mark it." — *κονιορτές*, (*κονία*, *δρηνιμί*), *dust raised, a cloud of dust*. — *χρόνῳ δὲ οὐ συχνῶ*. Leuncl. taking *συχνῶ* in the sense of *much*, and knowing that although it was afternoon, when the enemy appeared in sight, a battle was yet to be fought, inserted the negative *οὐ* which Hutch., Dind., and Pop., have followed. But this was unnecessary since if *συχνῶ* = *πολλῶ*, it may have been so relatively, i. e. as it appeared to the excited Greeks, against whom such a cloud of war was slowly (Cf. § 11, *infra*), and majestically approaching. But one of the definitions, which Hesych. gives to *συχνά*, is *συνεχῆ*, *closely joined*, which, if adopted here, would give to *χρόνῳ συχνῶ* the signification, *immediately after, in a very short time*. — *τάχα δὴ καὶ χαλκός τις ἤστραπτε*, i. e. sudden gleams from the armor flashed through the cloud of dust. *ἤστραπτε* (Cf. Cyr. VI. 4. § 1), *began to glitter*. — *λόγχαι*, *lances*. The Grecian spear consisted of the *δόρυ*, *shaft*, *pole*, and *λόγχη*, *αιχμή*, *iron head or point*, both of which essential parts are often put for the whole. — *καταφανείς*, *clearly seen*. The occasional gleam of the bright armor through this dark cloud of dust, followed by the magnificent display, as the ranks came fully in sight, must have been a deeply interesting sight to Cyrus and his army.

9. *λευκοθώρακες*, *having white cuirasses*. Hutch. (N. on V. 4. § 2) remarks that these cuirasses, like the bucklers there spoken of, were covered with hides of white oxen. But it is far more reasonable to consider them the same as the *λινοὶ θώρακες* of IV. 7. § 15. — *ἐχόμενοι δὲ τούτων*. Cf. N. on § 4. For the construction of the gen., cf. Mt. § 339; S. § 179. 1. — *γεφύροφοροι*. Sturz defines *γέφυρον*, *scutum Persicum e viminibus contextum speciem quadrati oblongi referens*. These wicker frames were usually covered with leather or hides. "In contending with the Asiatic nations, whose principal weapon of offence was the bow, the use of this light, though large, buckler must have given the Persian a manifest advantage, but opposed no adequate resistance to the ponderous lance of the Greeks." See Stocker's N. on Herod. IX. 99. — *ποδήρεις*, *reaching to the feet*. Cf. Cyr. VI. 2. § 10. — *κατὰ ἔθνη*, *by nations*, i. e. each nation by itself a common custom in the Persian armies. Cf. Herod. VII. 60, 100. — *ἐν πλασίῳ πλήρει*, *in a full oblong square*. Cf. III. 4. § 19, where *πλασίον* has the epithet *ισόπλευρον*. Bloom. (N. Thucyd. VI. 67)

says it was called *πλαίσιον* from its brick-like form. — *ἑκαστον τὸ ἔθνος* is in apposition with *πάντες δὲ οἱ τοιοῦτοι*, and is followed by *ἐπορεύετο* in the sing., although the proper subject is in the plur. Cf. Mt. § 302. a. Obs. For the use of the article in *ἑκαστον τὸ ἔθνος*, cf. Mt. § 265. 5; S. § 140. N. 7.

10. Repeat *ἐπορεύετο* with *πρὸ δὲ αὐτῶν*. — *διαλείποντα συχνόν* (= πολὺν, So Suid.) *ἀπ' ἀλλήλων*, at a considerable distance from one another. — *ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα*, extending obliquely from the axle-trees. — *ὑπὸ τοῖς θρόνοις*, under the seats. Cf. Cyr. VI. 1. §§ 29, 30. — *εἰς γῆν βλέποντα*, pointing (lit. looking) downwards. "Sometimes the scythe was inserted parallel to the axle into the felly of the wheel, so as to revolve, when the chariot was in motion, with more than thrice the velocity of the chariot itself." Smith's Dict. Gr. and Rom. Antiq. p. 408. These scythed-chariots were never very serviceable, and often, when the horses attached to them were wounded or the driver slain, turned back with wasting havoc upon the army to which they belonged. — *γνώμη*, design. — *ὥς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλόντων* (for *ἐλασσόντων*), that they might drive into the ranks of the Greeks. For the construction of *ὥς ἐλόντων*, cf. S. § 192. N. 2.

11. *τὴν κραυγὴν τῶν βαρβάρων*. Cf. I. 7. § 4. — *ὥς ἀνυστόν* (= *δυστόν*), as much as possible. — *ἐν ἰσῇ*, sc. *βήματι*, with equal step, at the same pace.

12. *ἐβόα*, i. e. he issued the command in a loud voice. — *παρὰ μέσον, opposite to the centre*. — *πάνθ' ἡμῖν πεπολεῖται* = *our work is done*: lit. *every thing has been done* (= will be done, S. § 209. N. 6) by us. For the construction of *ἡμῖν πεπολεῖται*, cf. S. § 200. 1.

13. *τὸ μέσον στίλος*, the central troop. Reference is here had to the 6000 horsemen drawn up before the king as his body guard. Cf. I. 7. § 11; 8. § 24. — *ἀκούων Κύρου*. "The verb *ἀκούω*, commonly governs the accus. of the sound, and the gen. of that which produces it." Butt. § 132. 5. 3. Marg. N. For the construction of *ὄντα*, cf. N. on *βουλευομένους*, I. 1. § 7. — *τοσοῦτον — περὶ ἡν, was so much superior*.

— *ὥστε μέσον τὸ ἑαυτοῦ ἔχων*, that being in the centre of his (army). — *ἀλλ'* is here employed in consequence of the preceding parenthesis commencing with *τοσοῦτον γάρ*. This will also account for the repetition of the proper name *Κλέαρχος*. — *ὅμως, yet*, i. e. notwithstanding the command of Cyrus, and the information communicated respecting the position of the king. — *αὐτῷ μέλοι ὅπως καλῶς ἔχοι*, he would take care that all things should go well.

14. *καιρῷ = χρόνῳ*. — *ὁμαλῶς, eodem gressu*. Sturz. "Sine dubio," says Bornemann, "Cyri exercitus non Artaxerxis." But it is more natural to refer it to the army of the king. See § 11, supra. It must

have been a sublime spectacle, to see so many thousands, with their glittering armor and flashing weapons, approaching in measured tread to battle.

"The host moves like a deep-sea wave,
Where rise no rocks its pride to brave,
High swelling, dark, and slow."

Cf. Par. Lost, VI. 78—85. — *ἔτι ἐν τῇ αὐτῇ* (sc. τόπῳ) *μένον, remaining yet in the same place* (where they first began to form). — *ἐκ τῶν ἔτι προσιόντων, from those who were still coming up.* As the army was proceeding in a secure and negligent manner, when first advised of the approach of the king's forces, some of the soldiers were probably far behind. These, as they came up, would seize their arms from the baggage waggons (Cf. I. 7. § 20), and fall into their respective companies. — *οὐ πᾶν πρὸς, not very near to*, i. e. *at a moderate distance from.* He rode out far enough to have a view of both armies. — *ἀποβλέπων, fixing his eyes upon, looking attentively at.* This word is added to *κατεθεᾶτο* in order to give particularity to the expression.

15. *ὑπελάσας, riding up.* Sturz with Hutch. renders, *equo nonnihil incitato.* But Krüg. more correctly makes *ὑπό* give to *ἐλαύνω* the idea of *approach.* — *εἴ, whether,* is here followed by the opt. (S. § 216. 1), because *ἤρετο*, upon which *παραγγέλλοι* depends, expresses time *past.* Cf. S. § 216. 3. — *ἐπιστήσας, sc. τὸν ἵππον.* — *τὰ ἱερά καὶ τὰ σφάγια.* Divinations were taken both from the entrails of the victim, and the circumstances attending its sacrifice. To such an extent was the latter mode of divination practised, that the fire of the sacrifice, the smoke, wine, water, etc., were all carefully noticed. Hence *ἱερά* may signify the *entrails*, a principal source of divination, and *σφάγια*, (from *σφάζω, to slay*), the *victims*, i. e. the circumstances attending the sacrifice, and the motions of the animal when slaughtered. So Sturz: nempe *ἱερά sunt latæ conjecturæ ex extis; σφάγια vero, varia omnia ex motibus hostiæ jam casuræ.* Cf. Man. Clas. Lit. § 75. p. 490. See also Hutchinson's note on this passage. These words are often synonymous. Cf. Thucyd. III. 104; VI. 69.

16. *θορύβου, noise,* such as would be made by a multitude. — *Ὁ δὲ Ξενοφῶν.* Dind. following certain MSS. reads *ὁ δὲ Κλέαρχος. — τὸ σύνθημα, the word, tessera militaris.* "This countersign, which consisted of one, two, or more words, was given with the voice, first from the general to the inferior officers to avoid confusion, and from them through the whole army, after which it was returned back to the general." Weiske. — *δαύτερον, second time.* — *Καὶ ὅς = Καὶ ὅπως.*

17. *δέχομαι τε*. Some erroneously supply *τὸν οἰωνόν*. Krüg. understands *τὸ σύνθημα* and paraphrases: *ut bonum omen accipio hanc tesseram, σωτηρίαν καὶ νίκην*. — *τοῦτο ἴστω*, *let this be*, i. e. may it happen that safety and victory shall be ours. Some translate, *let this be* (the watch-word). But this interpretation is too frigid. — *εἰς τὴν ἑαυτοῦ χώραν*, i. e. at the head of the barbarian forces of his army. — *ἐπαιάνιζον*. The Schol. on Thucyd. I. 50 says, "the Greeks sang two pæans, one before battle to Mars, the other after it to Apollo." The Spartans called the pæan sung before the engagement, *παιὰν ἑμβοτήριος*. The practice of singing it after the fight was over, is said to have arisen from the fact, that Apollo sung it after his victory over the Pythian dragon. This battle-song must have been highly animating. Not dissimilar in its inspiring influence was the Marseillaise Hymn, which sung by the Parisian populace, transformed striplings into men, and peaceful citizens into veteran soldiers.

18. *πορευομένων*, sc. *αἰτῶν*. Cf. N. on I. 2. § 17. — *ἐτεκύναινε*, *fluctuated, broke away from* (the line). This metaphor, taken from the waves of the sea, is full of beauty and energy. — For the construction of *τῆς φάλαγγος*, cf. S. § 177. 2. — *τὸ ἐπιλειπόμενον*, *the part* (of the line) *which was left behind*. Cf. S. § 140. 3. — *δρόμῳ θεῖν*, *to run with speed*. So to give fullness to the expression, we say *to go running, to proceed upon the run*. — *ὥσιν περ*, *just as*. — *Ἐρμῶν*, one of the names of Mars. — *ἐκείνουσι*, *they shout ἑλελεύ*. Some fancy that *ἑλελεύ* may have arisen from the Heb. *הָלֵל*. — *ταῖς ἀσπίσι πρὸς τὰ δόρατα ἰδοῦπῃσαν*. We should have expected *ταῖς δόρασι πρὸς τὰς ἀσπίδας ἰδοῦπῃσαν*. — *φόβον ποιοῦντες*, *in order to frighten*. Cf. S. § 222. N. 3.

19. *Πρὶν δὲ τόξευμα ἐκινεῖσθαι*, *but before an arrow reached* (them) = *before they came within bow-shot*. "Proprie de jaculis et sagittis, quæ feriunt, vel jactu scopum assequi ob loci propinquitatem possunt," Sturz. — *μὴ θεῖν δρόμῳ*. The reason for this may be drawn from the next clause. Cf. Thucyd. V. 70.

20. *Τὰ δὲ ἄρματα ἐφέρετο τὰ μὲν*, *but some of the chariots were borne along*: lit. *but the chariots were borne along, some, &c.* — *κενὰ ἡνιόχων*, *without* (their) *charioteers*. *κενὰ*, literally *empty*. — *Οἱ δὲ*, i. e. the Greeks. — *ἐπεὶ προῖδοιεν*. Cf. N. on I. 5. § 2. — *ἴστω δὲ ὅστις*, *there was* (one) *who* = *some one*. Cf. Butt. § 150. p. 438; Mt. § 482. — *ὥσπερ ἐν ἵπποδρόμῳ*, *as in the hippodrome*. Cf. Smith's Gr. and Rom. Antiq. p. 895; Man. Clas. Lit. p. 678. — *ἐκπλαγεῖς*, *being struck with terror, being stupified* (at the sudden approach of these chariots). *πληγ* of the 2 aor. pass. becomes *πλαγ* in composition. Cf. S. § 118. II. The student will notice the strengthening repetition of the negatives in the following clauses.

21. τὸ καθ' αὐτοῖς, *the enemy opposed to them*. So Krüg. and Born. "Scil. βαρβαρικόν, vel τῶν βαρβάρων κείρας seu στόλος." Hutch Cf. Thucyd. III. 108. § 2, where Bloom. supplies κείρας. — ὡς βασιλεὺς. In ancient times, when the whole military strength of a kingdom was brought at one time into the field, a single battle usually decided the fate of an empire. — ὑπὸ τῶν ἀμφ' αὐτὸν, *by his followers*. — οἱ δ' ὧς = οἱ δ' οὕτως (Cf. Vig. p. 215. XVIII), *not even thus*, i. e. not even when apparently victorious, and already saluted as king by his attendants. — συνεσπειραμένην, *in close order*. — ἐπιμελεῖτο, *he was attentively watching*. — The use of καὶ in καὶ γὰρ may be seen by supplying the ellipsis implied in γὰρ: *and* (he did this, i. e. he watched the movements of the king) *for*, &c. The ellipsis in most instances may be mentally supplied, and the formula καὶ γὰρ be rendered simply *for*. — ἤθει αὐτὸν ὅτι = ἤθει ὅτι αὐτὸς. For this species of attraction, whereby the subject of the following verb becomes the object of the preceding one, cf. N. on I. 2. § 21. See also Butt. § 151. 6; S. § 157. N. 9.

22. Καὶ is here *explicative*, i. e. the sentence which it introduces serves to explain the previous one. As it respects the thing here spoken of, see Cyr. IV. 2. § 27; VIII. 5. § 8. — μέσον ἔχοντες τὸ αὐτῶν ἡγούντο, *were accustomed* (Cf. S. § 210. N. 2) *to lead in the centre of their (army)*. Dind. and Pop. read ἡγούνται. — ἐν ἀσφαλεστάτῳ, sc. τόπῳ (= χωρῇ), *in the safest place*.

23. Καὶ — δὴ τότε, *and indeed then*. — μέσον ἔχων, *although being in the centre*. For this restrictive use of the participle, cf. Mt. § 566. 3; S. § 222. 1. — ὁμως, *yet*. — ἐκ τοῦ ἐναντίου, *ex adverso, opposite, in front*. — τοῖς αὐτοῦ τεταγμένοις, i. e. the six thousand spoken of, I. 7. § 11. — ὡς εἰς κύκλῳ, *as if to enclose* (them). εἰς here marks intention. Cf. Mt. p. 1008. κύκλῳ is derived from κυκλόω and denotes its action. Cf. S. § 129. 3. We are not to suppose that this evolution was performed by the right wing of the king's army, since that must have extended several stadia beyond the left wing of the rebel forces, and it would have been no quick or easy task to wheel about so immense a body of men. It is rather to be referred to the 6000 body-guards, who in the apprehension of Cyrus, were about to fall upon the rear of the Greeks, and cut them in pieces (ὅπισθεν γονόμενος κατακόψη τὸ Ἑλληνικόν).

24. δέισας — κατακόψη (sc. βασιλεὺς). Mt. (§ 518. p. 880) says that "the subjunctive is frequently used, although the verb upon which it depends is in time past, when the depending verb denotes an action which is continued to the present time. Cf. Butt. § 139. 1; S. § 214. N. 1. — τοῖς ἑξακισίοις. Cf. § 6. — ἀποκτεῖναι λέγεται

z. τ. λ. Plutarch (Artax. 9) says that after Artagerses had thrown his javelin at Cyrus with a force that shook him in his seat, and was turning his horse, Cyrus aimed a stroke at him with his spear, the point of which entered at his collar bone and pierced through his neck.

25. 'Ως δὲ ἡ τροπή ἐγένετο διασπείρονται καὶ οἱ Κύρου ἑκατόσιοι εἰς τὸ διώκειν ὁρμήσαντες, *but when (the king's body-guard) was routed, the six hundred belonging to Cyrus, rushing on in the pursuit, were dispersed, or in the route (of the king's body-guard) which took place, the six hundred, &c.* ὥς δὲ — καὶ, *but when — then.* For this use of καὶ after definitions of time, cf. Mt. § 620. a. εἰς τὸ διώκειν ὁρμήσαντες. In Herod. IX. 59, ὠρμημένους διώκειν is found, εἰς τὸ being omitted. Cf. Mt. § 532. c. — πλὴν (= ὅμως) πάνυ ὀλίγοι, *but yet a very few.* — σχεδόν, *mostly.* — οἱ ὁμοτράπεζοι. These are called οἱ συντράπεζοι, I. 9. § 31. Cf. N. on I. 5. § 15.

26. οὐκ ἤνισχετο, *was not able to restrain himself.* Mæris: ἤνισχετο, Ἀττικῶς ἄνισχετο, Ἑλληνικῶς. Cf. Butt. § 114. p. 283. Thus far Cyrus acted the part of a prudent and skilful commander, but now at sight of his brother, regardless of all public considerations, and intent only upon revenge, he rushes like a madman into the fight, and in the moment of victory, falls by an unknown hand. — Ὁρῶ τὸν ἄνδρα = ὁρῶ αὐτόν, only more emphatic. — ἔτεο. Cf. N. on I. 5. § 8. παiei = *jaculando ferit.* So Krüg. from Diod. XIV. 23, and Plut. Artax. 11. — κατὰ, *upon.* — Κτησίας, Ctesias, a native of Cnidus and by profession a physician. He spent many years at the Persian court, and composed a history of Assyria and Persia in 23 books entitled Περσικά, only a few fragments of which remain.

27. παλῆ. A missile weapon, although sometimes used in close fight. — μαχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ οἱ, is regarded by Poppo as in the nom. absolute, for *μαχομένων καὶ βασιλέως καὶ Κύρου καὶ τῶν* x. τ. λ. But Mt. (§ 562. N.) founds this use of the nominative upon a different construction, viz. "when the subject of the participle is contained in part by the principal subject, or this latter in the other." Here ὁπόσοι, Κύρος, and ὅτε οἱ ἄριστοι, the principal subjects, constitute a part of the whole contained in βασιλεὺς, Κύρος, and οἱ ἀμφ' αὐτοῦς, the subjects of μαχόμενοι, and a partial apposition may be considered as existing between them. Cf. Butt. § 145. N. 4. οἱ ἄριστοι = οἱ ὁμοτράπεζοι, § 25. — ἔκειντο ἐπ' αὐτῷ, *lay (dead) upon him.* Cf. κείται Πάτροκλος, II. XVIII. 20; "neminem jacentem veste spoliavit," Corn. Nep. Thrasyb. II. 2.

28. αὐτῷ τῶν σκηπτούχων θειράπων, *of his sceptre-bearing attendants.* For the construction of αὐτῷ, cf. S. § 197. N. 4. — περιπα-

οὖν αὐτῷ, i. e. he fell upon him with his arms embracing the lifeless body.

29. *ἀκινάκην, scimitar.* A short, crooked Persian sword. — καὶ στρεπτόν δὲ ἔφορει κ. τ. λ. From this passage compared with I 2. § 27; Cyr. I. 3. § 3; Herod. VIII. 113; Corn. Nep. Dat. III; Dan. 5: 7, 16, 29, it would seem that these ornaments were marks of honor conferred by the sovereign, very similar to the orders of modern knighthood.

CHAPTER IX.

1. *ἐτελεύτησεν, sc. τὸν βίον.* — Κύρον τὸν ἀρχαῖον, i. e. Cyrus who laid the foundation of the Persian empire. — βασιλικώτατος, viz., in mien, magnificence, generosity, high daring, &c., which were esteemed the most eminent qualifications of a king. — παρὰ is here put for ὑπὸ. Cf. Butt. § 134. 3. — Κύρου. "The repetition of the proper name is a mark of respect." Belf. — δοκούντων. Cf. N. on I. 3. § 12. — ἐν πείρᾳ γενέσθαι, to be personally acquainted, to be on intimate terms. "usu et consuetudine expertum esse." Krüg.

2. γὰρ. Cf. N. on I. 6. § 6. — ἔτι παῖς ὢν, being yet a boy. — πάντα, in every respect. Cf. Mt. § 425; S. § 167. πάντων πάντα is an example of what is called *paronomasia*.

3. θύρας. Krüg. says, "θύρας esse *aulam regiam*, quæ hodieque a Turcis *porta* vocatur, notum est." Cf. Cyr. I. 2. § 3. — σωφροσύνην, modesty as opposed to αἰσχρὸν in the next clause. Cf. Cic. Tusc. Disput. III. 8.

4. εὐθὺς παῖδες ὄντες, as soon as they are children = from their very childhood. Cf. Mt. § 565. Obs. 2.

5. τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι, and to obey his elders more readily than did those even, who were his inferiors (in rank). τῶν ὑποδεεστέρων is constructed in the genitive with μᾶλλον, and ἑαυτοῦ, with ὑποδεεστέρων. Cf. S. § 186. 1. — τοῖς ἑπταῖς ἄριστα χρῆσθαι, to manage horses with the greatest skill. ἄριστα is used adverbially. Cf. S. § 124. 2. Repeat ἰδοὺς with χρῆσθαι. — ἔπειτα δὲ responds to μὲν πρῶτον. — Ἐκρινον, sc. αὐτοὶ referring to οἱ Κύρου δοκούντων ἐν πείρᾳ γενέσθαι, § 1. — ἔργων is constructed with φιλομαθέστατον and μελετηρότατον. S. § 185. — τοξικῆς and ἀκοντιστικῆς are in apposition with ἔργων.

6. Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔκρεπε, but when he flourished, bloomed in age = when he was old enough (to engage in hunting and other manly exercises). The age to which allusion is here made was

eighteen, at which time the boys were numbered among the ἱφῆβοι. Cf. Cyr. I. 2. § 9, et seq. ἐπεὶ δὲ answers to πρῶτον μὲν, § 2. — καὶ — ποτὶ, and once. See N. on I. 5. § 7. — ἐπιφερομένην, rushing upon him. — ἔρευσεν, 1 aor. act. of ἔρεω. — τὰ μὲν ἔπαθεν = he received those wounds. This appears from the next clause. — τέλος, at length. Cf. S. § 124. 1. — καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν, yet he made the one, who first came to his assistance, (to be pronounced) happy by many (in consequence of the gifts which he received from Cyrus) Cf. N. on I. 7. § 4 (end).

7. οἷς καθήκει, whose duty it is. — εἰς Καστωλοῦ πιδίον. Cf. N. on I. 1. § 2. — περὶ πλείστον ποιοῖτο, he regarded it of the highest importance. Mt. (§ 589. 5) says that the idea of ἀντί seems here to be implied in περὶ. Cf. Vig. p. 253. III. — εἰ τῷ σπείσαιοτο καὶ εἰ τῷ συνθόοιτο, if he made a treaty with any one, and if he entered into an agreement with any one. "Proprie spondat inimicitias et bella componunt; συνθῆκαι amicitias societatemque certis conditionibus paciscuntur." Krüg. For the form τῷ (= τινι), cf. S. § 69. 1; for συνθόοιτο, cf. Butt. § 107. III. 4; Thiersch § 121. 8. — μηδὲν φεῖδεσθαι is an accusative clause depending upon ποιοῖτο. Cf. S. § 162. 3.

8. Καὶ γὰρ οὖν = διὰ τοῦτο, wherefore, on which account. — αὐτῷ — ἐπιτερέπονται. Leuncl. renders: quæ erant ejus curæ creditæ, i. e. which belonged to his satrapy. But not to speak of the article, which such a rendering would require to be repeated after πόλεις, reference is had here evidently to cities, which voluntarily placed themselves under the government of Cyrus. Cf. I. 1. § 6; 9. §§ 9, 12. The interpretation of Krüg. is therefore to be preferred ejus fidei et imperio se committentes. So also Sturz and Poppo. — οἱ ἄνδρες. Repeat ἐπιτερέπονται. The sense is that the inhabitants of these cities, as communities and as individuals, confided in Cyrus. — εἴ τις. Cf. N. on I. 4. § 9. — παρὰ τὰς σπονδὰς, contrary to the treaty. σπονδή (from σπένδω, to pour), a libation. Hence σποδαί, a treaty or truce, as this was always made with libations. Cf. N. on VI. 1. § 5.

9. Τοιγαροῦν, therefore. According to Butt. (§ 149. p. 431), τοι is an ancient dative for τῷ, but is never used illatively except in the strengthened forms τοιγάρ, τοιγαροῦν, etc. Cf. Mt. § 627. — αἱ πόλεις, i. e. αἱ Ἰωνικαὶ πόλεις (I. 1. § 6). — φείγοντας. Cf. N. on I. 3. § 3. — προέσθαι 2 aor. inf. mid. of προτίημι, to give up, betray. — ἐφοβήντο αὐτόν. They were probably afraid of being punished, for having been confederate with Tissaphernes in banishing their fellow citizens. Cf. N. on I. 1. § 7.

10. καὶ γὰρ, *etenim, for.* — ἔργῳ ἐπεδείκνυντο καὶ ἦλθεν = ἔργῳ ἐπεδείκνυντο καὶ λόγῳ. — προοῖτο, sc. αὐτοὺς, i. e. the Milesian exiles. For the form προοῖτο (2 aor. opt. mid. of προῆμι), cf. N. on συνθῆτο, § 7, supra. — οὐδ' εἰ ἔτι μὲν μέλους γένοιτο, *not even if they should become still further diminished in number.* Butt. (§ 68. 5) says that μέλων is employed for the idea both of *smallness* and of *fewness*. — ἔτι δὲ καὶ κάκιον πράξειαν, *and should be even more unfortunate.* κακῶς πράττω = ἀτυχέω.

11. φανερός δ' ἦν — νικῶν πειρώμενος. Cf. N. on δῆλος ἦν ἀνιώμενος, I. 2. § 11. — τοσοῦτον χρόνον ζῆν ἔσται νικῶν, *that he might live so long as to overcome, or that he might live until he had overcome.* "νικῶν sæpe vim præteriti habet." Krüg. — ἀλεξόμενος = *par pari referens, giving like for like.*

12. Καὶ γὰρ οὐδ'. See N. on § 8, supra. — πλείστοι δὲ αὐτῷ κ. τ. λ. The sense is: *there was no one man, at least of our times, to whom so many were ready to deliver up their treasures, cities, and persons.* τῶν is a genitive of the whole after ἐν ἀνδρσι. Cf. Butt. § 132. 4. 2. a; S. § 177. 1. ἐφ' ἡμῶν, *in our time.* Butt. (§ 147. p. 412) says that ἐπὶ τοῦ often specifies a *time* by means of something contemporary, especially persons. τὰ ἑαυτῶν σώματα = *their personal services.*

13. The fidelity of Cyrus to his friends, and his scrupulous regard for his word, having been descanted upon, the writer proceeds to notice his treatment of malefactors, and the honors and rewards which he bestowed upon the good. — Οὐ μὲν δὴ οὐδέ, *by no means, least of all.* — τοῦτ' refers to the clause commencing with ὡς τοὺς κακούργους. — καταγελᾶν, sc. αὐτοῦ, *to deride him* (by escaping punishment). Schneid. supplies τῶν νόμων. — ἀφειδίστατα πάντων ἐτιμωρεῖτο, *he of all (rulers) punished the most unsparingly.* For the construction of πάντων, cf. N. on τῶν, § 12, supra. — ἦν ἰδεῖν, *one could see.* For the construction, cf. N. on ἦν λαβεῖν, I. 5. § 2. — σινομένης ὁδοῦς, *public roads, literally, trodden* (i. e. much frequented) *ways.* — ποδῶν . . . στερουμένους. Punishment by mutilation is still practised in many of the Eastern countries. Buttmann (Cf. § 114. p. 301) would read στερουμένους, *being deprived of, being without*, when the state or situation of the subject as here, is to be expressed. Cf. N. on III. 2. § 2. For the construction of στερουμένους with the genitive, cf. S. § 181. 2. — ἔγινετο, *it was in the power of.* — ὅποι. Herm. remarks that "ποῖ and ὅποι denote motion towards a place, but πῇ and ὅπῃ signify both motion towards the place, and rest in the place towards which the motion tends." Cf. Vig. p. 153. — ἔχοντι ὅ τι προηγοῖται. Various interpretations have been given to this passage. Weiske translates: *cum secum* (Poppo, *ita ut secum*) *haberet*

quidquid commodum est. So Sturz and Bornemann. Yet Schneider remarks of Weiske's interpretation; "*hæc equidem non inteligo magis quam græca,*" and adds, "*mihi Xenophon de justa itineris causa et honesto protectionis prætextu loqui videtur.*" The evident design of the writer was to show the result of Cyrus's severity, viz. the freedom of the country from thieves and robbers. In what better way could this be illustrated, than by saying a person, who did no injury on his route, could travel anywhere in safety, and carry with him whatever he pleased? But Schneider, whose interpretation Krüg. follows, makes it the grand condition of safety, that the traveller should have a good reason for pursuing his journey, which making the clause in a manner epexegetical of *μηδὲν ἀδικοῦναι*, is perhaps the true sense.

14. *γε* limits the assertion here made to *τοὺς ἀγαθοὺς εἰς πόλεμον*. — *μίντοι*, yet, i. e. notwithstanding his severity towards malefactors, as just stated. — *Πεισίδας*. Cf. I. 1. § 11. — *Μυσοῦς*. See I. 6. § 7. — *αὐτός*, i. e. Cyrus in person. — *οὖς — τοὺς*. For the sake of emphasis or perspicuity, the proposition containing the relative is often placed before the one containing the antecedent. Cf. S. § 150. 4. — *ἥς κατεστρέφετο χώρας = τῆς χώρας ἣν κατεστρέφετο*. Cf. N. on ὃ *εἶχε στρατεύμα*, I. 2. § 1.

15. *ὥστε φαίνοσθαι*. For the construction, cf. S. § 220. 1. — *τοὺς δὲ κακοὺς δούλους τοῦτων ἀξιοῦν*, to wish the cowardly to be their slaves. — *Τοιγαροῦν*. Cf. § 9, supra. — *ἀφθονία*, properly, freedom from envy, is here taken for that which removes envious feelings from the mind of the possessor, viz. *abundance*. — *αὐτῷ — Κύρον*. For the sake of emphasis, the pronoun is sometimes put before the proper name to which it refers, when no ambiguity results from the inversion. Cf. § 31, infra; II. 6. § 8.

16. *Εἰς δικαιοσύνην*, as it respects justice. For the use of *εἰς* by way of reference, cf. Mt. 578. 3. c. — *γε μὴν* (= *porro*. Sturz) serves here as a general connective. — *εἰ τις*. See N. on I. 4. § 9. For *τις — τοῖτους*, cf. N. on I. 4. § 8. — *φανερὸς γίνοιτο — βουλόμενος*. Cf. N. on *δῆλος ἦν ἀνιώμενος*, I. 2. § 11. This construction occurs so frequently as to require no further notice except in special cases. — *ἐπιδεικνυσθαι*, to show himself (a just man). Krüger says this verb is placed absolutely in the sense of *se ostentare*, as in Ælian, V. H. IX. 36, *Ψάλλτης Ἀντιγόνη ἐπιδεικνυτο*. — *περὶ παντός*. See N. on § 7, supra. — *ἐκ τοῦ ἀδίκου = ἀδίκως*. Cf. Mt. § 574; S. § 124. N.

17. *Καὶ γὰρ οὖν*. Cf. §§ 8, 12. — *αὐτῷ*, a dative of the agent. — *διεχειρίζετο* is in the passive voice, having *ἄλλα* for its subject. Some

make it in the middle, and treat αὐτῷ as redundant. — καὶ, and especially. This force is given to καὶ by the preceding ἄλλα. — στρατιῶματι ἀληθινῷ, a true army, i. e. one which was brave, loyal, and under good discipline. Krüg. makes ἀληθινῷ = δικαίῳ, and opposed to τῷ ἐξάπατητικῷ καὶ πλεονεκτικῷ. — χρημάτων, stipends, service-money. See N. on I. 4. § 12. — ἔπλευσαν. Between Greece and Asia Minor lay the Ægæum Mare, which the Greeks were obliged to sail over, in order to enter the service of Cyrus. — ἀλλ' ἐπεὶ, but because. See Mt. § 618; Butt. § 149. p. 423. — τὸ κατὰ μῆνα, the monthly.

18. Ἀλλὰ μὴν, furthermore. — τι αὐτῷ προστάξαντι καλῶς ἐπῆρε-τήρειν, served him well, when he commanded any thing (to be done), or more briefly, faithfully executed his orders. Notice that the *protasis* (S. § 213. R.) here takes the optative, and the *apodosis*, the indicative. Cf. S. § 217. N. 4. — ἀχάριστον, unrewarded. Compound adjectives in ος have only two endings. Cf. Butt. § 60. 4; S. § 49. 2. — ἐπηρέται παντός ἔργου, associates, aiders in every enterprise.

19. δέ continuative. — δεινόν, active, vigilant. — οἰκονόμον, a manager of household affairs, a steward; "one who has authority over the slaves or servants of a family, to assign their tasks and portions, with which was also united the general management of accounts." Rob. Lex. Here the word is used in a wider sense to designate the fiscal officer of a town or city, as a *treasurer*, *questor*. — ἐκ τοῦ δικαίου = δικαίως. — κατασκευάζοντά τε ἧς ἄρχοι χώρας = κατασκευάζοντά τε τὴν χώραν ἧς ἄρχοι (See N. on I. 2. § 1), improving the country which he governed. τε — καὶ connect κατασκευάζοντά and ποιοῦντα (S. § 228. N. 4), while the preceding καὶ serves to connect these clauses to δεινόν ὄντα οἰκονόμον going before. — προσόδους, revenue. Hesych. defines by κέρδους προσθήκη; Suidas, by εἰσφορά, εἰσόδος. — ἄν — ἀφελετο. Mt. (§ 599. a) says that ἄν with the imperfect indicative, expresses the repetition of an action, a habit; while the aorist denotes that the repeated action is always completed in a single point of time. ταύτην τὴν χώραν (Krüg. τι) is to be supplied with ἀφελετο, which takes two accusatives. Cf. S. § 165. 1. — ἡδίως, gladly, cheerfully. — ᾧ = ταῦτα ᾧ, of which ταῦτα is to be constructed with ἔκρυπτεν. Cf. S. § 165. 1. — ἥμισυ, very little = not at all. — φθονῶν — ἐφαίνετο. Mt. (§ 549. 5) says that φαίνεσθαι in the sense of to seem, takes the infinitive, but in that of to be manifest, the participle. — τοῖς φανερώς πλουτοῦσιν is opposed to τῶν ἀποκρυπτομένων. — πειρώμενος. Supply ἐφαίνετο from the preceding member. — τῶν ἀποκρυπτομένων = ἐκείνων οἱ ἀπεκρύπτοτο, sc. τὰ χρήματα.

20. Φίλους γε μὴν ὅσους ποιήσαιο, furthermore, as many as he made friends. For the construction, cf. S. § 166; for the use of the optative

cf. Mt. 527. 1; Butt. § 139. N. 6; S. § 216. 2. — *ικανούς, suitable, fit.* — ὃ *τι* refers to *πράγματος* understood (S. § 150. 5), limiting *συνεργούς.* — *θεραπεύειν* depends on *κράτιστος*, and has for its object *τούτους*, the omitted antecedent of *δους.* Cf. N. on *οὗς* — *τούτους*, § 14, *supra.*

21. *αὐτὸ τοῦτο οὐπερ αὐτὸς ἔνεκα φίλων ᾤετο δεῖσθαι ὡς συνεργοὺς ἔχει.* The order is, *αὐτὸ τοῦτο ὡς ἔχει συνεργοὺς (τοῦτου) οὐπερ ἔνεκα αὐτὸς ᾤετο δεῖσθαι φίλων.* Render, (it was) *for this (purpose), that he might have assistants, &c.* *αὐτὸ τοῦτο* refers to *ὡς συνεργοὺς ἔχει* and serves to qualify the clause commencing with *καὶ αὐτὸς* (Cf. S. § 167), as showing the end or object of the assiduity of Cyrus in assisting friends. — *καὶ αὐτὸς*, (that) *he also.* — *τούτων* limits *συνεργούς.*

22. *εἰς γε ὧν ἀνὴρ.* Cf. N. on § 12. Krüg. thinks that *ὧν* should be rejected from the text. — *διὰ πολλὰ*, sc. *αἰτία*, *for many (reasons).* So Sturz. — *τρόπους*, i. e. disposition, manners, habits, tastes, etc.

23. *εἰς πόλεμον*, (of use) *for war*, viz. swords, helmets, bucklers, &c. So *εἰς καλλωπισμὸν* limits the other class of gifts to tunics, throwers, golden rings, chains, &c. — *νομμοὶ* is here followed by two accusatives. Cf. S. § 166.

24. *τὰ μεγάλα (= μέγαθει δώρων) νικῶν τοὺς φίλους εἰ ποιοῦντα*, to which the article *τὰ* belongs, is the subject (S. § 159. 1) of *ιστί* understood (S. § 157. N. 10), *οὐδὲν θαυμαστὸν* being in the predicate. These words are found with a slight variation in Cyr. VIII. 2. § 13. *τῇ ἐπιμελείᾳ* answers to the question 'wherein?' and limits *τὸ* — *περιεῖναι.* See Mt. § 400. 7; S. § 197. 2. — *τῷ προθυμῆσθαι χαρῆσθαι*, *in his forwardness to oblige*, a dative clause connected to *τῇ ἐπιμελείᾳ.* — *ταῦτα* refers to *τὸ* — *περιεῖναι* and is used for the singular. Cf. Mt. § 472. 5.

25. *ἐπεμπε, used to send.* S. § 210. N. 2. — *βλκούς* is defined by Hesych., *στάμνος ὅτα ἔχων, an earthen jar with handles.* — For the construction of *οἶνον ἡμιδεῖς*, cf. S. § 181. 1; of *ὄνῳ ἐπιτίχοι*, cf. S. § 195. 1. — *τούτων οὐδ' ἐπεμψε.* So compliments at the present time are usually presented in the third person. Notice the change to the *orat. recta.* — *σὺν οἷς* for *σὺν τούτοις οὗς.*

26. *ἄρτων ἡμίωσα.* This construction of the adjective in the neut. plur. with the genitive of a masc. or fem. substantive, is said by Mt. (§ 442. 4) to rarely happen. Cf. S. § 177. N. 4. — *τούτων.* S. § 179. 1. — *γεύσασθαι, to taste.* The middle with this sense is the more common use of *γεῖν*, *I cause to taste.*

27. *εἴη — ἰδύνατο.* For this intermingling of the optative and indicative, cf. Mt. § 529. 5; Rost § 122. I. 7. *ιδίνατο* is in the imperf. to correspond with *εἴη*, which borrows its past time from *ἐκέλευε.* Cf. S. § 216. 3. *διὰ τὸ πολλοὺς ἔχειν ἰπηρείας, because he had many servants.*

— διὰ τὴν ἐπιμέλειαν. Some supply τὴν τῶν ἡγετῶν, others read τὴν (ἰαντοῦ) ἐπιμέλειαν. But Krüg. says: "durum est utrumque. Ego interpretor, propter curam qua ei ut principi prospiciebatur." — ὥς — ἄγασιν for ὥς ἄγοιεν. This change of mood gives great beauty and vividness to the expression. Cf. S. § 204. N. 1. — πεινῶντες, sc. ἐκεῖνοι referring to τοῖς ἑλλοιοις.

28. Εἰ δὲ δὴ ποτε, *if at any time, whenever*. — μέλλοιεν ὁμῆσθαι. A periphrastic future. — ἱσπουδαίολογεῖτο, *he discussed important matters (with them)*. — ὥς δηλώη οὗς τιμῇ, *in order to show whom he distinguished*. Rost (Gram. § 123. 3.) says, "the indicative stands in a relative proposition, when the verb of the principal proposition is a preterite, present or future, and an event is expressed as definite and unconditional." — ἐξ ὧν ἀκούω = ἐκ τούτων ἃ ἀκούω. For the accusative after ἀκούω, cf. S. § 179. N. 1. ἀκούω = ἀκήκοα, when the thing heard is so notorious, that it may be known upon inquiry, by any one at the present time. Cf. Mt. § 504. 2; Krüg. N. on this word. — Construct οὐδένα with οὔτε Ἑλλήνων οὔτε βαρβάρων.

29. Τεκμήριον δὲ with ἰστί omitted, is a proposition by itself. Sometimes as here it is accompanied by τόδε. — παρὰ μὲν Κύρου κ. τ. λ. Mt. (§ 630. f.) says that γάρ in the new proposition after τεκμήριον δε, σημείον δε, etc., is sometimes wanting. See Butt. § 151. IV. 6. — δούλου ὄντος. Cf. I. 7. § 3. — ὄντος, i. e. Orontes. Hutchinson erroneously refers it to the king. — ὃν (= ἐκεῖνον ὃν) refers to the person, to whom Orontes intrusted his letter to the king. Cf. I. 6. § 3. — παρὰ δὲ βασιλέως κ. τ. λ. Cf. I. 7. §§ 2, 13; 10. § 6; II. 1. § 6. — καὶ οὗτοι μέντοι, *and those too*. — ἄν — τυγχάνειν, *they would obtain*. Cf. Mt. § 598. 1; S. § 220. 3.

30. καὶ τὸ — γερόμενον, *and that which took place*, is the subject, and μέγα τεκμήριον, the predicate, of this proposition. — κρῖνει, *to select (with discrimination and judgment)*.

31. οἱ παρ' αὐτὸν. Schneid. conjectures that it should read οἱ περὶ αὐτὸν. — ὑπὲρ Κύρου, *for Cyrus*, i. e. in his behalf, on his side. — ἔχων καὶ τὸ σφράγισμα πᾶν, *with the whole army also*.

CHAPTER X.

1. Ἐταῦθα δὴ is here a formula of transition from the eulogy to the narration, which is resumed from chap. VIII. — ἀποτίμνεται. Plut. (Artax. 13) says, "according to the law of the Persians, the right hand and head were cut off, and Artaxerxes, having ordered the

head to be brought to him took it by the hair, which was long and thick, and showed it to the fugitives." — διώκων ελαπίπτει. The singular is employed here, because βασιλεὺς is the principal subject. So Βρασιδάς μὲν οὖν καὶ τὸ πλῆθος εὐθὺς ἄνω — ἐτράπετο, Thuc. IV. 112, — ἵστανται, stand their ground. — στρατοπέδον, i. e. the place where the baggage, beasts of burden, attendants, &c., of the army remained during the fight. — εἰς τὸν σταθμόν, i. e. the place where they had encamped the preceding night.

2. For the signification of καὶ after τὰ τε ἄλλα πολλά, cf. N. on I. 9. § 17. — τὴν Φωκαίδα, the Phocæan. Her name was Milto, but Cyrus called her Aspasia, because she resembled in wit and beauty, the celebrated mistress of Pericles. — τὴν — λεγομένην = ἐκείνην ἣ ἐλέγετο (S. § 140. 3) of which equivalent, ἐκείνη is in apposition with παλλακίδα. — σοφὴν, wise, intelligent. So Hesych. defines σοφός · φρόνιμος.

3. Ἡ δὲ Μιλησία. "Hujus nomen ignoramus nisi forte ἡ Μιλησία in proprium cessit." Weiske. Cf. V. 2. § 29. — Krüg. conjectures that ἡ νεωτέρα is spurious. — γυμνῆς, i. e. having nothing on but the tunic, which fitted close to the body. "sine veste exteriori." Poppo. — πρὸς τῶν Ἑλλήνων. Schneid. with Weiske makes this stand for πρὸς τὸ τῶν Ἑλλήνων στρατοπέδον. Muret. and Steph. supply σταθμόν. It is better however, with Born. and Krüg. to make πρὸς τῶν Ἑλλήνων οἱ = πρὸς τοὺτους τῶν Ἑλλήνων οἱ. — ἀντιπαθόντες here stands for ἀντιπατάμενοι. — οἱ δὲ καὶ αὐτῶν, i. e. the Greeks. — ταύτην refers to ἡ Μιλησία. — ἐντος αὐτῶν, within their ranks. Sturz and most of the German editors translate in castris eorum. Hutch. takes ἐντος as absolute, and connects αὐτῶν with χρήματα, a construction too forced and unnatural to be admissible. — ἴσωςαι. The repetition of this word shows the completeness of the act spoken of.

4. διέσχον ἑλληλῶν, were distant from each other. For the construction, cf. Mt. § 354. a. — οἱ Ἕλληνες refers to the main army of the Greeks, — οἱ μὲν, i. e. the Greeks. "Sic sæpissime Græci ὁ μὲν ad propius, ὁ δὲ ad remotius nomen referunt." Krüg. So the Latins sometimes employ hic — ille for ille — hic. Cf. And. and Stod. Lat. Gr. § 207. R. 23. — ὡς πάντας νικῶντες, as if they had conquered all (the enemy), whereas the right wing of the king's army was victorious. — οἱ δὲ refers to βασιλεὺς, sc. οἱ σὺν αὐτῷ. — ὡς ἤδη πάντες νικῶντες, as if they were all conquerors, whereas, their left wing was fleeing before the victorious Greeks.

5. ὁ αὖ, on the other hand. — Τισσαφέρους. For the construction, cf. S. § 179. N. 2. — το καθ' αὐτούς, sc. στρατεύμα or μέρος. — πλησιαίτατος. Cf. I. 8. § 4. It speaks highly for the discipline of the Greeks, that in the pursuit the original order of battle was not

essentially disturbed. — *εἰ πέμπούν*. In past actions *εἰ*, *whether*, takes the optative without *ἄν*. Mt. § 526. — *ἀρχέοντες* = *βοηθήσονται*, to *succor*, to *defend*. For the construction, cf. S. § 222. 5.

6. *Ἐν τούτῳ* (sc. *τῷ χρόνῳ*, Mt. § 577. 2), *in the mean time*. — *ὡς ἰδοῖται* is to be taken with *ὑπισθεῖν*. — *συστραφέντες*, *having closed up their ranks*, which had probably become somewhat relaxed in the pursuit. Hesych. defines *συστραφέντες*· *συνελθόντες*. Phavor. says, *συστρέφονται οἱ στρατιῶται, ἐπειδὴν ὑπὸ τῶν πολεμίων σκεδασθέντες ἀῖθρις πεπραθῶσι στρέφεσθαι*. Schneid. from the Paris and Eton MSS. edits *στραφέντες*. So Dind., Born., and Pop. But the idea of *facing about*, as Krüg. observes, “*et sponte intelligitur et verbis παρσκενάζοντο — δεξιόμενοι* significatur.” — *παρσκενάζοντο ὡς ταύτῃ προσιόντος καὶ δεξιόμενοι*, *in the expectation that the king would advance in this direction* (where the Greeks were halting), *prepare to receive* (him). For this use of *ὡς*, cf. N. on I. 1. § 10; 4. § 7; of *ταύτῃ*, see S. § 123. The common reading *προσιόντες*, is pronounced by Zeun- to be without meaning. As instances in which *καὶ* connects participles having different cases, Krüg. cites Herod. VI. 126, *Ὀλυμπίων ἰόντων καὶ νικῶν*; Thucyd. VIII. 106, *ἀρικομένης τῆς νεώς καὶ — ἀκούσαντες*. — *ἣ δὲ παρήλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτῃ καὶ ἀπήγαγεν*, *but in the same direction in which he came (viz.), without the left wing* (of the Greeks. Cf. I. 8. § 23), *he also led* (his forces) *back*. For the adverbial pronouns *ἣ* — *ταύτῃ*, cf. S. § 123. The Greeks supposed that the king would march directly against them, but instead of inclining to the river, as he must have done in that case, he took the same line of direction in which he first came to battle. — *αὐτομολήσαντες*. When the battle turned so decidedly in favor of Cyrus, as it did at first, great numbers probably deserted what appeared to be the hopeless fortunes of the king. Cf. N. II. 1. § 6.

7. This section, with the following one, is parenthetic, being inserted in order to explain how it happened, that Tissaphernes had joined the king. It commences therefore with *γὰρ illustrantis* (See N. on I. 6. § 6). — *συνόδῳ*, *encounter*. — *διήλασε*, *he charged through*. The light armed troops of the Greeks, were posted with the Paphlagonian horse (Cf. I. 8. § 5) upon the extreme right of the army, i. e. upon the bank of the river. Hence in making his charge through the Grecian ranks, Tissaphernes wisely shunned an encounter with the heavily armed, by keeping close to the stream. — *αὐτοῖς*, i. e. Tissaphernes and his band. Cf. N. on *οἱ δὲ*, § 4, *supra*. — *φρόνιμος*. By a skilful separation of his lines, Episthenes not only lost none of his men in this desperate charge of Tissaphernes, but was even able to do mischief to the enemy.

8. *ὡς μείον ἔχων ἀπηλλάγη*, *inasmuch as being worsted he departed*

(from the contest). — ἀναστρέψει. He had no disposition to pass again through the Grecian columns. — συνεγγάνει, falls in with. — ὁμοῦ, together, in company. — συνατάξιμοι, in battle array.

9. Ἐπεὶ δ', but when. The narration, interrupted by the digression respecting Tissaphernes, is here resumed. — κατὰ, opposite to. — τὸ ἐνώνυμον — κέρας, the left wing, as the army was first drawn up (Cf. I. 8. § 4), but now the right wing, in consequence of their having faced about to receive the king, who was coming up in their rear. — μὴ προσάγουιν. Cf. N. on I. 3. § 17. — περιπεύτταντες. The verb πτύσσω signifies to fold up, as a book, Luke 4: 20; as clothes, Odyss. I. 439; to clasp the hands, Œdip. Col. 1611. Hence περιπεύτταντες signifies having infolded = having surrounded; and ἀναπέτασεν τὸ κέρας, to extend (literally to unfold) the wing. — ποιήσασθαι ὅπως θεν τὸν ποταμόν, to place (S. § 207. 2) the river in their rear i. e. to form the line of battle parallel with the river. These evolutions were designed to prevent the left wing of the Greeks from being surrounded, had such been the intention of the king. But doubtless nothing was farther from the thoughts of the king, than hemming in a body of men so formidable as the Greeks. His intention evidently was to gain a position between the Greeks and his capitol, to which he could retreat in case the enemy were victorious.

10. Ἐν ᾧ (sc. χρόνῳ, Mt. § 577. 2), whilst. — καὶ ὁγ (= ἡδῆ. So Hesych.), forthwith, immediately. The sense is, that while the Greeks were deliberating in respect to a change of position, the king's movement was such, as to render the contemplated evolutions unnecessary. παραμειψάμενος = παρελθὼν, having passed by the left wing (now the right wing) of the Greeks. So Krüger and Poppo. But Hutch., and with him Zeune and Sturz, connect παραμειψάμενος with τὴν φάλαγγα, and render: phalangis forma in eandem (quam prius habuit) permutata. — εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἐναντίαν τὴν φάλαγγα ὥσπερ τὸ πρῶτον μαχοῦμενος συνήει, having drawn up his army opposite (to the Greeks), in the same order in which he first came to battle. τὸ πρῶτον. Cf. S. § 141. N. 1. For the construction of μαχοῦμενος, cf. S. § 222. 5. — πολὺ ἔτι προθυμότερον, with much greater ardor. They had learned the weakness of the enemy.

11. δ' αἶ, but again. So Phavor. αἶ, πάλιν, αὐθις — οὐκ ἰδέχοντο, did not receive them, i. e. did not stand to receive the attack of the Greeks, but turned the back and fled. — ἐκ πλείονος, sc. διαστήματος, from a longer distance, i. e. the distance between them and the Greeks, when they began to flee, was greater than in the former engagement, which is equivalent to saying, they fled sooner than before

12. *ὑπὲρ*, over, above. — *γῆλοφος*, an eminence, a hill. — *ἐφ' οὗ*, upon which. — *ἀνестράφησαν*, they (halted and) faced about. Poppo says, “*ἀναστρέφασθαι* et *commorandi* notionem habet.” So also Weiske and Krüg. translate: *conversi steterunt*. It is difficult to see how Schneid. could render this passage, as he has, *ad quem collem conversi in fugam profecti erant*. — *οἱ ἀμφὶ βασιλεία*. Cf. N. on I. 8. § 1. — *πεζοὶ μὲν οὐκ ἔτι*, not the infantry, (literally, no longer on foot,) i. e. the infantry decamped, and the cavalry alone occupied the hill. — Weiske explains ὥστε τὸ ποιούμενον μὴ γινώσκουσιν, ut *Græci non possent intelligere quid pedites post collem agerent*. — *ἐπὶ πέλτης*. Dindorf adds, *ἐπὶ ἐύλου*, in place of which Hutch. suggests *ἐπὶ ἐυστοῦ*. Render *ἐπὶ πέλτης ἀνασταμένον*, (with its wings) extended upon a spear.

13. *ὅθι καὶ*. See N. on § 10. — *τὸν λόφον*, i. e. the *γῆλοφος* spoken of in the preceding section. — *ἄλλοι ἄλλοθεν*, some in one direction and some in another, or as we say, *helter-skelter*. Sturz remarks that *ἄλλοθεν* seems to be put here for *ἄλλοθι*. But Krüg. makes the places round about the hill, the stand-point of observation, and paraphrases: *ἄλλοι ἄλλοθεν ἤλθον λείποντες τὸν λόφον*. — *ἐψιλοῦτο δ' ὁ λόφος τῶν ἱππέων*. The gradual decrease of numbers on the hill, until it was entirely deserted by the king's troops, is finely expressed in this and the following clause. So Lion remarks, “*verbum λείπουσι initium fugæ, ἐψιλοῦτο ulteriorem progressum, et τέλος finem indicat*.”

14. *ἐπὶ τὸν λόφον*, upon the hill = up the hill. — *ὑπὸ αὐτὸν*, under it = at the foot of it. So Mt. (§ 593. c.) says that sometimes *ὑπό* is found with the accusative, in answer to the question ‘where?’ — *ὑπὲρ τοῦ λόφου* = *ἐπὶ τοῦ λόφου*, upon the hill. — *τί ἐστιν*, sc. ταῦτα. Cf. Mt. § 488. 7.

15. *Καὶ*, and so. — *ἀνὰ κράτος*. Cf. N. on I. 8. § 1. — *Σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἰδύετο*, and the sun was nearly setting when these things took place. Cf. Mt. § 620. a.

16. *Θίμειοι τὰ ὅπλα ἀνεπαύοντο*. Hutch. translates: *sub armis conquiescebant* (Cf. Cæs. Bel. Civ. I. 41), *rested under arms*. This is evidently the sense, as the army halted only for a few moments, while the leaders consulted in respect to the place of encampment for the night. — *παρεῖη* is adopted, on the authority of Schneid., by Dind., Born., and Krüg., for the common reading *παρήει*. But inasmuch as *παρεῖναι* corresponds with *πέμπει* (II. 1. § 2), better than *παρεῖναι*, Poppo thinks that if the vulgar reading is to be changed, (which he deems unnecessary, the indicative and optative being frequently intermixed, Mt. § 529. 5; Rost § 122. I. 7,) it should be *παρλοῖ*. — *ἤδεσαν αὐτὸν τεθνηκότα* = *ἤδεσαν ὅτι αὐτὸς ἐτεθνήκει*. Cf. Mt. § 548. 2;

S. § 222. 2. — εἰκαζον, *they conjectured*. — ἢ καταληφόμενον τι προ-
εληλακέναι, *or that he had gone forward to take possession of some*
post or fortress.

17. καὶ answers to ἅμα μὲν, § 16. — αὐτοῦ. Cf. N. on I. 3. § 11.
— δόρπηστον, *supper time*. So Hesych. defines δόρπηστος (as it is
sometimes written), ὥρα τοῦ δεῖπνου.

18. ἄλλων χρημάτων. Cf. N. on I. 5. § 5. — εἴ τι = ὅ τι, *what-*
ever. Cf. N. on I. 4. § 9. — καὶ ταύτας, *even these*. The pronoun
is employed here, because τὰς ἀμάξας, to which it refers, is separated
by intermediate clauses from διήρπασαν upon which it depends. Cf.
S. § 149. N. 3.

19. ὥστε introduces the consequence of what has just been detailed.
— ἀνάριστοι, *without dinner* — πρὶν γὰρ δὴ καταλῦσαι τὸ στρα-
τευμα πρὸς ἄριστον, *for before the army halted for dinner*.

BOOK II.

CHAPTER I.

1. Ὡς μὲν οὖν, *how, by what means*. The exordium of most of the following books, contains a similar recapitulation of preceding events

— ἡ θροίσθη Κύρῳ τὸ Ἑλληνικόν = Κύρος ἡθροίσει τὸ Ἑλληνικόν.

— ὁπότε, *when*. Cf. S. § 123. — ἀνόδω = ἀναβάσει. Cf. N. on ἀναβαίνει, I. 1. § 2.

The descent to the sea-coast is called (V. 5. § 4) κατὰβασις. Cf. II. 5. § 22. — ἐλθόντες = ἀνελθόντες. — ἐκοιμήθησαν = τὴν νύκτα διεγέγοντο, I. 10. § 19. — πάντα νικᾶν. "In consequence," says Mt. (§ 409. 3), "of the phrase μάχεσθαι μάχην, the place of the conquest, or the nature of the combat is put in the accusative with the intransitive νικᾶν, to conquer. Cf. S. § 164. N. 2.

— τῷ ἔμπροσθεν. Cf. S. § 141. 1.

2. Ἀμα δὲ τῇ ἡμέρᾳ, *as soon as it was day, at day-break*. Cf. N. on I. 7. § 2. — σηματοῦντα, fut. part. of σημαίνω. For its construction, see S. § 222. 5. — Ἐδοξεν οὖν αὐτοῖς. See N. on I. 2. § 1. — συσκευασσάμενοις and ἐξοπλισσάμενοις belonging to the omitted subject προΐέναι, are put in the dative by attraction (Cf. Rost § 127) with αὐτοῖς, to which the subject of the infinitive refers. This kind of attraction is sometimes omitted, as in *Ξένε . . . ἤκειν παρήγγειλε λαβόντα τοὺς ἄνδρας*, I. 2. § 1. — ἃ εἶχον = ταῦτα ἃ εἶχον. — ὥς Κύρῳ συμμίξειαν, *until they should join Cyrus*. Mt. (§ 522. 1) says that if the principal action is past, ὥς after preterites takes the optative without ἄν.

3. Ἦδη δὲ ἐν ὁρμῇ ὄντων = *but just as they were ready to march*: literally, *but when they were in motion* (to depart). For the omission of the subject of ὄντων, cf. N. on I. 2. § 17. — γεγονὼς ἀπὸ Δαμαράτου, *being a descendant of Damaratus*. For the time of γεγονὼς (2 perf. part. of γίγνομαι), cf. S. § 209. N. 4. For the manner in which Damaratus was defrauded of the kingdom of Sparta by Cleomenes, see Clas. Dict. — Γλοῦς. Cf. S. § 46. N. 4. — τέθνηκεν, *was dead*: properly, *is dead* (S. § 118. Θ), but as it is used for τεθνήκει (S. § 216. N. 5), its time is determined by the context (S. § 209. 1).

— *ἀρμάρτο*. The preceding day's-march was not completed in consequence of the battle, and hence the verb is put in the imperfect. — *λέγοι*, sc. *Ἀρκαίος*. — *εἴ δὲ ἄλλη*, sc. *ἡμέρᾳ* borrowed from the preceding clause. — *ἀπέρχαι* — *ἐπὶ Ἰωνίας*, *he would return to Ionia* = *he would set out for Ionia*. — *φατή*, *that he declared, affirmed*, a stronger expression than *λέγοι*. — *Ταῦτα ἀκούσαντες*, *when they heard these things*. Cf. S. § 222. 1. — *βαρύνω* *ἔφερον*. Cf. N. on I. 3. § 3. — *Ἀλλ' ὄφελε μὲν Κῦρος ζῆν*, *O that Cyrus were alive*. *ὄφελον*, 2 aor. of *ὀφείλω*, always expresses a *wish*, and with the infinitive is frequently preceded by the particles *ὥς*, *εἰ γάρ*, *εἴθε* or *αἰθε*. See Butt. § 150 p. 437; Mt. § 513. Obs. 3; S. §§ 118. O: 217. N. 3. — *ἡμεῖς γε*, = whatever may be the result of the engagement in other parts of the field, *we at least*, &c. Cf. N. on I. 3. § 9 (end). — *εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα*, *unless you had come we should have marched*. For the use of the indicative in the protasis, and with *ἄν* in the apodosis (S. § 213. R.), when both are past actions, cf. Mt. § 508. b; Butt. § 139. 9. 4; S. § 213. 5. — *τὸν βασιλεῖον καθιεῖν αὐτόν*, *that we will place* (literally, *cause to sit*, S. § 118, *καθίζω*) *him as king*. For the construction, cf. S. § 166; for the form of *καθιεῖν*, cf. S. § 102. N. 1. — *τῶν γὰρ τὴν μάχην νικῶντων καὶ τὸ ἀρχειν ἐστί*, *for it is the right of those who gain the battle to rule also*, or more briefly, *the right to govern belongs to the conquerors*. For the construction of *τῶν* — *νικῶντων*, cf. S. § 175; of *μάχην*, see N. on § 1, *supra*. Dindorf from the Vat. and Eton MSS. reads *μάχη*, but *μάχην* is justly preferred by Born., Pop., and Krüg.

5. *τοὺς ἀγγέλους*, i. e. Procles and Glus. — *αὐτὸς ὁ Μένων*, *Menon himself*, i. e. of his own accord. So Sturz, "*sua sponte*." — *ἐβούλετο*, sc. *εἶναι*. — *ἑνός*. Cf. N. on I. 1. § 10.

6. *περιέμενε*. The Eton MS. has *περιέμεινε*, which Born. follows, but Belf. well remarks, "the end of the expectation is not yet seen, as it would be in *περιέμεινε*. — *ἐπορεύετο οὔτον*, *procured for itself provisions*. Cf. S. § 207. 1. — *κόπτοντες* takes the gender implied in *στράτευμα* with which it agrees (S. § 137. N. 2), and is put in the plural because its noun is a collective one. Cf. S. § 137. 3. — *γάλαγος* is here used of an army *non instructus*. — Krüg. makes *οὐ* = *εἰς* *οὐ*. For the relative adverb *οὐ*, cf. S. § 123. — *ἡνάγκαζον*. Cf. N. on ἦσαν, I. 1. § 6. — *ἐκβάλλειν*, sc. *ἐκ τῶν χειρῶν* So Born. "Sed cum" says Krüger, *sagittas non manibus tenerent, cogitare malle* *ἐκ τῶν χειρῶν*." When the Greeks charged the left wing of the king's army, it would appear that many came over from the enemy without striking a blow. These deserters, being compelled to throw down their weapons, in order that they might be deprived of the power to do harm, passed into the rear of the Greek

army, where they were found and retaken by the king, when he approached the Greeks, ὡς ἰδοῦναι ὀπισθεν (I. 10. § 6). The fact that these deserters were reunited to the king's army, is enough to show the incorrectness of interpreting ἐκβάλλειν, to pull out, sc. from the ground.

— φέρεσθαι, to carry away (for fuel). This verb, which Muretus omits, is to be constructed with πέλται, as well as with ἄμαξαι. — ἰρημοί, empty, their contents having been plundered by the king's forces. Cf. I. 10. § 18. Some with less reason refer it to the waggons, whose draught animals had just been slaughtered for food.

7. πλήθουσιν ἀγορᾶν. Cf. N. on I. 8. § 1. — ἰντιμῶς ἔχων. Cf. N. on I. 1. § 5. — προσποιεῖτο, he pretended, claimed to himself. The implication is, that he was far less skilled in the science of military affairs than he claimed to be. — For the construction of ἐπιστήμων — τῶν, cf. S. § 185. — ἐμφι = pertaining to. — τάξεις, tactics, i. e. the arrangement of troops in the various orders of battle. — ὀπλομαχίαν, exercise of arms, especially, as the etymology of the word shows, of those weapons used by heavy-armed soldiers.

8. ἐπεὶ νικῶν τυγχάνει, since he happens to be victor = since by the fortune of war he is victorious. — θύρας. Cf. N. on I. 9. § 3. — εὐρίσκεσθαι (i. e. πειρᾶσθαι εὐρίσκεσθαι. So Krüger) is here in the middle voice with the signification, to find for one's self = to acquire, obtain, and is used transitively (S. § 207. 2), having for its object ἄν τι (= ὃ τι, whatever) δύνωνται ἀγαθόν. Cf. S. § 162. 3. δύνωνται, sc. εὐρίσκεσθαι, borrowed from the preceding clause. Sturz supplies πράττειν, and renders, *efficere possint*.

9. βαρέως μὲν ἤκουσαν, heard with indignation. — ὅτι οὐ τῶν νικούντων εἶη τὰ ὅπλα παραδιδόναι, "that it was not for conquerors to surrender their arms." Felton. For the construction of τῶν νικούντων, cf. N. on § 4, supra. See also S. § 140. N. 3. — κάλλιστόν τι καὶ ἀριστον. A common formula signifying, according to the connexion in which it stands, what is good, honorable, becoming, fit, &c. Here it denotes that which is conducive to the general interests of the army. "καλὸς καὶ ἀγαθὸς proprie dicitur sic, ut ἀγαθὸς ad animi virtutem et probitatem pertineat, καλὸς autem ad actiones externas, etiam ad generis nobilitatem, divitias, valetudinem, et alia talia referatur." Sturz. — τὰ ἱερὰ ἐξηρημέα, the entrails which had been taken out (of the victim). This sentence is parenthetic.

10. πρεσβύτερος ὢν. It is probable that Sophænetus was absent from this conference), since he is said (V. 3. § 1; VI. 5. § 13) to be the oldest of the generals. — πρόσθεν — ᾗ, before — that, sooner — than. — αἰτεῖ. Cf. κελεῖν παραδόντας τὰ ὅπλα, § 8, supra. — εἰ δὲ αὐτὸν αἰτεῖν; = οὐ δὲ αὐτὸν αἰτεῖν. For the construction of τῆ, cf. S. § 167. R. — καὶ οὐ (Krüg. ἀλλ' οὐ) λαβεῖν ἰλθόντα, and not

rather to come and take them (by force). λαβεῖν is opposed to αἰεῖν. — εἰ ἔσται τοῖς στρατιώταις, *what reward the soldiers shall have* (in return for their arms).

11. Construct αὐτῷ with ἀντιποιεῖται. — ἡμᾶς ἑαυτοῦ εἶναι, *that you are his*, i. e. his servants, property. — ἐντός, *within*, i. e. enclosed by. — ὅσον οὐδ' εἰ παρέχοι ἡμῖν δύνασθ' ἄν ἀποκτεῖναι, *more than you could kill, if he should even deliver them up to you*: literally, *as many as you could not kill*. &c.

12. Θεόπομπος. Some MSS. have Ξενοφῶν, which Hutch. and Krüg. have followed, but Θεόπομπος has the suffrage of the most judicious critics in its favor, and is best sustained by manuscript authority. — ἀρετή, *valor*. — Construct ἄν with χρῆσθαι, and also the next ἄν with στερεθῆναι. Cf. N. on I. 3. § 19. — στερεθῆναι. Supply οἴομεθα from the preceding clause. — Μὴ οὖν οἶον, *think not then*. For the construction, cf. S. § 218. 2. — ἡμᾶς understood is the subject of παραδώσειν. — σὺν τούτοις, sc. ὅπλοις. — περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα, i. e. so far from giving up what we possess, it is our intention to acquire by conquest all your possessions.

13. φιλόσοφον, i. e. says Krüger, ἀδολεσχοῦντι ἃ ἡ ἀλήθεια ἐλέγχει Reiske, cited by Born., appends to φιλόσοφον: *quia saepius τὸ ἀγαθὸν crepabat et τὴν ἀρετὴν*. — ἴοικας, *you resemble*, 2 perf. of εἶμι, with the signification of the present. Cf. S. § 209. N. 4. — ὁ νεανίσκος, *O young man*. Phavorinus defines νεανίσκος· ἀπὸ τῶν ἐκκοιτριῶν ἴως ἐτῶν τριάκοντα τεσσαράκων, ἢ τεσσαράκοντα ἐνός. Hippocrates assigns it to the fourth place in his seven ages, and extends it to the thirty-seventh year. Xenophon was upwards of 40 years old at this time, yet if MS. evidence would permit the substitution of his name instead of Θεόπομπος, his age would be no valid objection, since his personal appearance, described by Laertius, εὐειδέστατος εἰς ὑπερβολήν, *beautiful to an eminent degree*, might lead Phalinus to suppose him younger than he really was. Sturz regards νεανίσκος in this place, as an ironical or contemptuous epithet = *rash, unskilful*. So Hesych. defines νεανίσκος· ῥήπιος. — ἴσθι — ὦν. Cf. N. on I. 10. § 16. — ἀνόητος, literally, *without understanding*, = *foolish, simple*. But lest this should seem to make Phalinus utter an offensive sentiment, which would not promote the object of his mission, it may be remarked, that ἀνόητος, μωρός, etc., were by no means as harsh epithets with the Greeks as they are with us.

14. ἵπομαλακίζομένους, *gradually softening*. The hopes of the Greeks, so suddenly crushed by the untimely death of Cyrus; their great distance from home; and their destitution of the means of subsistence, must have depressed to a greater or less extent, the minds of all, especially those of a more timid or despondent temperament.

— ὡς καὶ — καὶ, as — so also. The first καὶ of this formula is pre-
 onastic, so far as its translation into English is concerned (Cf. Mt. § 620.
 b); the latter καὶ = οὕτω (See Mt. § 620. d. 2). — πολλοῦ ἀξιος,
 very useful. Cf. N. on I. 3. § 12. — εἴτε — εἴτ', whether — or.
 — ἄλλο τι, in something else. For the construction, cf. S. § 167.
 — θέλοι. Krüg. edits βούλεται, but apart from the MS. authority
 in favor of θέλοι, as denoting purpose or design its meaning is better
 suited to this passage than that of βούλεται, which is merely expres-
 sive of wish or inclination. Cf. Butt. Lexil. No. 35. — ἐν Ἀγυπτῳ.
 Cf. II. 5. § 13; Diod. XI. 71. — συγκαταστρέφαιν' αὐν αὐτῷ, they
 would assist him in subjugating it, i. e. Egypt. Cf. N. on I. 5. § 7
 (end).

15. ἀποκεκριμένοι εἶν has a middle signification. Cf. Mt. § 493. d;
 Butt. § 136. 3. — ἄλλος ἄλλα λέγει, one says one thing, another,
 another. λέγει takes its number from ἄλλος, which is in apposition
 with οἱ, the proper subject of the verb. Cf. Mt. § 302. a. Obs.
 Clearchus addressed his inquiry to his fellow-commanders, but Pha-
 linus apparently having become somewhat impatient and out of hu-
 mor with them, does not wait for their answer, but asks Clearchus to
 deliver his sentiments. Whether he had more reason to be satisfied
 with the Spartan's reply, will appear in the sequel. — εἰπὲ τί
 λέγεις, tell (us) what you have to say = declare your opinion in refer-
 ence to this matter.

16. ἄσμενος = ἀσμένως. Cf. Butt. § 123. N. 3. — οἱ ἄλλοι, i. e.
 those, who were present at the conference. Supply ἄσμενοι ἐωράκασι
 from the preceding clause. — καὶ ἡμεῖς, sc. Ἕλληνες ἰσμέν. —
 ποσοῖτοι — ὅσους, as many as = all whom. Cf. S. § 73. 1. —
 τοιούτοις δὲ ὅτεες πράγμασι, being in such difficulties. "in quibus peri-
 culis versati." Krüg. — συμβουλευόμεθά σοι, we ask your advice.
 In the active voice, this verb signifies to give advice, in the middle, to
 consult or ask advice. The Latins express this difference by *consulere*
alicui, and *consulere aliquem*. — περὶ ὧν = περὶ τούτων ᾧ.

17. πρὸς θεῶν. Cf. N. on I. 6. § 6. — κάλλιστον καὶ ἀριστον. Cf.
 N. § 9, supra. — ἀναλεγόμενον. This reading is adopted by Hutch.,
 Dind., Pop., and Krüg., instead of ἂν λεγόμενον, which Weiske and
 some others prefer. Morus thinks it should read χρόνον ἅπαντα λεγόμε-
 νον, to which conjecture, Bornemann says, the more frequently he con-
 sidered the passage the more he is disposed to incline. As it respects
 the grammatical construction, it may be classed with the examples,
 which Mt. (§ 564) calls nominative absolute; but which Butt. (§ 145.
 N. 7. 2) regards as accusative absolute, and may here be resolved by
 ὅτε, or ἐπειδή with the finite verb. Render εἰς τὸν ἔπειτα χρόνον ἀνα-
 λεγόμενον, when in after time it shall be repeated. Cf. Mt. § 565;

S. § 168. N. 2. — συμβουλευομένοις συνεβούλευσαν. Notice the distinction between the active and middle, referred to in the preceding section.

18. ταῦτα ὑπήγετο is thus paraphrased by Krüger, "*his dictis eum furtim ad suas rationes traducere conabatur*." The mind of Clearchus was made up as to the demand of the king, and yet he wisely thought it advantageous, to draw from the emissary advice contrary to the terms of his commission. He therefore adjured him as a Greek to give such counsel, as would be honorable and befitting the present emergency. — ὑποστρέψας, literally, *having turned around* = *having eluded* (the snare set for him). — παρὰ τὴν δόξαν αὐτοῦ, *contrary to his* (Clearchus's) *expectation*.

19. μὴ παραδιδόναι = μὴ παραδοῦναι. Cf. Butt. § 137. 5; Mt. § 501; S. § 212. 2. — μηδεμίᾳ — ἐλπίς, *not even one hope*, opposed to τῶν μυρίων ἐλπίδων *μια* of the preceding member. — σώζεσθαι, *to save yourselves*. Cf. S. § 207. 1. — ὅπῃ δυνατόν, *in whatever way possible*.

20. Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις, = *well then, this is your advice*. Butt. (§ 149. p. 428) says that ἀλλά stands in an abrupt manner at the beginning of paragraphs, having somewhat the sense of our familiar expressions, *well, indeed, truly*. — πλείονος — ἄξιοι, *worth more* = *of more value*. Cf. N. on I. 3. § 12. Leonidas is said by Diod., to have given this truly Laconic answer to Xerxes at Thermopylae.

21. Phalinus now begins to change his tone. At first the Greeks are to surrender their arms, and go as suppliants to the gates of the king (Cf. § 8), but finding them resolute, he proposes, as the only condition on which peace will be granted them by the king, that they shall neither advance nor retreat, but stay where they are. — αὐτοῦ. Cf. N. on I. 3. § 11. — περὶ τούτου, i. e. this mandate of the king. — ὡς πολέμου ὄντος, *that war is* (determined upon by you). For the construction, cf. S. § 192. N. 2.

23. οὐ διεσήμανε, *he gave no intimation*. This dialogue between Clearchus and Phalinus is very amusing. The haughty message which the envoy first delivered, the lowering of his terms, when he found that the Greeks would not deliver up their arms, and finally his fruitless efforts to obtain from Clearchus any intimation of his future design, are all sketched with life and spirit. We can readily conceive, how crest-fallen the ambassador must have taken his leave.

CHAPTER II.

1. οἱ σὺν αὐτῷ, i. e. his colleagues in the embassy. — βελτίους, = *higher in rank and influence*. — οὐς οὐκ ἂν ἀνασχέσθαι αὐτοῖ βασιλεύοντος, *who would not bear his being king, or that he should be king*. For the construction of οὐς — ἀνασχέσθαι, cf. Mt. § 538; of ἀνασχέσθαι αὐτοῦ, S. § 179. 1. ἀνέχεσθαι τινος, *to bear any thing*, as opposed to ἡττᾶσθαι τινος, *to succumb to any thing*, is placed by Mt. (§ 358), under the head of “*verbs signifying to surpass or to be inferior to*, followed by the genitive.” — ἤδη, *forthwith*. — τῆς νυκτός = ταύτης τῆς νυκτός, *this very night*. — ἀπείνας has αἰτίος (= *ιαυτός*, Cf. S. § 158. N. 2) for its subject.

2. ὅποιον — τι = ὅ τι, *whatever*.

3. ἥδη ἡλίου δύοντος, *the sun now going down* = *it being now sunset*. — Ἐμοὶ — θυομένην ἵνα, *as I was sacrificing in order to go*. The infinitive here marks the *end* or *purpose* of the action expressed by θυομένην. Cf. Butt. § 140. 2; S. § 219. 2. Prof. Felton renders: *sacrificing to know whether or not to march*. It was customary to perform a sacrifice for this purpose, before undertaking any military expedition. Krüger and Poppo, after Schaefer, construe ἵνα with ἐγγίγντο τὰ ἱερά. Supply καλὰ, in οὐκ ἐγγίγντο, from πάνν καλὰ ἡμῖν τὰ ἱερά ἦν at the end of the section. — εἰκότως, *rightly* = *with good reason*. — οὐκ ἐγγίγντο. Repeat καλὰ τὰ ἱερά. — ἂν δυναίμεθα. For the optative, cf. S. § 217. 2. — μὲν δὲ αὐτοῦ γε, *certainly here at least*. — οὐδὲν τε. Cf. N. on I. 3. § 17. — ἵνα. Repeat ἐμοὶ θυομένην.

4. δειπνῆν, sc. *χρῆ* from the preceding clause. — τις. See N. on I. 3. § 12. — ἐπειδὴν δὲ σημήνη τῷ κέρατι, “*when the signal shall be given with the trumpet*.” Felton. σημήνη, sc. ὁ σαλπικτής. Cf. S. § 157. N. 8. (2). — ὡς ἀναπαύεσθαι, *as if to retire to rest*. This was done in order to deceive the enemy, should any be lurking about in the vicinity. — ἀνατίθεσθε, sc. τὰ σκεύη drawn from συσκευάζεσθε. — ἐπὶ δὲ τῷ τρίτῳ, sc. σημείῳ, *at the third (signal)*. — πρὸς τοῦ ποταμοῦ, *next to the river*. — τὰ δὲ ὄπλα = τοὺς δὲ ὀπλίτας. Cf. N. on I. 7. § 10. — ἔξω, i. e. outside of the baggage, which would thus be covered, on the one side by the river, and on the other by the heavy-armed men.

5. τὸ λοιπὸν (= ἀπὸ τοῦ νῦν. Phav.), *from this time, for the fu-*

ture. Cf. Butt. § 150. p. 437. — ἤρξαν, i. e. took the chief command. — οὐχ ἐλόμενοι, i. e. not formally electing him. — ἀλλ' ὁρώντες, but (they obeyed him) because they saw, &c. — δεῖ, sc. φρονεῖν.

6. Ἀριθμὸς δὲ τῆς ὁδοῦ, "*mensura itineris*." Sturz. — ἦν ἡλθοῦσ, which they went. For the construction, cf. S. § 164. — τῆς μάχης, i. e. to the place of the fight. So ἀπὸ τῆς μάχης, in the latter part of the section. Cf. V. 5. § 4. — σταθμοὶ τρεῖς καὶ κ. τ. λ. Only 84 stations and 517 parasangs are enumerated in the preceding book. Zeune conjectures that 9 stations, 18 parasangs, made by the Greeks from Ephesus, to Sardis, previous to their junction with Cyrus, are here included. — τριακόσιοι. So Zeune, and after him, Dind., Born., Pop., and Krüg., read instead of τρισχίλιοι, which is irreconcilable with the statement of Plutarch, who makes Cunaxa, 500 stadia from Babylon.

8. τὰ παρηγγελμένα. Cf. § 4. supra. — πρῶτον σταθμὸν. Cf. II. 1. § 3. — θίμενοι, sc. οἱ Ἕλληνες. For the construction, cf. N. on μαχόμενοι, I. 8. § 27. θίμενοι τὰ ὅπλα. Cf. N. on I. 5. § 14. — μήτε — τε, not — and. When the second clause of this formula has its own verb, its meaning is affirmative, otherwise it is negative. Cf. Mt. § 609; S. § 224. N. 2. — προσώμασαν, swore in addition. Ariæus and his party laid themselves under an additional obligation to act as faithful guides.

9. σφάζαντες ταύρον κ. τ. λ. The custom of sanctioning leagues, treaties, etc., with the blood of victims, was universal among the nations of antiquity. A notable instance is found in Gen. 15: 18, when God made a covenant with Abraham. Cf. also, Exod. 24: 3-8. In this compact between the Greeks and Persians, the sacrifice of the wolf seems to have been peculiar to the latter, while the other three composed the *suovitaurilia* of the Romans. — εἰς ἀσπίδα, in a shield. Corresponding to the boss of the shield on one side, was a cavity on the other which here received the blood of the animals. — βάπτοντες οἱ μὲν. The staining of their weapons with blood was a virtual imprecation, that their own blood might thus stain the sword or spear, in case they violated the covenant. Similar to this was a custom of the Chaldeans, which was the ground of the ceremony detailed, Gen. 15: 9-17. The parties to the covenant, having slain and divided the victims, placed the parts opposite to one another. They then passed between the parts thus divided, saying, *let it not thus be done to us*, implying that if they were faithless, they might justly be cut in pieces. Cf. Jahn Arch. § 383.

10. Ἄγε δὴ, come now. A formula of incitement. — δ αὐτὸς — στόλος, the same march. Cf. S. § 144. — καὶ ὑμῖν, as to you. Cf. S. § 228. N. 3. — τίνα γνώμην ἔχεις, "*quæ tua sententia est*." Sturz

— ἄπιμεν, sc. ὁδόν to which ἤνπερ refers. For the construction, cf. N. on ἦν ἡλθον, § 6, supra.

11. Ἦν μὲν ἡλθομεν ἀπίοντες. The order is ἀπίοντες (ὁδόν) ἦν ἡλθομεν. See N. on ἦν ἡλθον, § 6. — ὑπάρχει=ἔστι. Construct Ἐπτακαίδεκα with ἰόντες, according to the rule (S. § 164) above referred to. Krüg. attaches to σταθμῶν the idea of time. — ἰγγυτάτω = ἰγγυτάτων. Cf. S. § 141. 1. — οὐδὲν εἶχομεν λαμβάνειν, i. e. οὐδὲν εἶχομεν ὥστε λαμβάνειν, we had nothing to take = we could take nothing. Cf. S. § 219. 1 (ἔχω). — εἰ τι. Cf. N. on I. 6. § 1. — κατεδαπανήσαμεν, we entirely consumed. κατὰ in composition signifies, exhaustion, consumption, etc. Cf. Vig. p. 246. — μακροτέραν, sc. ὁδόν. Cf. S. §§ 140. N. 5: 164.

12. Πορευτέον δ' ἦμιν. Cf. N. on σκεπτέον εἶναι, I. 3. § 11. — Construct σταθμοῦς, which here signifies the distance passed over (See N. on I. 5. 7), with πορευτέον (S. § 164), which is followed by the same case as its verb. Cf. S. § 162. 2. — ὡς πλείστον, as far as possible. — οὐκ εἶμι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν, "the king will no longer be able to overtake us." Felton. δύνηται is here put for δυνήσεται. Cf. S. § 215. N. 3. The double negative οὐ μὴ, is used with the future indicative, or with the subjunctive, in denials referring to the future; while μὴ οὐ is usually constructed with the infinitive. Cf. Butt. §§ 139. 4: 148. N. 6; S. § 225. 2. — σπανιεῖ. Cf. N. on καθιεῖν, II. 1. § 4.

13. Ἦν δ' αὖτε ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν, this strategy had nothing else in view than to escape by secret or open flight. ἦν — δυναμένη = ἰδίωτο. Cf. N. on I. 2. § 5 (end). στρατηγία, the plan of conducting the army. For the distinction between ἀποδρᾶναι and ἀποφυγεῖν, cf. N. on I. 4. § 8. — κάλλιον, more honorably. Cf. S. § 124. 2. — ἐν δεξιᾷ ἔχοντες τὸν ἥλιον. By this it appears that their course was northerly. — λογιζόμενοι, supposing.

14. Ἰδοσαν — ὁρῶν, they thought that they saw. Cf. Butt. § 140. 1; S. 158. 2.

15. Ἐν ᾧ δὲ, but whilst. Cf. N. on I. 10. § 10. — Καὶ εὐθὺς ἔγνωσαν x. τ. λ. These sumpter horses betokened the proximity of an armed force, and as it was not likely that the king would divide his army, they knew that he must be encamped ἐγγύς πον, somewhere near. — καὶ γὰρ (= γὰρ, etenim) καὶ, for also, introduces an additional reason for their conclusion respecting the nearness of the royal army.

16. ἦδαι γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας, for he knew that the soldiers were both exhausted. For the construction, cf. N. on ἦδισαν αὐτὸν τεθνηκότα, I. 10. § 16. ἀπειρηκότας, perf. act. part. of ἀπορρεῖν, not

used in the present. This verb signifies, (1) *to announce, declare*; (2) *to forbid, deny*; (3) *to leave off, desist*, and as this is oftener done from fatigue than any other cause, the word by metonymy of *cause* for *effect*, assumes the meaning, *to be weary or fatigued*, which is its signification here. — ἤδη δὲ καὶ ὅψις ἦν, and now also it was late (in the day). — οὐ — οὐδ'. Cf. S. § 225. 1. — δοκολῆ is put in the optative, because φυλαττόμενος, upon which it depends, borrows past time from ἀπέκλινε. Cf. S. § 216. 3. — εὐθύωρον = κατ' εὐθείαν (sc. ὁδόν), straight forward. Cf. S. § 124. 2. — τοὺς πρώτους, the van of the army. — εἰς — κατεσκήνωσεν. See N. on κατέστη εἰς, I. 1. § 3. — ἐξ ὧν, i. e. the villages. — καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα, even the very wood of the houses. The design of this was to cut off the rebel forces from necessary supplies. For the construction of αὐτὰ cf. S. § 144. 2. ἀπὸ here denotes 'removal from.'

17. ὅμως (substituted by Dind., Born., Pop., and Krüg. for ὁμολῶ), notwithstanding the villages had been stripped of every thing by the royal army. — τρόπον τινί, in some manner = as well as they could. — σκοταῖοι, in the dark. See Butt. § 123. N. 3; S. § 138. N. 1. ὡς ἐνέρχαντο ἕκαστοι, sc. ἀλλεζόμενοι, as each happened (to pass the night) = in whatever manner each one was able. — ὥστε — καὶ, so that even. — ἰγγύτατα here = ἰγγύτατοι. — σκηνωμάτων, tents, a verbal noun from σκηνώ, to pitch a tent. Cf. S. § 129. 4.

18. τῇ ὑστεραίᾳ, sc. ἡμέρᾳ. — οὔτε καπνὸς οὐδαμοῦ πλησίων, nor smoke any where near. — τῇ ἐφόδῳ, at the approach. The king thought the Greeks were advancing to attack him, and hence on the next day he proposed a truce. Cf. II. 3. § 1. — οἷς = ἐκείνοις ᾤ.

19. καὶ, also. — ὅσον εἰκὸς φόβου ἔμπεσόντος γίγνισθαι, such as usually takes place, when fear falls upon a company of men.

20. Τολμίδην — τοῦτον. Cf. N. on ἀμάξας — ταύτας, I. 10. § 18. — κήρυκα ἄριστον τῶν τότε, the best crier of that time. For the construction of τῶν τότε, cf. S. § 141. 1. — ὃς ἂν τὸν ἀφίετα τὸν θῶν εἰς τὰ πηλα μὴνύσῃ, whoever would give information of the person, who had let loose the ass among the arms. "This is a mere joke, implying that there was no ground for alarm." Felton.

21. κενὸς, empty = vain, groundless. — Ἄμα δὲ ὄρθρου, as soon as day broke. Robinson (Lex. N. T.) says that "ὄρθρος properly signifies the time before and about day-break, while one still needs a light; but also later, including the morning twilight until near sun-rise." Here it evidently means *break of day*, inasmuch as heralds came from the king about *sun-rise* (Cf. II. 3. § 1), at which time Clearchus was already reviewing his troops.

CHAPTER III.

1. "Ὁ δὲ δὴ ἔγραψα, but now that which I wrote. ὁ = τοῦτο δ, of which, τοῦτο refers to the clause ὅτι . . . ἐφόδῳ, and is the subject of ἦν. Reference is here made to what is said in II. 2. § 18. The evidence that the king was alarmed at the approach of the Greeks, was the difference in the tone of his second message, from that sent by Phalinius (II. 1. §§ 7-23).

2. προφύλακας, the out-posts. — ἐζήτουν, inquired for. — τυχὼν — ἐπισκοπῶν, happening to be reviewing. — ἄχρῃς ἂν σχολάσῃ, until he was at leisure. Cf. N. on ἂν ἔλθοι, I. 3. § 15. By this affectation of contempt for the Persians, he inspired his own men with confidence, and gained time for the proper disposition of his troops.

3. ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντῃ φάλαγγα πυκνήν, so that the dense lines made an imposing appearance on all sides. καλῶς ἔχειν. See N. on I. 1. § 5. ἔχειν has ὁρᾶσθαι for its subject. — τῶν δὲ, "In narrative style," says Butt. (§ 126. 4), "ὁ, ἡ, τό often stand only once and with δέ alone, in reference to an object already named." τε in καὶ αὐτός τε is to be construed with καὶ before τοῖς ἄλλοις, while τε — καὶ in the next member connects εἰσπολιτάτους and εὐειδιστάτους. — ἔφρασαν. Cf. N. on I. 6. § 3.

4. τί βούλοιντο. Cf. S. § 216. 2. — ἄνδρες οὐτινες, as persons who. Sturz says that ἄνδρες here might have been omitted. — ἱκανοί, suitable, duly authorized, is followed by ἀπαγγεῖλαι. — ἵσονται. Cf. N. on ἀπάξει, I. 3. § 14. — τά τε παρὰ βασιλέως, "regis mandata." Krüg.

5. μάχης. For the genitive, cf. S. § 181. 1. — οὐδὲ ὁ τολμήσων, nor shall any one dare. An answer, as Born. remarks, worthy of a Spartan. For the construction, cf. S. § 140. 3.

6. ἔγγύς που, somewhere near. — The subject of ἐπετίεατο is ταῦτα πράττειν. Cf. S. § 159. 1. — ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, that they (i. e. the Greeks) seemed to the king to propose what was reasonable. So Sturz, "æqua postulare." — οἱ αὐτοὺς — ἄξουσιν, to lead them. Cf. N. on ὅστις, I. 3. § 14. — ἰὰν αἱ σπονδαὶ γένωνται. "A transition," says Matthiæ (§ 523. 1), "to a kind of oratio recta." ἰὰν, ἦν, or ἄν, with the subjunctive is a milder expression than εἰ with the future. See Mt. l. c. — ἴσθαι = ἐκείσε ἴσθαι.

7. αὐτοῖς = μόνοις, alone. S. § 144. N. 3. — τοῖς ἀνδράσιν

There is much difficulty in determining satisfactorily, to whom ἀρδράσαι refers. The conjecture of Weiske, that it means the Greeks and Persians, who passed between the two armies to arrange and ratify the truce, is inadmissible, because opposed to the facts of the case, the Persians alone passing between the armies as truce-makers. Nor can we adopt the surmise of Hacken cited by Poppo, that reference is had to those of the Greeks, who would be sent out to purchase and bring in provisions, inasmuch as it appears from the latter part of the preceding section, that all the Greeks were to be led whence they might take provisions. We must therefore conclude with Krüger, that the ambassadors or messengers of the Persians are referred to, although this interpretation is by no means disincumbered of difficulties.

8. μετασπασάμενος αἰτοὺς *having caused them* (i. e. the messengers) *to withdraw*. Cf. S. § 207. 5. — σπονδὰς ποιῆσθαι = σπένδεισθαι. — καθ' ἡσυχίαν = ἡσυχῇ, *quietly, peacefully*.

9. μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι, *lest we resolve not to make the truce*. μὴ ἀποδόξῃ ἡμῖν = μὴ οὐ δόξῃ ἡμῖν. — οἷμαί γε μέντοι κ. τ. λ. The confidence in their own resources, manifested by the generals in hesitating to accept the truce proposed by the king, would tend to inspire the soldiers with more courage and energy in the perils with which they were beset.

10. μὲν — μέντοι = μὲν δέ. — τὸ δὲ στρατεύμα ἔχων ἐν τάξει, *but having his army in order of battle*. Although going to conclude the truce, he did not in the least relax his vigilance. — αὐλώσιν (= ὀχετοῖς, II. 4. § 13. Schneid.), *canals, trenches*. — ὡς. Cf. N. on I. 5. § 10. — διαβάσεις, literally *passings over*, here the means by which it is effected, viz. *bridges*. — τοῖς δὲ. In the formula ὁ μὲν — ὁ δέ, one is sometimes omitted. Cf. Mt. § 288. Obs. 4.

11. ἦν — καταμαθεῖν. Cf. N. on ἦν λαβεῖν, I. 5. § 2. — Κλέαρχον καταμαθεῖν ὡς ἐπιστάται = καταμαθεῖν ὡς Κλέαρχος ἐπιστάται (Cf. N. on I. 6. § 5). ἐπιστάται = ἥρχε, ἡγεμόνευεν. — βακτηρία, *staff, truncheon*, carried by the Lacedæmonian generals, as an instrument with which to correct their soldiers. Cf. Thucyd. VIII. 84. "Adeoque lochagos vapulasse a prætore docent Hell. VI. 2: 19." Krüg. — πρὸς τοῦτο, i. e. the construction of temporary bridges, and the management of those things, which pertained to the transportation of the army and baggage across the trenches. — ἐκλεγόμενος τὸν ἐπιτήδειον *ἐπαισεν* αὖν. Of the various interpretations given to this passage, for brevity's sake, I shall select but one, which seems the most natural and free from objections, viz. *selecting the one most worthy* (of punishment) *he would chastise him*. For αὖν with ἐπαισεν, cf. N. on I. 9. § 19. — καὶ ἅμα αὐτὸς κ. τ. λ. By thus sharing in the

labor of his men, Clearchus stimulated them to great exertions. — ὥστε πᾶσιν ἀλαχύνην εἶναι μὴ οὐ συσπουδάξαι, so that every one was ashamed not to assist in urging on the work. Mt. (§ 609. p. 1082), says that οὐ μὴ is found after words, in which a negative sense is involved, as δεινόν, ἀλαχρόν ἐστι, etc., denoting that which ought not to happen. Cf. Butt. § 148. N. 6. 2.

12. πρὸς αὐτοῦ. The common reading πρὸς αὐτὸν, is rejected by the best critics, as being without any sense. πρὸς αὐτὸ (= πρὸς τοῦτο, § 11) is adopted by Krüger and Poppo, and perhaps is best suited to the passage. — οἱ τριάκοντα ἔτη γεγονότες, those being thirty years old. Cf. S. §§ 209. N. 4: 168. N. 1.

13. ὑποπτεύων, because he suspected. Cf. S. § 222. 1. — οἷα = ἐπιτηδεύα, fit, suitable. Cf. Mt. § 479. Obs. 2. a; Butt. § 150. Hutch. thinks that the battle of Cunaxa took place the latter part of September. If so, the season for watering the region was past. Cf. N. on I. 7. § 15. — προφαίνοντο — εἶναι. Cf. N. on φθονῶν ἐφαίνετο, I. 9. § 19. — τούτου refers to the assertion made in the preceding clause. — τὸ ὕδωρ ἀφαικίναί, had caused the water to be let forth. ἀφαικίναί, perf. infin. of ἀφίημι. Clearchus hastened on the army in order to show, that these impediments neither retarded nor terrified the Greeks, and also to give the Persians no time to interpose more serious obstacles to his march.

14. ὄξος, "acidulum potum e dactylis coctis paratum; οἶνον, dulciorem potum, e dactylis expressis paratum." Morus. — ἀπὸ τῶν αὐτῶν. Cf. N. on II. 2. § 16.

15. οἷας μὲν = ταιαῦται μὲν οἷας. — ἔστιν. Cf. N. on ἦν λαβεῖν, I. 5. § 2. — τοῖς οἰκέταις ἀπέκριντο, were laid by for the domestics. οἰκέταις is the *Dativus Commodi*. Cf. N. on I. 2. § 1. — ἀπόλεκτοι, selected, a verbal from ἀπολέγω. Cf. Butt. §§ 102. 3: 60. 4; S. § 49. 2. — ὄψις, appearance. — ἡλέκτρον, amber, a yellow, transparent, gummy substance found in many countries, but mostly upon the shores of the Baltic. For the construction of ἡλέκτρον, cf. S. § 186. N. 3. Krüg. makes ἡλέκτρον stand for ἡλέκτρον ὄψεως, the noun being employed for its attribute, which is the real object of comparison. — τὰς δέ τινες, but some. — τραγήματα, for desserts. A substantive frequently expresses the design of the noun with which it is in apposition. Cf. Mt. § 433. Obs. 3. Cf. also And. and Stod. Lat. Gr. § 204. R. 1. — The δευτέρα τραπέζα, second table = dessert, was made up of various sweetmeats, and furnished in times of luxury with great splendor. Cf. Man. Clas. Lit. § 165. p. 536. — ἦν — ἡδὲ, sc. τοῦτο (i. e. ταῦτα τὰ τραγήματα). — παρὰ πότον (= συμπόσιον), in drinking, i. e. during the drinking-bout, which frequently followed the feast in ancient times. Cf. N. on VI. 1. § 5. It was at one of these sym-

posiums, that Alexander is said to have died in a state of beastly intoxication. The wise man doubtless referred to this custom (Prov. 23: 29, 30), when in answer to the question, "Who hath woe," &c he replies: "They that tarry long at the wine." — κεφαλalgḗs (κεφαλή, the head, and ἄλγος, pain), causing headache.

16. ἐγκέφαλον, the brain, i. e. the pith or marrow, which, being found in the top of the tree, was called its ἐγκέφαλος. So Pliny XIII. 4, *juvis medulla earum* (i. e. palmarum) in *cacumine, quod cerebrum appellant.* — τὴν ιδιότητα τῆς ἡδονῆς the peculiar flavor, or quality of its flavor. The palm tree, of which such frequent mention is made in the ancient and oriental writings, is the pride of tropical climes, and far surpasses in grandeur all other trees of the forest. The trunk springs up straight, unbranching, and tapering, until towering far above the surrounding trees, it is crowned by a tuft of large, radiating leaves, which gives it a singularly grand and unique appearance. But aside from its majesty, it is superior to almost every other plant in useful properties. It furnishes to the inhabitants of the region where it grows, bread, wine, vinegar, sugar, fruit, and materials for all kinds of wicker work, etc. Strabo says there was a Persian song, in which three hundred and sixty-five advantages of the palm tree were enumerated. It is found in great abundance in Babylonia. Cf. Bib. Repos. VII. p. 367. — ὅθεν = ἐξ οὗ.

18. ἀμήχαρα, *insuperable*. — εὖρημα ἐποισάμην, *I regarded it an unexpected gain*. εὖρημα answers to our familiar expressions, *windfall, good luck*, etc. — εἴ πως, *if by some means*. He hints by this at the difficult nature of his request. — δοῦναι, *give* = *permit*. — ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα, *to conduct you safely into Greece*. ἀποσῶσαι (by constructio prægnaus) = *to save and lead*. ἀπό gives to σώζω the idea of complete deliverance; *to save from*, sc. all dangers. — οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔξῃν, *I think that I should not be unrepaid*. ἂν gives to ἔξῃν the idea of probability. Cf. Mt. § 599. d. Dind. after Suid. reads ἔχειν. — πρὸς ὑμῶν, *by you* = *on your part*.

19. ὅτι δικαίως ἂν μοι χαρίζοιτο, i. e. (says Poppo) ὅτι, εἰ χαρίζοιτο, δικαίως ἂν μοι χαρίζοιτο = *that if he should reward me, he would* (on account of my merit) *justly do it*. For ἂν in the apodosis, cf. N. on I. 6. § 2. — Κύρον τε πιστρατεύοντα — ἡγγεῖλα. For the construction, cf. S. § 222. 2. Tissaphernes here refers to what is detailed, I. 2. §§ 4, 5. — ἅμα τῇ ἀγγελίᾳ. Cf. N. on II. 1. § 2. — τῶν — τεταγμένων = ἐκείνων οἱ τεταγμένοι ἦσαν (S. § 140. 3), of which ἐκείνων is constructed with μέρος denoting a part. S. § 177. Reference is had to the officers, who under Tissaphernes commanded the left wing of the king's army at Cunaxa. — ἀπέκτεινε is used here for the plu

perfect. Cf. N. on ἐποίησε, I. 1. § 2. — τοῖσδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, *with those now present with me.*

20. βουλευσάσθαι, *to deliberate, take counsel*, sc. with others. See below, § 25 (end). For the tense, cf. N. on παίσασθαι, I. 2. § 2. — ἔρεσθαι — ἡμᾶς. Cf. S. § 165. 1. The accusative of *thing* is the next clause. — τίνος ἕνεκεν, *on account of what = for what reason.* — μετρώως, *moderately*, i. e. in good temper. — ἵνα μοι εὐπρακτότερον ᾦ ἢ ἰάν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπραξάσθαι. The order is, ἵνα διαπραξάσθαι ἰάν τι (= ὅ τι. See N. on II. 1. § 8) ἀγαθὸν δύνωμαι (sc. διαπραξάσθαι) ᾦ εὐπρακτότερόν μοι. Cf. S. § 159. 2.

21. μεταστάντες, *having withdrawn.* — Κλέαρχος δ' ἔλεγεν, i. e. he was spokesman for the others. — ὡς — πολεμήσοντες. Cf. N. on I. 1. § 3. — οὐτ' πορευόμεθα ἐπὶ βασιλείᾳ, *nor should we have marched against the king.* This is an *apodosis*, ᾗν being supplied. The *protasis* is ἀλλὰ πολλὰς κ. τ. λ. It appears, from III. 1. § 10, that Clearchus was not unacquainted with the real object of the expedition.

22. Ἐπεὶ μέντοι ἤδη αὐτὸν ἰωρῶμεν ἐν δεινῷ ὄντα, *but when we saw him already beset with danger.* ἐν δεινῷ ὄντα = ἐν δεινοῖς ὄντα, "*periculis pressum.*" Sturz. — ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους ποδοῦναι αὐτὸν, *our respect for the gods and men forbade that we should desert him.* "The verb *αἰσχύνομαι* takes the participle, when the action of which one is ashamed is performed, the infinitive, when the action is declined through shame." Rost § 129. 4. Cf. VII. 6. § 21. θεοὺς and ἀνθρώπους are constructed in the accusative with ἡσχύνθημεν on the principle that verbs of emotion are often followed by an accusative, which is both the object and efficient cause of the emotion. Cf. Mt. § 414. — παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν, *literally, furnishing ourselves (to him) to receive benefits = having put ourselves in the way of receiving favors from him.* — εὖ ποιεῖν, sc. ὥστε τὸν Κῦρον.

23. τέθνηκεν, *is dead.* — οὔτε βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς, *we neither aim at the dominion of the king.* For the construction of βασιλεῖ, cf. S. § 197. 1; of ἀρχῆς, S. § 182. — οὐτ' ἐστὶν ὅτου ἕνεκα, "*nor is there any reason why.*" Felton. The subject of ἐστὶν and antecedent of ὅτου, is some such word as πρᾶγμα or χρῆμα understood. See S. § 150. 5. — κακῶς ποιεῖν = κατὰ ποιεῖν. Cf. S. § 165. N. 2. See also N. on I. 6. § 7. — τις, *some one*, softer than ἡμεῖς for which it stands. — σὺν τοῖς θεοῖς, *with the help of the gods.* — For the construction of εὖ ποιῶν (= ἀγαθὰ ποιῶν) ἰπάρχῃ, *begins doing well*, cf. S. § 222. 3. — καὶ τούτου εἰς γε δύναμιν οὐχ ἡττησόμεθα (= ἡττηθῆσόμεθα. Cf. Rost § 114. 1. N. 1) εὖ ποιῶντες, "*we will not be behind him,*

at least so far as our power goes, in conferring favors." Felton. For the construction of *τούτου*, cf. S. § 184. 1.

24. *μενόντων* imperative for *μενέτωσαν*. Cf. Butt. § 103. II. 5; S. § 88.

25. *ὥσθ' οἱ Ἕλληνες ἐφρόντιζον*. The Greeks designate the *actual* consequence of an act by *ὥστε* with the indicative, the *conjectural* consequence, by *ὥστε* with the infinitive. Rost § 125. 7. N. 7. *δοθῆναι*. Cf. N. on *δοῦναι*, §. 18. — *σώζειν τοὺς Ἕλληνας*. Supply *εἰς τὴν Ἑλλάδα* from § 18, *supra*. — *ὡς οὐκ ἄξιον εἶη βασιλεῖ*, *that it was not becoming the king*. *ἄξιον* = *πρέπον* is followed by the dative. Cf. S. § 190. N. 3. — *ἀφείναι*, *to send away* (in peace and safety).

26. *Τέλος δ', but finally*. Cf. S. § 124. 1. — *ἔξεσιν*. Cf. N. on *ἦν λαβεῖν*, I. 5. § 2. — *ἧ μὴν* is the usual formula of an oath or solemn confirmation. Cf. Butt. § 149. p. 432; Mt. § 604.

27. *διὰ φιλίας*. Cf. I. 3. § 14. — *ἀσινῶς*, i. e. without committing depredations upon the country, through which they were to pass. — *ὠνουμένους*, *by purchase*.

29. *ἄπειμι*, *I shall go*. Cf. N. on I. 3. § 11. — *ὡς βασιλέα*. Cf. N. on I. 2. § 4. — *ᾧ* = *ταῦτα ὧν* (S. § 151. R.), of which *ὧν* is constructed with *δέομαι*. Cf. S. § 181. 1. — *συσκευασάμενος* is an aorist in relation to the future *ἤξω*, and indicates the completeness of the action. Cf. Mt. § 559. c. — *ὡς ἀπάξων*. See N. on I. 1. § 3. — *ἀπὼν*. "A very clear instance of the future." Butt. § 118. p. 236.

CHAPTER IV.

1. *ἡμέρας πλείους ἢ ἔκοσιν*. According to Diod. (XIV. 26), Tisaphernes in this interim went with the king to Babylon. His long delay, together with the tampering of Ariæus, justly inspired the Greeks with fears respecting the sincerity of the Persians, but having no remedy, they were obliged to await the issue. — *καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες*, *and some of the Persians came to those with him*, i. e. to the followers of Ariæus. — *δειξιάς*, *pledges, assurances*. — *ἔνοι* is in apposition with *τινες*. Cf. Mt. § 432. 3. — *μνησκυκῆσιν* — *ἐπιστρατείας*. The genitive expressing both the object and cause of a feeling, may be rendered *on account of*. Cf. Mt. § 368. 5; S. § 187. 1. —

2. *Τούτων δὲ γιγνομένων*, *while these things were taking place*. Cf. S. § 192. 1. — *οἱ περὶ τὸν Ἀριαῖον*, *Ariæus and his party*. Buttmann (150. p. 439) remarks, "the Attics avail themselves of this

indefinite expression, even where they wish to speak chiefly only of the *one* person, leaving it from some cause or other doubtful, whether it really concerns only this one or not." Cf. Mt. § 583. c. 1. — ἤτεον προσέχοντες τοῖς Ἕλλησι τὸν νοῦν, *less attentive to the Greeks*. Cf. N. on I. 5. § 9. — καὶ τοῦτο, *this also*, i. e. in addition to the suspicious circumstances spoken of in the preceding section.

3. Τί, *why*. Cf. S. § 167. R. — περὶ παντός. Cf. N. on περὶ πλείστου, I. 9. § 7. — στρατεῖν is used as an adnominal genitive after φόβος. Cf. S. § 221. N. 4. — διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα, *because his army is dispersed*. — οὐκ ἔστιν ὅπως οὐκ ἐπιθῇ σται ἡμῖν, *it is impossible* (See N. I. 5. § 2) *that he will not attack us* = *he will by all means attack us*. That these forebodings were not groundless, painful evidence was soon furnished. For the construction of οὐκ ἔστιν ὅπως, cf. Butt. § 150. p. 438; Mt. § 482. Obs. 2.

4. Ἴσως δέ που, *perhaps somewhere*. δέ is here continuative. — τ, sc. χωρὶν. — ἀπορός = ἀπόρευτος. — ἐκὼν γε gives emphasis to βουλήσεται. Render the clause, *for he will never willingly permit*. — τοσούτοι ὄντες, *being so many* (and no more) = *being so few*. Cf. N. on I. 3. § 14 (end). — ἐπὶ ταῖς θύραις. The Greeks were so near Babylon, that it might be said, they were at the very gates of the king's palace.

5. ἐπὶ πολέμῳ, *for the purpose of making war, with hostile intent*. ἐπὶ here denotes the end or object of the action. Cf. Butt. § 147; Mt. § 585. β. — παρὰ τὰς σπονδὰς ποιεῖν, *to violate the treaty: properly, to act contrary to the treaty*. — Ἐπειτα, *thereupon*. — πρῶτον, αὐθις δέ, and καὶ ἅμα mark the disastrous consequences, resulting from breaking the truce. — Matthiæ (§ 482) says that οὐδ' ὀπόθεν is put for οὐδ' ἔσται οὐδὲν, ὅθεν, or οὐδεὶς παρέξει τόπον, ὅθεν. Cf. S. § 150. 5. — ὁ ἡγησόμενος οὐδεὶς ἔσται, *there will be no one to conduct us*. Cf. N. on ὁ τολμήσων, II. 3. § 5. — ἅμα ταῦτα ποιούντων ἡμῶν, *as soon as we do these things*. Cf. S. § 222. N. 4. — ἀφεστήξει, *will desert*. ἑστήξω, *I shall stand*, and its compound ἀφεστήξω, *I shall stand away from*, i. e. *forsake, desert*, are futures formed to suit the present meaning of ἑστηκα, *I stand*, while στήσω has the meaning of *I shall place*, from ἑστημι. Cf. Butt. § 107. II. 4; Irreg. Verbs, p. 136. — λελεῖσεται. Cf. S. § 211. — ἀλλὰ καὶ οἱ πρόσθεν ὄντες, *and even those who were* (our friends) *before*, i. e. Ariæus and his followers.

6. δὲ εἰ μὲν, *but whether*. — δ' in τὸν δ' ὅν responds to μὲν in the preceding member. ὅν = *as to that*. See N. on I. 3. § 5. — Εὐφράτην ἵσμεν ὅτι. For the construction, cf. N. on I. 8. *21. The necessity of crossing the Euphrates is indicated by ἄλλος — ἔστι διαβατός in the preceding clause. δὴ in οὐ μὲν δὴ serves to introduce

with emphasis another difficulty, viz. the want of cavalry. Cf. Vig. p. 188. VI. — *πλειστόν ἄξιοι*. Cf. N. on I. 3. § 12. — *οἷόν τε*. Cf. N. on I. 3. § 17.

7. Ἐγὼ μὲν οὖν βασιλέα, ὃ πολλὰ οὕτως ἐστὶ τὰ σύμμαχα, αἴπερ προῦν μεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δαὶ αὐτὸν ὁμόσαι, “now for my part, I do not see why the king, whose resources are so great, should swear to us, if he really meant to destroy us.” Sophocles (Gram. § 144. N. 1). *βασιλέα* is the subj. accus. of *ὁμόσαι*, before which *αὐτὸν* referring to *βασιλέα* is placed, in consequence of the intermediate clauses between *βασιλέα* and *ὁμόσαι*. For the construction of *δαὶ*, cf. S. § 159. N. 1. — *θεοὺς ἐπιορκῆσαι*. “With verbs ‘to swear,’ the deity or person by whom one swears is put in the accusative.” Mt. § 413. 10. Clearchus argues that if the ulterior design of the king were bad, he would not have entered of his own accord into such a solemn covenant with the Greeks.

8. Ἐν δὲ τούτῳ. Cf. N. on I. 10. § 6. — Ὁρόντας. Repeat *ἦεν ἔχον*. — ἤγε δὲ κ. τ. λ. Both Tissaphernes and Orontas were rewarded with the hand of the king's daughters, for their fidelity and good conduct in the war with Cyrus. — *ἐπὶ γάμῳ*, for marriage, i. e. for the purpose of marrying her. The nuptials were to be celebrated in his satrapy.

10. *ἐφ' ἑαυτῶν, by themselves*. Cf. Mt. § 584. θ. — *ἐκάστοτε = αἰεὶ, always*. — *ἀπέχοντες ἀλλήλων*. Cf. N. on I. 10. § 4. — *ἀλλήλους* depends on *ἐφυλάττοτο* which apparently is transitive. This accusative, however, may be regarded very properly as synecdochical. Cf. S. § 207. N. 1.

11. *ἐκ τοῦ αὐτοῦ, from the same place*. — *ἐχθρὰν*. Their precautionary measures created *ὑποφῶν, suspicion*; the petty contentions, which resulted from this jealousy led to *ἐχθρὰν, enmity*.

12. From the time of the truce to the passage of the Tigris at Sitace, the course of the armies was south-easterly. — *πρὸς τὸ Μηδιάς κ. τ. λ.* This wall appears to have been erected, to protect the inhabitants of Babylonia from the incursions of the Medes. It did not run directly across the isthmus, but inclined from the Euphrates to the Tigris in a N. E. direction. Its length according to Rennell was about 24 British miles. — *αὐτοῦ εἰσω, within it*. Cf. S. § 188. 2. — *πλινθοῖς ὀπταῖς, burnt bricks*, were different from the *ὠμὴ πλινθος, dried brick*, which was a common material for buildings, in those countries. Cf. Bib. Rep. Vol. VIII. p. 167. — *ἐν ἀσφάλτῳ*. This is the cement used by the builders of Babel. “Bitumen had they for cement.” Gen. 11: 1-9. This bitumen was found in inexhaustible quantities in the fountains at Heet. Rich says, that the principal bitumen-pit at Heet has two sources, and is divided by

a wall in the centre, on one side of which the bitumen bubbles up, and on the other side, the oil of naphtha, for the two productions are always found in the same situations. The bitumen is at first brittle, but is rendered capable of being applied to brick, by being boiled with a certain proportion of oil. It furnishes the finest of all cements. Cf. Bib. Repos. Vol. VIII. pp. 158-89.

13. διώρυγας. A reference to these canals, with which the region of Babylonia was cut up, will help to explain the beautiful poetic effusion, "By the rivers of Babylon," &c. Along these canals or streams, designed to irrigate and beautify Babylon and the adjacent country, the captive Jews sauntered after the toils of the day, and reposing under the shady willows, indulged in expressions of mutual sympathy, or mourned in silence over their wrongs and woes. — *ιλάττους*, narrower. Cf. S. §§ 59. 3: 58. 2. — *ὄχειτοι*, drains, rivulets. — *ὥσπερ ἐν τῇ Ἑλλάδι*. Repeat *κατατετέμηται*. So Krüg. — *πρὸς ἣν*, near which. — *Σιτάκη*. Mannert (Geog. V. p. 384) gives this town the site now occupied by Old Bagdad.

14. παρ' αὐτήν, near it. — For the construction of *παντοίων*, cf. S. § 181. 1. — *οἱ δὲ βάρβαροι, κ. τ. λ.* Krüger places a colon after *Τίγρητα*, and supplies *ἐσκήνωσαν* from the preceding clause. But this is unnecessary, since by rendering *διαβεβηκότες*, although having just crossed, the way is prepared for *οὐ μέντοι*, without making the sentence consist of two propositions.

15. *ἔνυχον ἐν περιπάτῳ ὄντες*, happened to be walking. — *πρὸ τῶν ὀπλων* = before the camp. — *καὶ ταῦτα*. Cf. N. on I. 4. § 12. — *παρὰ Ἀριαλον ὄν*, being sent from Ariæus.

16. ὅτι. Cf. N. on I. 6. § 7. — *ὁ ἀνθρῶπος* = *ἐκείνος*. — *μὴ ἐπιθῶνται*. Cf. N. on I. 3. § 17. — *τῆς νυκτός*, this night. Cf. N. on II. 2. § 12. — *δε* = *γὰρ*. — *τῇ πλησίον παραδείῳ*, the neighboring park. Cf. S. § 141. 1; also N. on I. 2. § 7.

17. ὥς = ὅτι, since, because. Cf. Mt. § 628. 5. ὥς in the next member is put for *ἐνα, that, so that*. See Mt. § 628. 1. — *ἀλλ' ἐν μέσῳ ἀποληθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυγος*, but that you may be shut in, between the river and the canal. *ἐν μέσῳ* = *μεταξύ*.

18. *ἐπαράθη σφόδρα καὶ ἐφοβέιτο*. The situation of the Greek army in the very heart of the Persian empire, enclosed by rivers and canals, and surrounded by myriads of enemies, was anything but favorable. No wonder that so daring a soldier even as Clearchus, should be filled with consternation at this intelligence of a night attack, in which Grecian discipline would be far less effectual against the overwhelming numbers of the enemy, than in a battle by day.

19. *τῶν παρόντων*, of those who were present. For the construction, cf. S. §§ 140. 3: 177. 1. — *οὐκ ἀκόλουθα*, not consistent (with

each other). — The subject of εἶη is τὸ ἐπιθίσθαι κ. τ. λ. Cf. S. § 159. 2. — ὅτι ἐπιτιθεμένους ἢ νικῶν δεήσει ἢ ἡττᾶσθαι, *that if they attack us, they will of necessity conquer or be conquered*. For the construction, cf. S. § 159. N. 1. — ὅποι. See N. on I. 9. § 13.

20. Ἐὰν δ' αὖ, *but if on the other hand*. The argument is, that in case the Persians were victorious in this night assault, the destruction of the bridge would not be necessary for the reasons specified; and if they should lose the battle, nothing could be more ruinous to them, than thus to cut off the means of retreat and preclude those on the other side of the river from coming to their aid. — πολλῶν ὄντων πέραν, *many being the other side* (of the river). πέραν is here used absolutely. Cf. Butt. Lexil. No. 91.

22. Τότε δὴ καὶ, *then indeed*. — ὑποπέμψαιεν (= μετὰ δόλου ἐπέμψαιεν. So Suidas), *had privily sent*. Cf. Thucyd. IV. 46. § 5. — ὀκρυῶντες μὴ — μένοιν. Cf. N. on I. 3. § 17. ὀκρυῶντες borrows past time from ὑποπέμψαιεν, upon which it depends. — διελάττες is adopted, on the conjecture of Holzmann, by the best critics instead of διελθόντες, which destroys the obvious sense of the passage. — τῆσφ. So called from its being inclosed by the river and canal. Cf. § 17, supra. — ἐρύματα is in apposition with Τίγρητα and διώγυχα. — Ἔρθεν μὲν — ἔρθεν δέ, *hinc — illinc, on the one hand — on the other*. — ἀγαθῆς, *fertile*. — τῶν ἐργασσομένων ἐόντων, *the laborers being in it*. The peasantry would be necessary to till the land and supply the Greeks with necessary food. — ἀποστροφή (= καταφυγή. So Phav.), *a refuge, a place of refuge*. Cf. Cyr. V. 2. § 23; Herod. VIII. 109; Demosth. Phil. I. 8. — τις, *any one* (of the king's subjects).

23. Μετὰ ταῦτα, *after these things*. — μέντοι — ὅμως, *nevertheless*, i. e. although they did not believe the messenger. μέντοι serves here to strengthen ὅμως. — Καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμῶθεν, *but no one from any quarter attacked them*. Notice the accumulation of negatives. Cf. S. § 225. 1. See also I. 6. § 11; 8. § 20.

24. ὡς οἷόν τε μάλιστα πεφυλαγμένως, “*with every possible precaution*.” Felton. Cf. N. on I. 3. § 17. — τῶν παρὰ Τισσαφέρνης Ἑλλήνων, *of those Greeks (who were) with Tissaphernes*. Cf. N. on I. 1. § 5. — ὡς διαβαινόντων μέλλοιεν ἐπιθήσασθαι, *that the Persians were about to attack them* (i. e. the Greeks) *while they were crossing*. For the construction of διαβαινόντων, cf. S. § 222. 1; of μέλλοιεν ἐπιθήσασθαι, cf. S. § 219. N. 1. For the use of the middle, see S. § 207. 1. Poppo follows the common reading ἐπιτίθεσθαι — διαβαινόντων μέντοι (sc. αὐτῶν. Cf. N. on I. 2. § 17), *however, while they were crossing*. — εἰ διαβαλνοῦν, *whether they were crossing*. — ἐπεὶ δὲ εἶδεν, sc. αὐτοὺς διαβαινόντας. — ἔχιστο ἀπελαύνων = ἀπήλασε, *he rode*

away. Cf. S. § 222. N. 2. The cowardice and duplicity of the Persians are eminently shown in this whole affair.

25. *Φούκον*. Rennell thinks that this is the river now called *Diala* or *Deallah*. — ἀπέντησε = ἐνέτυχε, *met.* — νόθος ἀδελφός, *illegitimate brother*. Cf. N. on I. 1. § 1. — Σούσων, *Susa*, “a celebrated city of Susiana in Persia, situated on the east side of the Eulæus or Choaspès. Anth. Clas. Dict. On account of its being sheltered from the north-east wind by a high ridge of mountains, it became from the time of Cyrus the Great, the winter residence of the Persians. It is celebrated in Scripture as the place, where Daniel saw the vision of the ram and he-goat, and where Ahasuerus kept his splendid feast. Sir John Malcolm says, “its ruins are not less than 12 miles in extent, and that wild beasts roam at large over a spot, where once stood some of the proudest palaces ever raised by human art.” — Ἐκβατάνων, *Ecbatana*, a city of Media, and next to Babylon and Nineveh, one of the strongest and most beautiful cities of the East. It was the summer residence of the Persian kings. — ὡς βοήθησαν. Cf. N. on I. 1. § 3.

26. εἰς δύο, *two and two*, i. e. *two a-breast*. Cf. Vig. p. 226. XIV. See also N. on I. 2. § 15. — ἄλλοτε καὶ ἄλλοτε ἐπιστάμενος, *halting now and then*. — ὅσον δ' [ἂν] χρόνον, *as long time as*, corresponds to τοσοῦτον χρόνον in the next member. Cf. S. § 73. 1. — τὸ ἡγούμενον, *the van*. — ἐπιστήσῃ, sc. ταυτό. So Mt. § 521. But Schneid., Born., and Pop., supplying ὁ Κλέαρχος, make τὸ ἡγούμενον the object of ἐπιστήσῃ. So also Krüger, who, however, adopts the common reading ἐπιστῇ, and objects to the employment of the optative, on the ground that ἂν ought in that case to be omitted. But that the optative sometimes takes ἂν in such a construction, see Mt. § 527. Obs. 2; Butt. § 139. N. 3. — τοσοῦτον ἢ ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπιστάσιν, *so long a time, a halt of necessity took place through the whole army*, or more briefly, *so long the whole army necessarily halted*. For the construction of γίνεσθαι, cf. S. § 221. N. 4. — τὸν Πέρσην, i. e. the brother of the king.

27. εἰς τὰς Παρυσάτιδος κόμας. Cf. N. on I. 4. § 9. — Κύρῳ, *insulting Cyrus*, i. e. the memory of Cyrus. — πλὴν ἀνδραπόδων, *except slaves*, i. e. they were permitted to enslave none of the inhabitants.

28. πέραν τοῦ ποταμοῦ, *on the other side of the river*. “πέραν, *beyond, on the other side*, chiefly of rivers and other waters.” Butt. § 117. 1.

CHAPTER V.

1. Ζάβατον, *Zabatus*, now called the Greater Zab, to distinguish it from another river of the same name farther down, which is called the Lesser Zab. Its course is South.

2. συγγενέσθαι, *to have an interview with*. — παῖνας, *to cause to cease*. — πρὶν — γενέσθαι. Cf. S. § 220. 2. — ἐξ αὐτῶν, i. e. the suspicions. — ἰρῶντα ὅτι — χυῖζοι, *to say* (S. § 222. 5) *that he wished*. — αὐτῷ refers to Tissaphernes.

3. οἶδα — ὄρκους γεγενημένους. Cf. N. on ἤδεσαν αὐτὸν τεθνηκότα, I. 10. § 16. — μὴ ἀδικήσιν ἀλλήλους, *not to injure one another*. For the construction of ἀδικήσιν, cf. S. § 219. 2. — ἡμᾶς depends on φυλαττόμενον. Cf. N. on II. 4. § 10.

4. σκοπῶν, *watching closely*. — οὔτε is followed by τε in the next member. Cf. N. on μήτε — τέ, II. 2. § 8. — εἰς λόγους σοι ἐλθεῖν, "*to come to an understanding with you, literally, to come to words with you*." Felton. For σοι, cf. S. § 195. 1. — ὅπως εἰ δυνατόμεθα ἐξέλαιμεν ἀλλήλων τὴν ἀπιστίαν (= ὑποψίαν), *that, if possible, we might remove our mutual distrust*.

5. Καὶ γὰρ οἶδα ἤδη, *for I have already* (i. e. before now) *known*. — Poppo says that τοῖς μὲν — τοῖς δὲ — οἱ — ἐποίησαν is a kind of anacoluthon for ὧν οἱ μὲν — οἱ δὲ — ἐποίησαν, or οἱ ἐποίησαν, οἱ μὲν — οἱ δὲ. Krüger thinks that the writer began the sentence, as if he would have written ἐξ ὑποψίας, φοβηθέντας — βουλομένους — ποιήσαντας, but changed the construction to avoid the recurrence of so many participles. Cf. Mt. § 631. 4. — καὶ, *even*. — ἀλλήλους. See N. on II. 4. § 10. — φθάσαι βουλόμενοι πρὶν παθεῖν, *wishing to inflict an injury before they received one* = *desiring to avert danger by striking the first blow*. — ἀνήκεστα κακά, *irreparable evil*. — For the construction of τοῖς — μέλλοντας (sc. ποιῆσαι), cf. S. § 165. 1.

6. ἀγνομοσύνας, *misunderstandings*. — ἤγω, *I am come*.

7. Clearchus now proceeds to show that the Persians had no reason to distrust the Greeks. πρῶτον μὲν γὰρ καὶ μέγιστον, *for first and greatest*, i. e. first in order and importance. — οἱ θεῶν ὄρκοι, *the oaths made to the gods*. Θεῶν is the objective genitive. Cf. S. § 173. N. 2. — τοῦτων depends on παρημεληκώς, — Cf. S. § 182. — σίνουσι δὲν αὐτῷ — παρημεληκώς. See N. on I. 3. § 10. — οὔτε ἀπὸ ποδῶν ἂν τάχους, *neither by means of what speed*. — ἀπορίγοι — ἀποδραῖν. No-

tiſe the diſtinction in the meanings of theſe words referred to in N. on I. 4. § 8; II. 2. § 13. — *σκότος*, *darkness* = dark place. — “ὅπως pertinet ad *ἐχνηρόν*, *quo modo munitum*.” Weiske, cited by Krüger. — Πάντη γὰρ πάντα, *for all things every where*. For the conſtruction of theſe kindred words, cf. S. § 232. The ſublimity of this paſſage ought not to paſs unnoticed. It ſhows that worthy ideas of the gods, (alas, that it ſhould be θεῶν and not θεοῦ,) could find a place in a heathen mind. Cf. Ps. 139: 1-12. — ὑποχα = ὑποχείρια. — κρατοῦσι, *are maſters*. For its conſtruction with πάντων, cf. S. § 184. 1. Matthiæ (§ 359. *Obs.* 1) ſays that κρατεῖν = κρείσσον εἶναι, takes the gen. from the idea of comparison included in it. It is ſometimes conſtructed with the dat. (Cf. Mt. § 360. *a*), and ſometimes with the accuſ. (Mt. § 360. *b*), eſpecially in the ſenſe to *conquer*. Cf. V. 6. § 9; VII. 6. § 32. See alſo S. § 184. N. 2.

8. παρ' οἷς. A conjectural reading of Muretus, ſanctioned by Schneid., Dind., Born., and Poppo. All the MSS. except one, have παρ' οὗς, which Krüger thinks to be the true reading, from the idea of ‘approach’ contained in κατεθέμεθα. Render παρ' οἷς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα, *with whom we, having formed an alliance, have deposited our friendship*. By the ſolemn oaths and ſacrifices, with which the league of friendship was ratified, a virtual deposit of it was made with the gods. Hence, as this deposit was the reſult of a mutual and harmonious arrangement, neither party clandeſtinely or without juſt cauſe could withdraw it, and become ſecret or open enemies to their ſworn friends. — τῶν δὲ ἀνθροπίνων is oppoſed to περὶ μὲν τῶν θεῶν in the preceding member, and limits μέγιſτον. Cf. S. § 177. 1. — σὲ ἴγωγε. The poſition of theſe words is beautiful and emphatic. — ἐν τῷ παρόντι, *at the preſent time*.

9. γὰρ σοί. Pop. writes γὰρ σοι on the ground that σὺν, as oppoſed to ἀντι in the next clause, is the emphatic word. But it is eaſy to ſee that an emphasis even then reſts on the pronoun. Cf. Butt. § 14. 7. — πᾶσα (= ὅλη. So Hesych.) μὲν ἡμῖν ὁδός, *the whole of our way homeward*. — διὰ σκότους = σκοτεινῆς, *dark*, i. e. unknown, unexplored. — φοβερός, *fearful*, i. e. an object of fear. — φοβερώτατον. “When the adjective is a predicate, it often ſtands in the neut. ſing., although the ſubject is maſc., fem., or in the plur.” Mt. § 437. 4. — ἐρημία is oppoſed to ὄχλος.

10. Εἰ δὲ δι' καὶ, *but if indeed*. — ἄλλο τι ἢ τὸν εὐεργέτην κατακτείναντες, *what elſe (would happen) than having ſlain our benefactor*. For the conſtruction of ἄλλο τι, cf. Mt. § 487. 9; Butt. § 150. p. 436. — ἑρπιδιον. In the public games, the candidates were matched by lot. In caſe of an odd number, he who drew it was call-

ed ἔπεδρος (ἐπὶ and ἔδρα, a seat), and awaited the issue of the contest in order to be opposed to the conqueror. Cf. Man. Clas. Lit. § 81. p. 497. — For the construction of ἐπιβδων ἱμαντὸν στερήσαιμι, cf. S. § 181. 2.

11. γὰρ (*illustrantis*. See N. on I. 6. § 6) introduces an explanation of the preceding proposition. Cf. Mt. § 615. — τῶν τότε. See N. on II. 2. § 20. — ὃν = ἐκείνον ὃν. S. § 150. 5. — Κύρου δυνάμιν, i. e. the army of Cyrus, which Ariæus was now leading. — χώραν, i. e. the satrapy referred to, I. 1. § 2. — τὴν δὲ βασιλείῳς δυνάμιν, ἣ Κῦρος πολεμικῇ ἐχρήτο, σοὶ ταύτην σύμμαχον οὔσαν, and the king's power, which Cyrus found hostile (= which was hostile to Cyrus) being in alliance with you (= being your support). For the construction of ἔχοντα, οὔζοντα, and οὔσαν, cf. S. § 222. 2; of ταύτην, cf. N. on ταίτας, I. 10. § 18:

12. Τοιούτων δὲ τοιούτων ὄρων, *these things being so*. — ὅστις οὐ βούλεται, *as not to wish*. ὅστις after οὕτω is put for ὥστε. Cf. Mt. § 479. Obs. 1. — Ἀλλὰ μὴν, *furthermore*. — ἐρῶ . . . εἶναι. I have given this clause the marks of parenthesis on the authority of Weiske, Schneider, and Poppo. But Krüger makes it an anacoluthon, the construction, as commenced, requiring something like καὶ ἡμεῖς πολλὰ ὑμᾶς ὠφελεῖν δινησόμεθα. Cf. Mt. § 631. 2. See also N. on III. 2. § 11.

13. γὰρ ἐν μὲν γὰρ serves to explain ταῦτα in the preceding proposition. Cf. Mt. § 615 (end); also N. on § 11, supra. — οἶδα — Μυσοῖς — ὄντας, *I know that the Mysians are*. Cf. S. § 222. 2. This construction is of such frequent occurrence as to require no further notice. — Construct ἄν with παρασχέιν. — ταπεινοὺς ὑμῖν, *subject to you*. — ἀκούω — εἶναι. Mt. says (§ 549. 6. Obs. 2.) ἀκούειν, *to hear intelligence of something, to receive information from hearsay*, commonly takes the infinitive instead of the participle. Cf. Rost § 129. 4. c. — τοιαῦτα, i. e. of the same disposition with the Mysians and Pisidians. — ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα αἰεὶ, *which I think I can cause to cease from continually disturbing*. For the construction of παῦσαι ἐνοχλοῦντα, cf. Butt. § 141. N. 3; S. § 222. 3; of εἰδαιμονίᾳ, cf. S. § 196. 2. — Αἰγυπτίους follows κολάσσεσθε in the next clause. — οὐχ ὄρω πόλιν δυνάμει συμμάχῳ χρησάμενοι μᾶλλον ἂν κολάσσεσθε τῆς νῦν σὺν ἐμοὶ οὔσης, *I see not what allied force you can better employ to chastise than the one now with me*. πόλιν. The interrogative pronominal adjectives are used in indirect as well as in direct questions. Cf. S. § 147. ἂν is to be taken with χρησάμενοι, which it weakens. τῆς — οὔσης = ἣ τῇ οὔσῃ. Cf. Mt. § 454. Obs. 2; Butt. § 132. N. 5; S. § 186

14. Ἀλλὰ μὴν — γε, *but still further, yet more*. — περίε (= περί taken absolutely), *round about*. — τῷ = τινι. See N. on I. 9. § 7.

— μέγιστος. Repeat φίλος from the preceding clause, and supply ἔχων ἡμᾶς ἱππεύεας from the clause below. — ὡς δεσπότης ἀναστρέφοιο, as a master you may conduct yourself (towards him). ἀναστρέφομαι in the middle signifies to turn one's self around; hence to move about (among persons) = to live, to pass one's time, to conduct one's self. — ἢ σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως, which we should justly owe you as our deliverer. σωθέντες ὑπὸ σοῦ, having been saved by you.

15. οὐτῷ — θαυμαστόν, so strange. — τὸ δὲ ἡμῖν ἀπιστεῖν is the subject of δοκεῖ. Cf. S. § 159. N. 1. — τοῦνομα is put for τὸ ὄνομα. Cf. S. 24. — οὕτω δεινὸς λέγειν, so eloquent a speaker. Cf. S. § 219. 1. — ἀπημέλθη, 1 aor. of ἀπαμβλεῖσθαι, a Homeric word for ἀποκρίνεσθαι.

16. Ἄλλ' ἡδομαι μὲν — ἀκούων, well, I am pleased to hear. See N. on ἀλλὰ, II. 1. § 20. For the construction of ἀκούων, cf. S. § 222. 3. — Ὡς δ', but in order that.

17. ἐν ᾗ, by means of which. ἐν with its case is here used instead of the simple dative of means. Cf. Mt. § 396. Obs. 2. — ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος, and there would be no danger of suffering in turn. For the construction of ἀντιπάσχειν, cf. S. § 221. N. 4.

18. Ἀλλὰ is here used in proposing an objection in an interrogative form, which the speaker himself answers. For the construction of χωρῶν — ἀπορεῖν, cf. S. § 181. 1; of ἐπιτηδείων — ἐπιτίθεσθαι, S. § 219. 1. — οὐ τοσαῦτα μὲν πεδία — διαπορεύεσθε, are you not passing through so many plains. — πορευτῆα is constructed with ἡμῖν, Cf. S. § 200. 2. — ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἄπορα ὑμῖν παρέχειν, which by preoccupying we can make impassable to you. For προκαταλαβοῦσιν in the dat. with ἡμῖν, instead of the accus. with the omitted subject of παρέχειν, cf. N. on II. 1. § 2. — ταμιεύεσθαι (from ταμίς, a steward), to lay by for use, and hence, to use moderately, is applied to soldiers, who do not expend their whole strength in the first attack, but so reserve it as to be able to fight repeatedly; or, instead of attacking the enemy in a body, select no more than they can encounter with success. The latter is the sense here. By means of the rivers, the Persians could divide the Greek forces, and by letting a part pass over before the attack was made, encounter just the number they pleased. Cf. Cyr. III. 3. § 47; Thucyd. VI. 18. § 3. — Εἰοὶ δ' αὐτῶν, sc. τῶν ποταμῶν. Cf. N. on I. 5. § 7. — παντάπασι, at all.

19. Ἀλλὰ — γέ τοι, yet you well know. — ὃν ἡμεῖς δυναμέθ' ἂν κατακύναντες λυμὸν ἡμῖν ἀντιτάξαι, by burning which we could array famine against you. — πάντ' ἀγαθοί, ever so brave.

20. *αὐ οὖν* — *τούτων αὐ*. For the repetition of *αὐ*, cf. N. on I. 3, § 6. — *πόρους, ways, means.* — *τούτων αὐ τὸν τρόπον, that very mode.* — *πρὸς θεῶν.* Cf. N. on I. 6. § 6.

21. *ἀπόρων ἐστὶ, it is the part of those without resources.* For the construction, cf. S. § 175. — *καὶ τοῦτων πονηρῶν, and those too (who are) wicked.* Cf. N. on καὶ ταῦτα, I. 4. § 12. In this sentence there are two modes of construction combined, *ἀπόρων ἐστὶ* — *τὸ ἐθελειν*, which is the natural order, being changed to *ἀπόρων ἐστὶ* — *οἵτινες ἐθελουσι*. Cf. Mt. § 632. 6. — *ἀπιστίας, perfidy.* — *ἀλόγιστοι, void of reason, inconsiderate.*

22. *Ἀλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι, but why, when it was in our power to destroy you.* For *ἐξὸν*, cf. S. § 168. N. 2. — *ἐπὶ τοῦτο ἡλθομεν, "hoc conati sumus."* Krüg. — *τούτου* (i. e. *τοῦ μὴ ἐπὶ τοῦτο ἡλθεῖν*) depends upon *αἵτιος*, with which *τοῦ . . . γενέσθαι* is in apposition. Dind. and Born., after the Eton MS., read *τὸ — γενέσθαι*. Although this is admissible (Cf. Mt. § 543. Obs. 3), yet the common reading is to be preferred. See Mt. § 542. Obs. 1. b. β; S. § 221. N. 1. — *ᾧ* has *τούτῳ* in the next clause for its antecedent. S. § 150. 4. — *ἐκ νεκρῶν* is placed after the relative by attraction. S. § 151. R. 6. — *μισθοδοσίας* is opposed to *ἐνεργεσίας*.

23. *Ὅσα, in how many ways.* Cf. S. § 167. — *τὸ δὲ μέγιστον.* This refers to the idea hinted at in the next clause, which, if carried into execution, would place the Greeks on the same footing with Tissaphernes, as that on which they had stood with Cyrus. — *τιάραν — ὀρθήν, an upright tiara*, those of the king's subjects, being soft and flexible, and therefore falling on one side. Concerning this royal prerogative, cf. Cyr. VIII. 3. § 13; Joseph. Antiq. Jud. XX. 3; Dion. Chrysost. XIV. — *τὴν δ' ἐπὶ τῇ καρδίᾳ — ἔχοι.* Repeat *ὀρθήν* and render *may have* (= wear) *an upright one upon* (i. e. in) *his heart*. Tissaphernes intimated to Clearchus, that he intended to revolt from the king, and should therefore need the assistance of the Greeks.

24. *εἶπεν — ἔφη.* Krüger remarks that when *εἶπε* is not accompanied by *τάδε* or *ὅδε*, *ἔφη* is added pleonastically. — *οἵτινες* represents *ἐκεῖνοι* (S. § 150. 5), the omitted subject of *εἰσι*. — *εἰς φιλίαν = to promote friendship.* — *διαβάλλοντες, by slandering.* Clearchus suspected Menon to have been the author of the misunderstanding, yet he uses the plural, as a softer way of giving utterance to his suspicions.

25. *ἐν τῷ ἐμφανεῖ = φανερώς.* "*palam, i. e. sine insidiis.*" Sturz. 27. *Ἐκ τούτων δὴ τῶν λόγων, when the conference was ended, literally, after these words.* The reason that Tissaphernes did no violence

to Clearchus at this time, was his hope to decoy more of the generals and cohort leaders into the snare he so artfully had laid, than were then present. — πάνυ φιλικῶς οἰόμενος διακίεσθαι τῷ Τισσαφέρνηι, *that he thought his relations to Tissaphernes were very friendly—that Tissaphernes was very well disposed towards him.* διακίεσθαι is here used subjectively. — ἔλεγε. Cf. N. on ἦσαν, I. 1. § 6. — τῶν Ἑλλήνων depends on οἱ. S. § 177. 1. — αὐτοὺς is put for τοὺς (Mt. § 469. 8), and and is the antecedent of οἱ.

28. εἶναι τὸν διαβάλλοντα Μένωνα, *that Menon was the calumniator.* Ctesias apud Phot. Biblioth. p. 130. says: Κλέαρχος — καὶ Μένων αἰεὶ διάφοροι ἀλλήλοις ἐτίγγατον· διότι τῷ μὲν Κλέαρχῳ ἅπαντα ὁ Κῦρος συνεβούλευε τοῦ δὲ Μένωνος λόγος οὐδεὶς ἦν. — σασσιάζοντα αἰτῶ, *was creating a party against him* (i. e. Clearchus). — φίλος ᾧ Τισσαφέρνηι, i. e. commend himself to the friendly consideration of the Persian, which he could the more easily do, if he had the whole army under his command.

29. πρὸς αὐτὸν ἔχειν τὴν γνώμην, *should be inclined to him, should follow him as leader, literally, should have their mind to him.* Cf. Thucyd. III. 25. § 2. On the use of the article in τὴν γνώμην, cf. N. on προσέχοντι τὸν νοῦν, I. 5. § 9. — ἀντίλεγον — μὴ εἶναι. Cf. S. § 225. 3.

30. The infatuation of Clearchus can only be accounted for, in his excessive desire to expose the base intrigues of Menon, which rendered him blind to all prudential considerations. — ἕως, *until.* — ὡς εἰς ἀγορὰν, *as though going to market.* They were consequently unarmed.

32. ἀπὸ τοῦ αὐτοῦ σημείου, *at the same signal.* Diodorus says, that a purple flag was run up from the tent of Tissaphernes. — φέτινι — πάντας. See S. § 150. N. 5.

33. ἱππασίαν, *riding about.* A verbal noun from ἱππάζομαι. S. § 129. 3. — ὅ τι ἐποιοῦν ἡμφιγρόον, *they were in doubt as to what the Persians were doing.* — πρὶν, *until.*

34. Ἐκ τούτου δὲ, *immediately.* — νομίζοντες αὐτίκα ἔχειν αὐτοὺς ἐπὶ τὸ στρατόπεδον, *thinking that they* (i. e. the Persians) *would forthwith come to* (i. e. attack) *the camp.* So any one would have supposed. For if the Greeks, in the first moments of their surprise and consternation, had been attacked by the Persian cavalry, they most likely would have all shared the fate of their unfortunate generals. But their foes contented themselves with cutting off a few stragglers, and then reacted the vain farce (cf. II. 1. §§ 7-23) of demanding the arms of those, whom they had not the courage to attack, even when deprived of their principal leaders. But as Rennell truly observes, "villany seldom sees its way clear enough to accomplish its utmost designs."

36. εἴ τις. Cf. N. on I. 4. § 9. — εἴη. Cf. S. § 216. 4. — For the construction of στρατηγός and λοχαγός, see S: § 151. 3. — ἐνα ἀπαγγελλοῦσι. Cf. N. on I. 9. § 27.

37. Ὀρχομένιος, an *Orchomenian*. Orchomenus was a name common to several cities in Greece. The one to which Cleanor belonged was in Arcadia. — Χειρίσσοφος δ' κ. τ. λ. The absence of Chiriosophus is given as a reason why he was not of the number, who went out to meet the Persian deputies.

38. εἰς ἐπήκοον, *within hearing distance*. — καὶ τέθνηκε is epexegetical of τὴν δίκην and may be rendered, *namely death*. — ἀπαιτεῖ. This verb signifies *to demand from* any one what is one's own, or is justly due to him. Cf. V. 8. § 4. For its construction with ἑμᾶς and ὅπλα, cf. S. § 165. 1.

39. οἱ ἄλλοι, sc. ἑμεῖς. — ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομεῖν, *to consider the same persons friends and enemies which we did*. For the construction of ἡμῖν, cf. Butt. § 133. N. 1; S. § 195. N. 3. νομεῖν. Cf. N. on καθιεῖν, II. 1. § 4. — ὥς in this place has furnished much trouble to critics and commentators. Some conjecture that it should be omitted, others, that it stands for ὅμως, and others, that it should be written ὡς. But the MS. testimony is too unanimous to admit of its erasure; and ὅμως, which Dind. calls "*frigidam Stephani conjecturam*," is equally as troublesome to dispose of; while ὡς is never found except in the formulas, καὶ ὡς, οὐδ' ὡς, etc. (Cf. Mt. § 628 end). But the difficulty disappears, if we suppose that the speaker, in the vehemence of his feelings having overlooked his previous use of οἵτινες = ὅτι (Cf. Mt. § 480. c; Butt. § 143. 1), repeated ὡς = ὅτι (Cf. Mt. § 628; 5. Butt. § 149; Passow, No. 4). That the construction is somewhat disturbed appears from προδόντες — προδεδωκότες. οὐκ αἰσχύνεσθε — οἵτινες ὁμόσσαντες — ὡς ἀπολωλέκατε, may then be rendered, *are you not ashamed — that when you had sworn — that you (I say) have destroyed*. — καὶ τοὺς ἄλλους — ἐφ' ἡμᾶς. Krüg. conjectures that the order is, καὶ ἐπὶ τοῖς ἄλλοις ἡμᾶς (Cf. Mt. § 595. 3) σὺν τοῖς πολεμίοις ἔρχεσθε, thus omitting the participle προδεδωκότες. But if it be borne in mind, that the natural expression of high mental excitement, is a multiplied and disordered use of epithets, we shall cease to wonder at the confused structure of the sentence, or the needless repetition of any of its words.

40. Κλέαρχος γάρ. The ellipsis implied by γάρ (Cf. N. on I. 1. § 6) may thus be supplied: (we have done no wrong) *for Clearchus*.

41. Κλέαρχος μὲν τοίνυν κ. τ. λ. Xenophon in his reply does not intimate that Clearchus was guilty, but on the assumption that he was so, acknowledges the justice of his punishment. He employed the *argumentum ad hominem*, i. e. he granted that Clearchus, if guilty,

had suffered justly, but argued that Proxenus and Menon being, as Arisæus and his party said, in high honor, should be restored to their troops. This was a brief but unanswerable argument, and clearly exposed the duplicity of the Persians.

CHAPTER VI.

1. ὡς βασιλεύα. Cf. N. on I. 2. § 4. — ἀποτμηθέντες τὰς κεφαλὰς, *having been beheaded*. Cf. S. § 167. Prof. Woolsey remarks (N. on Æschyl. Prometh. 362), that “all such cases may be resolved into ἔχω with the participle of the verb used, and the accusative.” — εἰς μὲν. For εἰς in apposition with στρατηγοί, cf. N. on II. 4. § 1. μὲν corresponds with δὲ in Πρώξενος δὲ, § 16. — ὁμολογουμένως ἐκ πάντων τῶν ἐμπελὼς αὐτοῦ ἔχόντων, “*by the admission of all who knew him*.” Felton. ἐμπελὼς — ἔχόντων. Cf. N. on I. 1. § 5. — ἐσχάτως, *to the last degree*.

2. Καὶ γὰρ δὴ, *for now*. γὰρ *illustrantis*. Cf. N. on I. 6. § 6. — ἕως, *as long as*, refers here to an event which is certain and therefore takes the indicative. Cf. Butt. § 146. 3; Mt. § 522. 1. — πόλεμος, i. e. the Peloponnesian war. — παρέμεινεν, *remained*, sc. in the service of the state. Opposed to this is οὐκέτι πείθεται, § 3. infra. — τοὺς Ἕλληνας, i. e. the Greeks who inhabited the Thracian Chersonesus. Cf. I. 3. § 4. — διαπραξάμενος ὡς ἰδύνατο παρὰ τῶν Ἐφόρων, *having obtained from the Ephori (as large supplies) as he was able*. ὡς ἰδύνατο, sc. διαπραξάσθαι. The Ἐφοροί, from time to time, had assumed much greater powers, than were originally given them by Lycurgus. They had all the outward symbols of supreme authority, were the arbiters of peace and war, had the control of the public money, and could even fine or imprison their kings. — ὡς πολεμήσων. Cf. N. on I. 1. § 3. — τοῖς — θορᾶν, sc. οἰκοῦσιν.

3. μεταγνόντες πως, *having somehow changed their mind*. — ἥδη ἔξω ὄντος αὐτοῦ, *when he had now departed*. — Ἴσθμου, i. e. the isthmus of Corinth. — ἔρχετο πλέων, *he sailed away*. Cf. S. § 222. N. 2.

4. ἐθανατώθη, *he was condemned to death*. — τελῶν, *magistrates* = Ephori. — ὁποῖος . . . γίγνεται. A difficult clause, since, by referring to I. 1. § 9, we find only Κῦρος ἡγάσθη αὐτόν. Krüg. thinks that Xenophon, *memoria vitio*, thought he narrated more in I. 1. § 9, than he really did. It is evident that nothing can be said of the passage, which is not mere conjecture.

* 5. ἀπὸ τοῦτου, sc. τοῦ χρόνου. — ἔφερε καὶ ἦγεν, *agebat et fer-*

ebat, he ravaged, plundered. — πολεμῶν διεγίνετο, he continued to wage war. S. § 222. 4. — μέχρις οὗ = μέχρι τούτου τοῦ χρόνου ὅτε, until the time when, until that. Cf. Mt. § 480. b.

6. εἶν. Cf. N. on II. 5. § 22. — ῥαθυμεῖν, (from ῥάδιος, easy, and θυμός, temper,) to be easy-tempered, free from care. In this place as opposed to ποιεῖν, it signifies to be at ease, to be without labor. — βούλεται, prefers, a sense which Butt. (Lexil. No. 35) says this verb seldom has in prose, but which is here discoverable by its antithesis with εἶν ῥαθυμεῖν. — ὥστε πολεμεῖν, in order that he might carry on war. Cf. S. § 220. 1. — μέγιστα ταῦτα ποιεῖν, to diminish it, i. e. his wealth. — παιδικά. See N. on § 28, infra. — οὕτω (S. § 15. 3), thus = to such a degree.

7. τε corresponds with καὶ in καὶ ἐν τοῖς δεινοῖς. Cf. S. § 228. N. 4. — ἐν τοῖς δεινοῖς, in the dangers (of war) = in battles. — οἱ παρόντες, i. e. those who had personal knowledge of his courage and conduct in the hour of danger.

8. ἀρχικὸς, qualified to govern. — ὡς δυνατόν, as far as was possible. — ἐκ τοῦ τοιοῦτου τρόπου οἷον καὶ ἐκείνος εἶχε, from such a disposition as he also had. τρόπου answers here to what we call turn of mind. — ὅπως ἔξει. Cf. N. on I. 3. § 11. — ἐμποιῆσαι, to impress upon. — πειστίον εἶη Κλεάρχῳ = δεῖ πείθεσθαι Κλεάρχῳ. Cf. S. § 162. N. 1.

9. ἐκ τοῦ χαλεπὸς εἶναι, by being austere. ἐκ here denotes the means. Cf. Mt. § 574. For the construction of χαλεπός, cf. S. § 161. N.; of εἶναι, S. § 221. — ὀργῇ στυγνός, harsh to look upon. S. § 219. N. 3. — αἰτᾷ μεταμέλειν. Cf. N. on I. 6. § 7 (end). — ἔσθ' ὅτε for ἔστιν ὅτε, sometimes, literally, there is when. — καὶ, also. γνώμη, purposely, designedly, is opposed to ὀργῇ. Both these datives are used adverbially.

10. μίλλοι, sc. ἐκείνος referring to τὸν στρατιώτην. — For the construction of φυλακὰς φυλάξειν, cf. Butt. § 131. 3; S. § 164. — φιλῶν ἀφείσεσθαι, to abstain from bringing injury upon friends. — ἀπροφασίστως, promptly. The most important qualifications of a soldier are here enumerated, viz., fidelity in keeping guard, abstinence from injuring friends or allies, and readiness to attack the enemy.

11. ἡθελον αὐτοῦ ἀκούειν (= πειθαρχεῖν) σφόδρα, they willingly paid him prompt obedience. For the construction of ἡθελον, cf. Butt. § 150. p. 440. ἄλλον, sc. στρατηγόν. — φαίδρον, pleasantness. — ἐν τοῖς προσώποις, upon his countenance. A rare use of this plural de vultu unius. — ἐβόωμένον, perf. pass. part. of βόωνμι. S. § 118. P.

12. ἔξω τοῦ δεινοῦ, out of danger. Cf. S. § 188. 2. — πρὸς ἄλλους, sc. στρατηγούς. — ἀρχομένους, to be commanded (S. § 222. N.

3), referring to *στρατιώτας* the omitted subject of *ἀπείραι*. — *τὸ γὰρ ἐπιχάρει οὐκ εἶχεν*, for he had no suavity of manners. *ἐπιχάρει* is opposed to *χαλεπός* and *ώμος* in the next member. — *δείκνυτο πρὸς αὐτὸν*, were disposed, had the same feelings towards him.

13. *ὑπὸ τοῦ δεῖσθαι* is to be constructed with *κατεχόμενοι*. The meaning of the passage is, that no soldiers followed him, except such as were commanded to do so by their state, or compelled by their own wants and necessities, and these were to the highest degree obedient.

14. *τό τε γὰρ πρὸς τοὺς πολεμίους θαρσάλλως ἔχειν παρῆν*, literally, for both to feel bold against the enemy was with them = they were not afraid of the enemy. The clause *τό . . . ἔχειν* is the subject of *παρῆν*. Cf. S. § 159. 2. For the construction of *θαρσάλλως ἔχειν*, cf. N. on I. 1. § 5. — *φοβέισθαι*, literally, to frighten one's self, i. e. to fear, in which new sense it may be regarded as transitive. Cf. Butt. § 135. 4. Sophocles (§ 207. N. 1), regards the accusative after *φοβέομαι* as properly speaking synecdochical.

15. *οὐ μάλα ἐθλεῖν* = to have been greatly averse. Cf. N. on *οὐδὲν ἤχθετο*, I. 1. § 8.

16. *εὐθὺς μὲν μειράκιον ὢν*, as soon as he was a youth, = while yet in extreme youth. For the construction, cf. S. § 222. N. 4. — *Γοργίας*, Gorgias of Leontini in Sicily. — *ἀργύριον*, i. e. tuition money. Diod. says that Gorgias received from each pupil 100 *minæ*, which, according to the value given the Attic drachm by Hussey (Cf. N. on I. 4. § 13), would be \$1805.50. It was probably during his residence in Thessaly, that Gorgias taught Proxenus.

17. *ἐκάνος*. Cf. S. § 161. 1. — *ἄρχειν* and *ἡττᾶσθαι* depend upon *ἐκάνος*. — *μὴ ἡττᾶσθαι εὐεργετῶν*, not to be surpassed in doing good, i. e. to be able to repay all obligations under which he might lie to his friends. *εὐεργετῶν*, a participle from *εὐεργετέω*.

18. *σφόδρα ἐνδηλον αὖ καὶ τοῦτο εἶχεν*, on the other hand, he very plainly showed this. — *τούτων* refers to *ἐπιθυμῶν*. See N. on *ἀμάξας — ταύτας*, I. 10. § 18. — *μετὰ ἀδικίας* = *ἀδικῶς*. In like manner *σὺν τῷ δικαίῳ καὶ καλῷ* = *δικαίως καὶ καλῶς*. — *τούτων τυγχάνειν*. See S. § 178. 2. — *ἄνεν δὲ τούτων*, i. e. contrary to the principles of justice and honor. — *μή* is highly emphatic from its position at the close of the sentence.

19. *αἰδῶ*, respect. — *ἐαυτοῦ* limits *αἰδῶ* and *φόβον*, and is used objectively. S. § 173. N. 2. — *ἤσχυνέτο μᾶλλον τοῖς στρατιώταις*, he stood in greater awe of his soldiers.

20. *ᾔμετο . . . δοκεῖν*, literally, he thought it sufficient for the being or seeming to be qualified to command, i. e. for the real exercise or outward show of command. — *ἐπαινεῖν* is the subject of *ἀρεῖν*.

— κάλαθοι τῶν συνόντων. Cf. S. § 177. 1. — εὐμεταχειρίστῳ, *easily circumvented*, literally, *easily handled*, *easy to be managed*. Cf. Thucyd. VI. 85. § 3. — ἐτῶν. S. § 175.

21. λαμβάνοι — κερδαίνοι. The verb λαμβάνειν signifies *to take*, as by force, *to receive*, as wages; κερδαίνοι, *to receive*, as presents. — μὴ διδοίῃ δίκην, *he might escape punishment*.

22. Ἐπὶ . . . ᾤετο, *he thought that the shortest way to accomplish what he designed*. For the construction of ὄν, cf. S. §§ 150. 5: 182. — ἀληθὺς = a desire to speak the truth. — τὸ αὐτὸ τῷ ἡλιθίῳ, *the same thing with folly*. S. § 195. N. 3.

23. ὅτε — τοῦτε. Cf. S. § 150. 4. — τῶν . . . πάντων depends upon καταγελῶν (Cf. S. § 182), which here signifies *laughing at*, i. e. turning into ridicule.

24. τὰ . . . λαμβάνειν, *he thought himself the only one, who knew that it was most easy to take the unguarded possessions of friends*. ῥᾴστον superlative of ῥᾴδιος. S. § 59. For the construction of εἰδέναι — ὄν, cf. N. on I. 10. § 16.

25. ὅσους = τοίνους ὅσους, of which, τοίνους depends upon ἐφοβήτο. — ὡς εὖ ὀπλισμένους, *as if they were well armed*, is opposed to ἀνάνδροις, *unmanly*, *defenceless*. — χρῆσθαι, *to use* = *to practise on*.

26. ἀγάλλεται, *prides himself on*, *exults in*, followed by the dative either with or without the preposition. — τῷ ἑξαπατῶν δύνασθαι, *in his ability to deceive*. Cf. S. § 198. — ἀπαιδένεται, sc. ἔνα. S. § 175. N. 3. — Καὶ παρ' οἷς μὲν ἐπεχίρει πρωτεύειν φίλῳ, διαβάλλων τοὺς πρώτους, τοίνους ᾤετο δεῖν κτήσασθαι, *and when he desired to become the first friend of any persons, he thought that* (in order to effect this) *it was necessary to gain their friendship by calumniating their friends* (i. e. his rivals). παρ' οἷς, *in whose estimation*. φίλῳ, *in respect to friendship*. πρώτους, *former* with reference to Menon. τοίνους refers to the persons, whose friendship Menon wished to cultivate, and is the antecedent of οἷς in the first member.

27. Τὸ . . . παρέχισθαι depends on ἐμχανᾶτο. S. § 162. 3. — ἐκ τοῦ συναδικεῖν αὐτοῖς, "by becoming an accomplice in their crimes." Spel. — ἤτιον, *he wished*. — ὅτι πλεῖστα δύναιτο καὶ ἐθέλοι ἂν ἀδικεῖν, *that he was very able and willing to be a villain*.

28. Καὶ τὰ μὲν δὴ ἀφανῆ ἔστι περὶ αὐτοῦ ψεύδεσθαι, *now one may lie concerning him with respect to things unseen*, i. e. there is room for falsehood, in detailing those points in Menon's character more removed from public observation. For the construction of τὰ ἀφανῆ, cf. S. § 167. — Ἀριάλῳ δὲ παρβόρῳ ὄντι κ. τ. λ. Reference is here had to the foul and unnatural crime of *pæderasty*. — ἀγένειος ὡν γενεῶντα. This shows the extreme youth of the parties, the one

being yet without a beard, and the other just having one. The position of these words is strongly emphatic.

29. ὅτι, *because*. Cf. N. on I. 2. § 21. — αἰσθησις. Some think that Menon was mutilated by the command of the king (Cf. I. 9. § 13), and after a year of ignominy and suffering came to his end. Others suppose, that reference is had in αἰσθησις to the disgrace in which he lived in consequence of his vile deeds.

30. καὶ τοῖτα, *these also*. Cf. N. on I. 10. § 18. — ἐς φίλους, i. e. with respect to their treatment of friends.

BOOK III.

CHAPTER I.

1. ἐν ταῖς σπονδαῖς, *during the time of the league*, i. e. while the league was unbroken. These words are to be taken with ἐγέρετο.

2. ἀπορία, *embarrassment, perplexity*. — ἐπὶ ταῖς βασιλέως θύραις. Cf. N. on II. 4. § 4. — κύκλῳ δ' αὐτοῖς πάντῃ, *about them on all sides*. — οὐδεὶς ἔτι, *no one any longer*. For the construction of Ἑλλάδος, cf. N. on I. 10. § 4. — πλέον. I have followed the common reading, instead of οὐ μείον, adopted by Dind., Born., Pop., and several others. Krüg. well remarks, "οὐ μείον non satis aptum videtur cum Græciæ (i. e. Ionix) distantia longe major quam hic dicitur fuerit." Cf. II. 2. § 6. — διεῖργον, "*reditu arcebant*." Sturz. — οἱ . . . βάρβαροι, i. e. Ariæus and his party. — μόνοι δὲ καταλειμμένοι ἦσαν, *that they had been utterly deserted* by their allies. — εὐδῆλον, *very evident*. εὐ is intensive like the Eng. *well*, in words with which it is compounded. — λειψθεῖη, i. e. left alive.

3. ἀθύμως ἔχοντες, Cf. N. on I. 1. § 5. — εἰς τὴν ἑσπέραν, *in the evening of that day*. — For the construction of σίου, cf. S. § 179. 1. — ἐπὶ δὲ τὰ ὄπλα, = to their quarters. The despondency, into which the army sank after the treacherous seizure of the generals, is here given with great pathos and force.

4. ὃν αὐτὸς ἐφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος, *whom he (Proxenus) said he considered of more use to himself than his country*, i. e. Proxenus expected greater advantages from Cyrus than from his country.

5. ὑποπτεύσας μὴ τι πρὸς τῆς πόλεως οἱ ὑπάτιον εἶη Κύρῳ φίλον γενέσθαι, *fearing lest perhaps he should be blamed by his city* (i. e. Athens), *on account of his being a friend to Cyrus*. τι, *in something or other*. Butt. § 150. p. 435. For the construction of οἱ ὑπάτιον εἶη, cf. S. § 200. 2. Dind. reads ἑπάτιον. — Κύρος . . . συμπολεμήσαι. The Peloponnesian war is here referred to. — τῷ θεῷ, i. e. Apollo.

6. τινὶ ἄν θεῶν, *to which of the gods*. A different inquiry from the one which Socrates directed him to make. — κάλλιστα καὶ ἄριστα. See N. on II. 1. § 9. — ἔλθοι τὴν ὁδόν, *he might perform the jour-*

ney. Cf. S. § 164. — θεοῖς οἷς, by attraction of the antecedent to the relative, for θεοὺς οἷς. Cf. N. on ἄλλου οὔτενος, I. 4. § 5.

7. *μαντείας, response of the oracle.* — *χρίνας, having determined* — *ἱετόν = πορευτέον.* For the construction, cf. N. on I. 3. § 11. — *τοῦτο* refers to the clause beginning with ὅπως ἄν. — ἤρου. 2 aor. mid. of ἔρομαι.

8. *καταλαμβάνει, finds, meets with.* — *μέλλοντας ἥδη ὁρμᾶν τὴν ἄνω ὁδόν, being ready to march into the interior.* For the construction of μέλλοντας — ὁρμᾶν, cf. S. § 219. N. 1. Hutch. supplies εἰς or ἐπὶ before ὁδόν, but it is better to refer it to S. § 163. 2. — *συνεστάθη, was introduced.*

9. *ἐπειδὴν τέχιστα ἡ στρατεία λήξῃ, as soon as the expedition was ended.* — *εἰς Πεισίδας.* Cf. I. 1. § 11.

10. *οὕτως ἐξαπατηθεὶς, having been thus deceived* in respect to the object of the expedition. — *σαφές = εὐδηλον.* — *οἱ πολλοί, the greater part.* Cf. Mt. § 266. — *δὲ αἰσχύνῃν καὶ ἀλλήλων καὶ Κίρου, through fear of being objects of shame to one another and to Cyrus.* *αἰσχύνῃν* is here used *subjectively*, in the sense of *feeling of shame, dread of disgrace.* When taken *objectively*, it signifies *the cause of shame to.* Had any of the generals deserted the expedition, they would have been stigmatized as cowards and traitors by their fellow commanders (Cf. I. 4. § 7), and as men incapable of gratitude by Cyrus (Cf. II. 3. § 22).

11. Ἐπεὶ δ'. The narrative is here resumed from § 3. — *μικρὸν δὲ ὕπνου λαχὼν (= τυχὼν), having obtained a little sleep.* ὕπνου. Cf. S. § 178. 2. — *σκηπτὸς — πᾶσαν.* The construction unchanged would have been *σκηπτὸς — πᾶσα.* — *ἐκ* in *ἐκ τοῦτου* denotes the cause. So Krüger. — *πᾶσαν, sc. οἰκταν.*

12. *Περὶφοβος, exceedingly terrified.* *περὶ* in composition is often intensive. — *ἀνηγέροθι = ἀνήγρετο.* Cf. Butt. § 136. 2; S. § 206. N. 2. — *πῇ μὲν — πῇ δὲ, in one respect — in another.* — *ἐκ Διὸς, coming from Zeus.* *βασιλῆως, "regum tutoris et regis gentis apud Persas auctoris."* Poppo. — *μὴ οὐ δύναται, lest he should not be able.* Cf. N. on I. 7. § 7.

13. *Ὅποιόν τι μέντοι ἐστὶ τὸ τοιοῦτον ὄραρ ἰδεῖν, what kind of thing, however, such a dream signifies,* i. e. whether such a dream forbodes good or evil. The dream itself left Xenophon in doubt as to what it meant, but the events which followed furnished an interpretation. Ὅποιόν τι is the predicate (S. § 160. N. 1), and τὸ τοιοῦτον ὄραρ ἰδεῖν, the subject of ἐστὶ. — *ἔννοια αὐτῷ ἐμπέπτει, the thought occurs to him.* — *προβαίνει, advances* — *is passing away.* — *εἰκός, sc. ἐστὶ, it is probable.* — *τί ἐμποδὼν μὴ οὐχὶ κ. τ. λ., what will*

hinder our dying ignominiously, after having witnessed all the most cruel sights, and suffered the most dreadful torments. *ἔμπροσθεν, before the feet, in the way. μή οὐχι. S. § 225. 2. ὑβριζομένους, being insulted = amidst insults.*

14. ὥσπερ ἔξω, *sc. ἡμῖν, as though it were in our power.* Cf. N. on II. 5. § 22. — Ἐγὼ οὖν τὸν ἐκ πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν, *from what city, then, am I expecting a general to do these things.* “Xenophon metuisse se significat ne arrogans videretur, si cum Spartanus dux Chirisophus adesset, ipse Atheniensis exercitui prospicere studeret.” Krüger. Cf. VI. 1. § 26. πόλεως. S. § 147. ταῦτα refers to the means of defence, alluded to in the beginning of the section. πράξειν. Cf. S. § 219. 2. — ἡλικίαν. Cf. N. on I. 1. § 13. οὐ γὰρ ἔγωγ’ ἔτι πρεσβύτερος ἵσται = *I shall forthwith be put to death.* — τήμερον, *to-day.* The civil day began with the Greeks at the setting of the sun.

15. ὑμεῖς. Supply καθεῖδειν δύνασθε from the preceding clause. — ἐν οἴοις, *sc. πράγμασιν.* Cf. II. 1. § 16; VII. 6. § 24.

16. καλῶς τὰ ταυτῶν παρεσκευάσθαι, *that they had well arranged their affairs.*

17. ὃς refers to βασιλεῖ. — καὶ τεθνηκὸς ἤδη, *even when he was already dead.* — ἡμᾶς δὲ κ. τ. λ. Xenophon employs the *argumentum a fortiori*. He argues that if the king’s revengeful spirit led him to dishonor the lifeless body of his own brother, *much more* vindictive would he be towards the Greeks, who had conspired with Cyrus to dethrone and kill him. — κηδεμὼν, *protector, intercessor.* Allusion is here made to the powerful influence, which Parysatis exerted in behalf of Cyrus. — ὥς — ποιήσοιτες, *in order to make.* Cf. N. on I. 1. § 3. — δοῦλον. S. § 166. αὐτὸν the first accusative is omitted. — παθεῖν has ἡμᾶς for its subject. So Poppo. But Krüg. regards the construction as a kind of anacoluthon, the writer commencing with ἡμᾶς, as though he would have subjoined *τί ἂν ποιῆσαι οἰόμεθα.* Schneid. thinks ἡμᾶς should have been ἡμεῖς. But there seems to be no difficulty in the usual method of explaining the construction. S. § 158. N. 1.

18. Ἄρ’ οὐκ ἂν ἐπὶ πᾶν ἔλθοι, *would he not resort to every measure, literally, come to every thing.* — ὥς ἡμᾶς τὰ ἤλαστα αἰκισάμενος, *in order that by having inflicted upon us the severest torture.* — φόβον — τοῦ στρατεῖσθαι ποτε, *fear of ever making war.* Cf. S. § 221. — Ἄλλ’ ὅπως τοι, *but yet in order that.* — ἐν’ ἐμῷ, *in his power.*

19. οὐποτε ἐπανόμην — οἰκτείρων, *I never ceased pitying.* — αὐτῶν has usually been construed with χώραν as though written αὐτῶν χώραν ὅσην μὲν καὶ κ. τ. λ. But Mt. (§ 317) says, “the genitive is used particularly with demonstrative pronouns, which are explained, in

order to show in whom a certain quality is found." Before αὐτῶν then, we may supply ταῦτα or τάδε, referring to χώραν, ἐπιτήδεια, θεράποντας, etc., in the following clauses. Cf. Butt. § 132. N. 7; S. § 178.

20. τὰ δ' αὖ τῶν στρατιωτῶν is opposed to (τάδε) αὐτῶν in § 19. — ἀγαθῶν here = ἐπιτηδείων. So in the following section. — For the construction of οὐδενὸς — μετέλῃ, cf. S. § 178. N. 2. — ὅτου — ἔχοντας. The order is, ἦδεν ὀλίγοις ἐτι ἔχοντας (cf. N. on I. 10. § 16) ὅτου ὠνησόμεθα. ὅτου denotes the *price* (S. § 190. 1), and refers to τὶ the suppressed object of ἔχοντας. ὠνησόμεθα is put in the first person, because ὀλίγους, to which its subject refers, is included in the preceding ἡμῖν. For its construction in the future, cf. S. § 209. N. 10. — ἄλλως δέ πως, in any other way. — ἢ ὠνούμενους, than by purchase. — ὄρκους . . . ἡμᾶς is to be construed with ἦδεν. — ταῦτ' οὖν λογιζόμενος is a repetition of τὰ . . . ἐνθυμούμενην, which is separated by intermediate clauses from the proposition, ἐντοτε . . . πόλεμον, upon which it depends.

21. ἔλυσαν — λελύσθαι. There is a play here on these words, the former being taken in the sense of *to break, to violate*, the latter, *to cease, to come to an end*. — Ἐν μέσῳ, in the midst = open to any, who may wish to contend for the prize. — ἀθλα. This allusion to the games of their country, was eminently adapted to arouse the disheartened Greeks. The lands, houses, treasures, &c., of the faithless Persians, are represented as the prizes for which the army is now to contend, while the gods, the avengers of violated oaths, sit as the ἀγνοοθέται, to regulate the contest and award the prizes. — ἀθλα is limited by τοῦτων, the omitted antecedent of ὁπότεροι. — For the construction of ἡμῶν, cf. S. § 177. 1.

22. Οἱτοί refers to the Persians. — αὐτοῖς, i. e. the gods. Cf. N. on II. 4. § 7. — ἐξείναι. Cf. N. on I. 5. § 2. — Construe πολὺ with μέλουν. — φρονήματι, confidence.

23. σὺν τοῖς θεοῖς, with the assistance of the gods. — ἄνδρες, referring to the Persians, is here used in its common signification *men, homines*. — τρατοί, vulnerable. S. § 132. 1.

24. The order is, Ἀλλὰ πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους κ. τ. λ., the clause, ἵσως γὰρ καὶ ἄλλοι ταῦτα ἐνθυμούνται, containing the ground for the apprehension expressed in the main proposition. ἄλλους, i. e. the officers of the other divisions. — παρακαλοῦντας. On this form of the fut., cf. S. § 102. N. 2. For the construction, see S. § 222. 5. — ἄρξωμεν τοῦ ἐξορμήσαι. Cf. S. §§ 221: 184. 1. — φάνητε — ἄριστοι, show yourselves the bravest. After φαίνεσθαι, the participle ὦν (Cf. N. on I. 9. § 19) is sometimes omitted, and only the adjective connected with it is given. See Mt. § 549. Obs. 3.

25. οὐδὲν προφασίζομαι τὴν ἡλικίαν, *I do not plead my age as an excuse.* — ἀκμάζειν ἡγοῦμαι ἐρύκειν, *I think I am at the acme of age* (i. e. the very best age) *to repel.* ἐρύκειν, a poetic word. It is found in the aor. in V. 8. § 25.

26. Πλὴν, *but.* — βοιωτιάων τῇ φωνῇ, "*Bætorum dialecto et vocis sono utens.*" Krüg. — ἡ βασιλεία πείσας, *than by persuading the king*, i. e. obtaining his consent. — εἰ δύναιτο, *sc. πείσαι.* — καὶ ἅμα, *and at the same time.*

27. μεταξὺ, *sc. λέγοντα, while he was speaking.* Cf. Mt. § 565. Obs. 2; S. § 222. N. 4. Ὁ θαυμασιώτατε ἄνθρωπε, *O most admirable man.* A sarcastic address = *O wonderfully stupid person.* — Ἐν ταύτῃ — τοῖς (for ἐν ταυτῇ — χωρὶς τούτων. Cf. S. § 195. N. 3), *in the same place with these*, i. e. present with the other captains. — μέγα φρονήσας, *highly elated.* — ἐπὶ τούτῃ, i. e. the death of Cyrus.

28. The argument in this and the next section is, that when the Greeks showed a bold and independent spirit, the king succumbed to them; but as soon as they confided in his promises, and became more unguarded, he treacherously seized their commanders, and summoned the whole army to an unconditional surrender. παρίσκηψαμεν αὐτῷ. Cf. II. 2. § 18. — τί οἷκ ἐποίησε, *what did he not do* = what did he leave undone.

29. εἰς λόγους αὐτοῖς — ἤλθον. Cf. N. on II. 5. § 4. — κεντούμενοι, literally, *pricked or goaded*, as beasts of burden are excited to greater efforts by the application of the goad. Some think that a particular kind of Persian torture is here designated. Cf. Herod. III. 16. — οἱ τλήμονες, *miserable men!* is in apposition with ἐκείνοι. — καὶ μάλ', *although greatly.* — τούτου, i. e. death. For the construction, cf. S. § 182. — ἀμύνεσθαι, *to defend ourselves.* — πείθειν, *sc. βασιλεία.* — ἰόντας, *by going to him*, i. e. the king. Mt. (§ 558) says, "the participle frequently expresses the means by which the principal action is effected."

30. ἡμῖν αὐτοῖς (i. e. τοῖς λοχαγοῖς) is opposed to τοῖς σκευόφοροις implied in σκευὴ ἀναθέντας = having made him a σκευόφορον. For the construction, cf. N. on τούτοις, § 27. supra. — ὥς τοιοῦτον = ὥς σκευόφορον. — Οὕτως here denotes contempt, like the Latin *iste.* — τοιοῦτός, i. e. such a dastard. "*tam ignavus est.*" Krüg.

31. τοίνυν . . . οὐδὲν, *nothing of Bæotia pertains to this fellow* — he has no connection with Bæotia. — ἐπει, *since, inasmuch as.* — ὥς περ Λυδὸν ἀμφοτέρω τὰ ὦτα τετραπλημένον, *having both his ears bored through like a Lydian.* It was the custom among the Oriental nations, to bore the ears of slaves, as a badge or mark of their servile condition. Cf. Ex. 21: 6; Ps. 40: 6. Some think that Agasias

means to charge him only, with belonging to the servile and imbecile race of the Lydians (cf. N. on I. 5. § 6), and not with having been in a state of personal servitude. Others suppose that his ears were perforated to receive ornaments, such as the Lydian and Phrygian youth wore, and thus he was detected by Agasias.

32. *Καὶ εἶχεν — οὕτως.* It was found upon examination, that the charge of Agasias was true. — *οἴχοιτο, was gone* = had been slain. "An established usage," says Butt. (*Irreg. Verbs*, p. 185), "has existed in the common language from Homer's time, by which *οἴχομαι* never means *I am going*, but always *I am gone*." This usage is continued in the imperfect, which time *οἴχοιτο* here takes from the context. Cf. S. § 209. 1.

33. *εἰς . . . ὀπλων.* Cf. N. on II. 4. § 15. "Græcorum duces pro castris sedent et de summa belli deliberant." Zeune.

34. *τὰ παρόντα = the present posture of our affairs.* — *εἴ τι δυναίμεθα ἀγαθόν.* Cf. N. on II. 1. § 8. — *καὶ πρὸς ἡμᾶς, sc. ἔλασας* from the preceding clause.

35. *ἡμῶν* depends upon *τούτους* understood, the antecedent of *οὗς* in the preceding member. — *δέ γε οἶμαι.* Porson conjectures *δ' ἐγώμην* (S. § 24. N. 1), of which crasis Krüg. says, "*vereor ut sit Xenophonteia*."

36. *μέγιστον ἔχετε καιρόν.* Hutch. renders "*commodissimam habetis occasionem*." But this interpretation does not accord so well with *οἱ γὰρ . . . ἀποβλέπουσι* which follows, as the one given by Leuncl. and adopted by Sturz., Born., Krüg., and Pop., "*in vobis plurimum est situm*" = you are the men to think and act in this exigency. Xenophon expresses the same idea in other places by *ἐπικαίριοι* = *οἱ ἑκανώτατοι καὶ φρονεῖν καὶ οὐμπράττειν εἴ τι δέοι.* Cf. Cyr. V. 5. § 43, 44; III. 3. § 12. — *πρὸς ἡμᾶς ἀποβλέπουσι* for an example of cheerfulness and bravery. — *κἄν* by crasis for *καὶ ἴαν*.

37. *Ἰσως* is used here *per modestiam* for, *certainly, truly.* Cf. Butt. § 1. N. 1. — *διαφέρειν τι τούτων, to somewhat surpass these.* For the construction of *τούτων*, cf. S. § 184. 1. — *γὰρ* in *Ὑμεῖς γὰρ ἐπεὶ* introduces the reason, why the officers should excel the common soldiers. — *χρήμασι* and *τιμαῖς* are datives, answering to the question, 'wherein?' Cf. Mt. § 400. 7. — *τούτων* depends upon *πλέον* in *ἐπλεονεκτεῖτε.* Cf. S. § 184. N. 1. — *νῦν τοίνυν, now then.* — *ἐπεὶ πόλεμός ἐστιν.* The opposition of this clause to *ὅτε εἰρήνῃ ᾗν*, is too obvious to be overlooked. — *τοῦ πλήθους, i. e. the common soldiers.*

38. *ἀντὶ τῶν ἀπολωλότων, in the place of those who have perished.* Cf. S. §§ 205. N. 2: 140. 3. — *ὡς μὲν συνελόντι εἰπεῖν, sc. λόγῳ, to speak briefly.* Cf. S. § 220. N. 1. Note the force of *συνελόντι*, 2 aor. part.

of συναγωγή, to draw together, to contract. — Repeat with παραπασιν the preceding οὐδὲν . . . γένοιτο. The sentiment is, that in times of peril, it is preëminently true, that nothing can be done to advantage without leaders. — δυνεῖ does not here mark uncertainty, but rather what is so apparent as to admit of no doubt. — ἥδη ἀπολώλεκεν, has already destroyed. Cf. S. § 205. N. 2.

39. ὅσους δεῖ, as many as are necessary to supply the places of those who are gone. — ἦν . . . ποιῆσαι. This sentence contains a *protasis* (ἦν . . . παραθαφθένῃσι), and an *apodosis* (οἶμαι . . . ποιῆσαι). For the moods, cf. S. §§ 220. 3: 217. N. 5. — πάνιν ἐν καρφῇ, very timely.

40. γὰρ illustrates what is said in the preceding section of the necessity of encouraging the soldiers. — οὕτω γε ἐχόντων, while they are thus, i. e. in this state of dejection. — The τε after δέος is synecdochical. S. § 167.

41. γνώμας, thoughts, — τοῦτο refers to τί πείσονται. — ἀλλὰ καί, but also. The philosopher as well as the general is seen in this advice.

42. γὰρ δὴ πού, for surely. — ἣ . . . τὰς νίκας ποιοῦσα, that which gives the victory. ἣ ποιοῦσα = ἐκείνη ἣ ποιεῖ (Cf. S. § 140. 3), of which, ἐκείνη is the predicate nominative of ἔστι. The gender of ἣ, i. e. ἐκείνη ἣ, is drawn from ἰσχυρῆς. With this noble sentiment, cf. Ps. 33: 16; 44: 3, 6. — ὁπότεροι refers to τοὺτους for its antecedent. S. § 150. 4. — ψυχᾶς. S. § 197. 2. — ἐρόμενέστεροι. S. § 57. N. 2. — ὡς ἐπὶ τὸ πολὺ, for the most part, as a common thing.

43. Ἐρεθίσθημαι δ' ἔγωγε καὶ τοῦτο, but for my part I have observed this also. — ὁπόσοι refers to οὗτοι in the next clause. So ὁπόσοι — τοὺτους below is put for τοῦτους — ὁπόσοι. This inversion of the propositions containing the antecedent and relative, occurs so frequently as to require ordinarily no further notice. — ἐκ παντὸς τρόπου, in every way. "Summo studio." Sturz. — περὶ δὲ τοῦ καλῶς ἀποθνήσκειν, for an honorable death. Cf. S. § 221. — διάγοντας, sc. τὸν βίον. The sentiment of this passage is, that those persons who desire to save their lives at the expense of their honor, oftentimes find a more speedy death, than they who place their honor before life.

44. αὐτοὺς τε ἀνδρας ἀγαθοὺς εἶναι, to be ourselves brave men. — τοῖς ἄλλοις παρακαλεῖν. Supply ἀνδρας ἀγαθοὺς εἶναι from the preceding clause.

45. τοσοῦτον μόνον τε ἐγὼ νῆσσκον ὅσον ἤκουον Ἀθηναίων εἶναι, all I knew of you was from hearsay, that you was an Athenian, literally, I knew as much only of you as that I heard you was an Athenian. For the construction of ἤκουον — εἶναι, cf N. on I. 3. § 20. It seems from this, that Xenophon had hitherto strictly maintained the character

befitting one, who went merely as the friend of Proxenus, and had taken little or no part in the public matters pertaining to the expedition. — *πλείστοις εἶναι τοιούτους*. Chirisophus wishes that the prudence and activity of Xenophon, might be found in all the leaders.

46. *μὴ μέλλωμεν, let us not delay*. Cf. S. § 215. 1. — *μέλλω* here and in the following section = *βραδύνω*. Cf. Thucyd. V. 3. § 2. — *οἱ δεόμενοι* is in apposition with *ὑμεῖς*, the omitted subject of *αἰρείσθε*. Cf. S. § 157. R. 2. — *συγκαλοῦμεν* “*futurum est, non præsens pro futuro, quod somniat Hutchinsonus*.” Porson. Cf. N. on § 24, supra.

47. *ἄμα ταῦτα εἰπὼν ἀνέστη, as soon as he said this, he rose up*. Cf. Butt. § 150. p. 439; S. § 222. N. 4. — *ὥς μὴ μέλλοιτο ἀλλὰ περαινέοιτο τὰ δέοντα, that what was necessary to be done might suffer no delay, but be accomplished*; or more briefly, *that the necessary business might be transacted without delay*.

CHAPTER II.

1. *εἰς τὸ μέσον*, sc. τοῦ στρατοπέδου. Cf. III. 1. § 46. — *ἰδοξεν αὐτοῖς*. Cf. N. on I. 2. § 1. — *προφύλακας*. Cf. N. on II. 3. § 2. A precautionary measure to guard against surprize. — *καταστήσαντας*. Cf. N. on λαβόντα, I. 2. § 1.

2. *τοιούτων*, i. e. so eminent. — *στερόμεθα* (from *στέρω*, the simple present of *στερῶ*, Mt. § 193. Obs. 5), *we are deprived of* = *we are in the state of persons deprived of*, *we are without*. This form, which according to Passow is used by prose writers only in the present and imperfect, must not be confounded with *στεροῦμαι*. Cf. Butt. § 114. p. 301, and his more extended history of the word, Irreg. Verba, p. 230. — *πρὸς δ' ἔτι*, and besides. — *οἱ ἀμφὶ Ἀρδιαίον*. Cf. N. on *οἱ περὶ τὸν Ἀρδιαίον*, II. 4. § 2.

3. *ἐκ τῶν παρόντων ἀνδρας ἀγαθοὺς τε ἐλθεῖν, to come forth as brave men from our present difficulties*. Weiske interprets: *pro præsenti rerum statu viros fortes venire* (= *esse*). But in that case, as Krüg. remarks, *ἐρχεσθαι* would have been employed instead of *ἐλθεῖν*. — *ἀλλὰ — γε*, at least. Cf. Vig. p. 176. — *ἀποθήσκωμεν* and *γενόμεθα* follow ὅπως, to be supplied from the preceding clause. — *τοιαῦτα . . . ποιήσιν, should undergo such sufferings, as may the gods inflict upon them*. For the construction of *ποιήσιν*, cf. S. § 217. 1.

4. *Ἐπὶ τούτῳ* = *μετὰ τοῦτον, after him*. Cf. Mt. § 586. γ. — *ἀπιστία, perfidy*. — *ἐπὶ τοῖτοις, moreover, besides*. The repetition

of αὐτός is highly emphatic. — *Ξένιον*. This epithet was given to Jupiter, because he presided over the laws of hospitality. Cf. *Æn.* I. 735, "— hospitibus nam te dare jura loquuntur." — *Κλεάργος*. S. § 195. 1. — *δομοτράπεζος* = *σύνδαιπνος*. It greatly enhanced the perfidy of Tissaphernes, that he thus violated the laws of hospitality. — *αὐτοῖς τούτοις*, i. e. the oaths, pledges, and friendly professions, just before mentioned.

5. *ὅν* . . . *καθιστάται*. Cf. II. 1. § 4. — *καὶ οὗτος*, *even this man*. Cf. N. on II. 2. § 20. — *ἰδόμεν*. The aor. *ἶδονα* is used by Attic authors principally in the sing. and 3 plur., the 2 aor. being generally preferred in the 1st and 2d pers. plur. Cf. Butl. Irreg. Verbs. p. 68; Carmichael Gr. Verbs, p. 78. — *τὸν τεθνηκότα* = *τὸν νεκρόν*. — *ἐκείνου ἔχθιστος*. "Adjectives signifying 'useful,' 'inimical,' &c., are usually construed with the dative, but sometimes with the genitive." Mt. § 391. *Obs.* 2. The ingratitude of Ariæus in joining with Tissaphernes to destroy those, who would have made him king of Persia, and who were the friends of his former benefactor and prince, is finely and forcibly set forth in this speech of Cleonor.

6. *ἀποτίσαιτο*. Cf. N. on *ποιήσaiαν*, § 3, *supra*. — *μήποτε* — *ἔτι*, *never again*.

7. *ἱσταίμενος*, *being arrayed*; perf. mid. of *στέλλω*, *to place in order, to fit out*, and hence *to array, to deck* one's person. So Phav. defines *στέλλεσθαι* · *κοσμίεσθαι*. — *τῇ νικῇ*, *victory*. — *ὀρθῶς ἔχειν*, "*par esse*." Sturz. For the construction of *τῶν καλλίστων ἱαντὸν ἀξιόσαντα*, cf. S. § 190. N. 4. — *τῆς τελευτῆς τυγχάνειν* (= *ἀποθνήσκειν*). S. § 178. 2. — *τοῦ λόγου δὲ ἤρχετο*. Cf. N. on I. 6. § 5.

8. *βουλευόμεθα* = *διαροούμεθα* in the next sentence. — *αὐτοῖς διὰ φίλλας ἰέναι* = *φίλους εἶναι αὐτοῖς*. For this periphrastic use of *διὰ*, cf. Mt. § 500. c. — *τοῖς στρατηγοῖς* — *οἷα πεπόνθασιν* (2 perf. of *πάσχω*). Cf. N. on I. 6. § 6. — *διὰ πίστεως*, *confidingly*. — *αὐτοῖς* depends upon *ἐνχειρίσαν* and refers to the Persians. *ὧν* = *τοῦτων* α, of which *τούτων* depends upon *δικήν*. See N. on I. 3. § 10. — *τὸ λοιπὸν*. Cf. N. on II. 2. § 5. — *διὰ παντὸς πολέμου*, "*omni genere belli*." Sturz. "*διὰ παντὸς est perpetuo*." Krüg.

9. *πρόφνηται τις*. Divinations were drawn from *sneezings* (*πταφμοί*), especially when occurring at some critical moment. — *τὸν θεόν*, i. e. *τὸν Δία τὸν Σωτήρα*. The omen taking place just as the word *σωτηρίας* was spoken, Xenophon regarded it as coming from *Ζεὺς Σωτήρ*. — *ἡμῶν λεγόντων*, *while we were* (i. e. I was) *speaking*. S. § 192. — *σωτήρια*, sc. *θύματα*, *sacrifices for our preservation*. — *συνεπιένεσθαι*, "*simul vorere*." Pop. — *κατὰ δύναμιν*, *according to our ability*. — *ἔτε* . . . *χεῖρα*. "*Græcorum exercitus multis nomin-*

ibus rerum publicarum imaginem referebant; et hunc præsertim exercitum civitatem peregrinantem dixeris. Ut domi, ita hic quoque de maximis quibusque rebus decernebat concio; prætores quodammodo oratorum vice fungebantur." Krüg. — *ἱπαιώρισαν*. The psæan was not only a battle and triumphal song, but also a hymn of thanksgiving, and, as it appears from this place, was sung to the honor of other gods besides Apollo. Cf. Hell. IV. 7. § 4. — *καλῶς εἶχεν*, were duly performed.

10. Οὕτω δ' ἐχόρων, sc. τῶν πραγμάτων. Cf. S. § 157. N. 8. (1). — *τοὺς μεγάλους* = *the powerful*. A similar tropical sense must be given to the antithetic *μικροὺς* literally, *small*, i. e. *weak*.

11. For the construction of *ἀναμνήσω γὰρ ὑμᾶς* — *τοὺς κινδύνους* cf. S. § 182. N. 2 (last clause). — *ἀγαθοῖς* — *εἶναι*. Cf. S. § 161. 2. — *γὰρ Πελοῶν* κ. τ. λ. Instead of continuing the construction from *ἵκετα δὲ*, the speaker apparently turns aside to explain *τοὺς κινδύνους*, and thus carries on the construction from the parenthesis. Cf. Mt. §§ 631. 2: 615 (end). See also N. on II. 5. § 12. Reference is had in this place, to the invasion of Greece by Darius Hystaspis, whose generals, Datis and Artaphernes, were defeated in the celebrated battle at Marathon. — *παμπληθεῖ στόλῳ*. The most commonly received estimate of the numbers of the Persian army, is the one given by Corn. Nep. (Vit. Miltiad.), viz., 100,000 foot, and 10,000 horse. — *ἀφανισόντων*, fut. for *ἀφανισόντων*. — *αἰθῆς*. Sturz after Hesych. defines this word by *εὐθύς*. Unless it is employed in this sense here, or to designate the return of Athens, to the state in which it was before it was built (Cf. Theoc. I. p. 33, cited by Born.), it had better be rejected as a vicious reading. — *Ἀθηναῖοι*. The Athenians sent to Lacedæmon to obtain aid against the common enemy, but although the Spartans promptly responded to the summons, yet being forbidden by an ancient custom to march before the full of the moon, they did not set out with their forces until several days after the reception of the message. The Athenians were left therefore to fight the battle alone, being assisted only by the Platæans, who sent 1000 men to their aid.

12. εὐχόμενοι τῇ Ἀρτέμιδι. The Schol. on Aristoph. Eq. 657, says that Callimachus the polemarch, vowed to Diana an ox for every enemy who should fall in the approaching battle, but when so many Persians perished that oxen could not be found to sacrifice, an equal number of goats was substituted. Some say that Miltiades was the general who made this vow. — *τῇ θεᾷ*. A noun of common gender, although *ἡ θεά*, exists as a special feminine form, which, however, the Attics less frequently used. Cf. Butt. § 32. N. 2. — *οὐκ εἶχον* — *εἰπεῖν*, they could not find. See N. on II. 2. § 11. — *καὶ*

ἐτι καὶ νῦν, *and even to this time they are sacrificing*, i. e. so great a number of Persians were slain, that in order to fulfil the vow, they were up to the time of Xenophon, sacrificing 500 goats each year. The Athenians killed about 6000 Persians in the battle, and having pursued them to their ships, took seven vessels and set many others on fire. Many of the invaders lost their lives in their haste to get on board the ships, so that the whole number who perished in battle, in the burning ships, and in the sea, must have been very great.

13. ὑστερον. Xerxes made his expedition into Greece, A. C. 480, about ten years after the battle of Marathon. — ἀναριθμητον. According to Herodotus, the land forces of Xerxes amounted to 2,000,000 men, his sea forces 641,610, making in all 2,641,610. The servants, eunuchs, women, sutlers, and other people of this sort, are reckoned at as many more, thus making the whole number 5,283,226. The term ἀναριθμητον may well be applied to such an army. — τοῦτων, i. e. Tissaphernes and his army. — κατὰ γῆν. He refers here to the battle at Platæa. — κατὰ θάλατταν. The sea-fights, in which the Athenians and their allies were victorious, were fought at Artemisium, Salamis, and Mycale, the latter of which victory was gained on the same day with that of Platæa. — τὰ τρόπαια, *the trophies*. The word is derived from *τρέπω*, to turn about. These trophies were frequently erected where the enemy first gave way and turned to flight. — μαρτύριον = τεκμήριον. — ἀλλὰ = ἀλλὰ μόνον. A contemptuous allusion is made to the Persian custom of doing homage to their kings by prostration. — τοιοῦτων μὲν ἔστε προγόνων, *from such ancestors you are descended*. Cf. S. § 175. N. 2.

14. Οὐ μὲν δὴ τοῦτό γε ἔρῳ, *I certainly do not say this*, = I would by no means be understood as saying this. — ἀφ' οὗ, sc. χρόνου. — ἐκεῖνων, i. e. the Persians who invaded Greece. — ἱμῶν αὐτῶν. For the construction, cf. S. § 186. 2.

15. Καὶ τότε μὲν δὴ, *and then indeed*. — περὶ τῆς Κύρου βασιλείας. Krüg. supplies *μαχόμενοι*. — δήπου ὑμᾶς προσήκει, *certainly you ought to be*.

16. Ἀλλὰ μὴν. Cf. N. on I. 9. § 18. — ἀπειροὶ ὄντες αὐτῶν, *being unacquainted with them*, i. e. having made no trial of their strength. For the construction of αὐτῶν, cf. S. § 185. — πατρὶν φρονήματι, i. e. with a spirit becoming your high descent. — πείραν — ἔχετε is opposed to ἀπειροὶ ὄντες — ὅτι. . . . ὑμᾶς. Cf. I. 8. § 19; 10. § 11.

17. Μηδὲ . . . δόξετε. "In prohibitions with μή, the imperative of the present is commonly used, but the subjunctive of the aorists." Mt. § 511. 3. Cf. S. § 215. 5. For the construction of τοῦτο, cf. S. § 167. — μείον — ἔχειν, *are weaker*. — εἰ = ὅτι, a softened form of expression for that which was absolutely certain, viz., the defection

from the Greeks of *οἱ Κυραιοί*, i. e. the Persians who had followed Cyrus. Cf. Mt. § 617. 2; Butt. § 149. p. 423. — *κακίονες*, more cowardly.

18. *μύριοι*. Krüg. accents *μυρίοι* making it the plur. of *μυρίος* innumerable. Cf. Butt. § 70. p. 114. — *οἱ ποιοῦντες . . . γλύνεται*, i. e. who wound and kill in battle.

19. *ἐπ' — ὀχήματος* is explained by *ἐπὶ τῆς γῆς*, infra. — *ἐφ' ἵππων κρέμανται*, hang upon their horses, opposed to *ἐπὶ τῆς γῆς βεβηκότες*, standing firmly upon the ground. Hesych. defines *βεβηκότες* βεβαίως ἐνεστηκότες. — *πολὺ δ' ἔτι μᾶλλον ὅτου ἂν βουλόμεθα τευξόμεθα*, and we shall also reach with far surer aim, whomsoever we may wish to strike. — *Ἐνὶ μόνῳ*, in one respect only. — *προέχουσιν — ἡμᾶς*. Cf. S. § 184. N. 2.

20. *μάχας*. S. § 167. — *τοῦτο ἄχθεσθε*, (yet) feel troubled at this. The position of *τοῦτο* is more emphatic, than though it preceded the clauses, commencing with *οἳ δ' οἰκέτι*, and *οὐδὲ βασίλεις*, to which it refers. — *ἧ . . . κειλύμεν*, than to have those men as guides, whom being our captives we may command to guide us. For *οὓς ἄνδρας*, cf. N. on I. 2. § 1. — *περὶ τὰς ἑαυτῶν ψυχὰς — ἀμαρτάνουσι* = shall suffer death. — *τὰ σώματα* refers to punishment by stripes or mutilation.

21. *μηδὲ τοῦτο ἔτι ἔχοντες*, and no longer having this (i. e. money), wherewith to purchase supplies. — *αὐτοὺς = ἡμᾶς αὐτοὺς*. Cf. S. § 144. N. 2. — *μέτρῳ χρωμένους ὅπως ἂν ἕκαστος βούληται*, making use of as large a measure as each one pleases.

22. *ἄπορον*, sc. *χρῆμα*. The reader will bear in mind that Xenophon is disposing of such objections as would naturally arise in the minds of the soldiers, in view of the untoward circumstances in which they were placed. In answering these objections, he contrives to substitute for each one a bright and glowing hope. This will be seen in his remarks respecting the defection of Ariæus, the want of cavalry, market, guides, etc. He now proceeds to dispose of a formidable objection, presented by the great rivers, which lay between them and their country. — *καὶ μεγάλως ἡγείσθε ἔξασπτηθῆναι διαβάντες*, and think you have been greatly overreached in having crossed them. — *σκέψασθε εἰ ἄρα κ. τ. λ.* The argument is, that if the Persians had induced the Greeks to cross the Tigris, with the hope of cutting off their return to Asia Minor by an impassable river, it was a most stupid device, since the army could go up to the head waters and there cross over. — *πηγῶν*. Cf. S. § 188. 2. — *προΐδουσι — διαβατοὶ*. Cf. S. § 200. 2.

23. *Εἰ δὲ μήθ' οἱ ποταμοὶ διόισουσιν*, but if the rivers do not differ in respect to width at their sources and mouths. Some translate, *but if the rivers will not permit us to cross over*. Pop. and Krüg. read

διήσουσιν, 3 pers. plur. fut. of διέμι. — οὐδ' ὥς, *not even thus*. — φαίμεν = ὑπολαμβάνοιμεν. — Schneider, following the Eton MS., edits *οἱ ἐν βασιλείᾳ χώρῃ ἄκροτος*, by which the repetition of *βασιλείᾳ* (Cf. N. on I. 3. § 14) is avoided. The argument is, that if the Mysians, Pisidians, and Lycaonians, held a footing in the Persian dominions against the will of the king, the Greeks had nothing to fear, even if they could not cross the rivers or were without a guide. — Πεισίδας. Cf. I. 1. § 11; II. 4. § 13. — ὡσαύτως = ὁμοίως. — αὐτοὶ = ἡμεῖς αὐτοὶ. Cf. S. § 144. 2. N. 2. — εἶδομεν. The forms of the 2 aor. of εἶδω in the sense of *to see*, are used to complete the verb ὁράω, which has no aorist. Cf. Mt. § 231, εἶδω. Concerning the Lycaonians, cf. I. 2. § 19.

24. ἂν φαίην, *I would advise*. S. § 217. 2. — μήπω, *in no manner, by no means*. — ὡς αὐτοῦ πονοικησούτας, *as if we were going to settle somewhere here*. — τοῦ ἀδόλως ἐκπέμψειν is an adnominal genitive limiting δμήρους. — καὶ εἰ, *even if*. — Καὶ ἡμῖν . . . παρασκευαζομένους. Cf. S. § 213. 5. The sentiment is, that rather than have so formidable a body of men as the Greeks settle in his dominions, the king would furnish them every facility for a safe and easy march to their own country.

25. Ἀλλὰ γὰρ. The ellipsis may thus be supplied: *but* (I do not think it best to stay here), *for I am afraid*, &c. — μὴ — μὴ ὥσπερ. Cf. V. 6. § 19. A similar repetition on account of intervening clauses is seen in εἰ — εἰ, § 35, *infra*. — μάθωμεν — ζῆν. In the sense of *to perceive*, μαθεῖν takes the participle, in the sense of *to learn*, the infinitive. Cf. Mt. § 530. 2. — μεγάλας = *stately*. — οἱ λοτοφάγοι. Cf. Odyss. IX. 83. Xenophon here indulges in a little pleasantry, to cheer up the despondent minds of the soldiers.

26. ὅτι ἐκόντες πέπονται, *that they are willingly poor*. — ἐξόν. Cf. N. on II. 5. § 22. — τοῖς — πολιτεύοντας = ἐκείνους οὗ πολιτεύουσι. — ἀκλήρους, *poor*, literally, *without a lot or portion*. — Ἀλλὰ γὰρ. *But* (why need I say more), *for*, &c.

27. μαχοίμεθα. Repeat ἂν from the preceding member. — ἔνα μὴ τὰ ζεῖγ' ἡμῶν στρατηγῇ, i. e. that the movements of the army may not of necessity be conformed to the transportation of the baggage. — αὐτὸ ὅχλον μὲν παρέχουσιν ἄγειν, *are equally troublesome to carry*. αὐτὸ, "*pariter ut τὰ ζεῖγ'.*" Schneid. ὅχλον, *trouble*. ἄγειν has the force of the synecdochical accusative, limiting ὅχλον παρέχουσιν. S. §§ 221: 167.

28. τὰ περιττά, *the things which are superfluous*. Cf. N. on II. 2 § 4. — Κρατουμένον . . . ἀλλότρια, *for you know that if we are conquered, every thing belonging to us becomes another's*. I have translated this clause in the first person, in order to make it

correspond with ἡν δὲ κρατῶμεν, to which it is opposed. — τοὺς πολεμίους . . . νομίζειν. S. § 166.

29. Λοιπὸν μοι εἰπεῖν, *it remains for me to say*. — Ὁρᾶτε γὰρ καὶ τοῖς πολεμίους ὅτι. For the construction, see N. on I. 8. § 21 (end).

30. τῶν πρόσθεν, i. e. Clearchus, Proxenus, Menon, &c. For the construction, cf. S. §§ 141. 1: 186. 1. — τοὺς ἀρχομένους, i. e. the soldiers. — τοῖς ἀρχουσι νῦν, *to the present commanders*, limiting πειθομένους. S. § 196. 2.

31. Ἦν δέ τις. Cf. N. on I. 4. § 9. — ἦν . . . κολάζειν, *if you will decree, that whoever of you, for the time being, is present, shall assist the commander in punishing*. Prof. Woolsey (N. on Eurip. Alcest. p. 92) remarks that, “ἀεὶ like our *ever* has two senses, *always* and *at any time*. In the latter sense it is joined with the article and usually follows it immediately.” Cf. V. 4. § 15; VII. 5. § 15; Thucyd. III. 77. § 1. — οὕτως, i. e. with such discipline. — τοὺς οὐδ’ ἐνὶ ἐπιτηρέοντας κακῶ εἶναι, *who will suffer no one to be neglectful of duty*.

32. Ἀλλὰ γὰρ, *But* (I will say no more), *for*, &c. — περαινέειν — ὥρα. Cf. S. § 221. N. 4. — “Post ἢ ταύτῃ repetē δοκεῖ καλῶς ἔχειν.” Krüg. — τολμάτω καὶ ὁ ἰδιώτης διδάσκειν, *let him though a private soldier boldly propose it*. A remark like this must have been very grateful to the soldiers.

33. πρὸς τοῦτοις, *in addition to those things*. — οἷς stands for ἃ after εἶπε. S. § 151. 1. — αὐτίκα, is opposed to ὡς τάχιστα and may be rendered, *presently, by and by*.

34. ὥν προσδεῖν δοκεῖ μοι, *what it seems to me we yet need*. On the conjecture of Wyttēbach, προσδεῖν is substituted in the best editions for προσδοκᾶν. — ὅπου = ἐκεῖσε ὅπου. Cf. N. on II. 1. § 6.

35. εἰ καὶ οὕτοι, *if these also* = in like manner. For πολέμιοι — οὗτοι, cf. N. on I. 10. § 18.

36. πλάσιον. Cf. N. on I. 8. § 9. — πολλὺς ὄχλος, i. e. the servants, women, boys, sick persons, etc., attached to the baggage. — τίνα χυρὴ ἡγεῖσθαι τοῦ πλαίστου, *whose duty it shall be to command the square*. — τὰ πρόσθεν, *the front of the square*. — ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι, *to be upon* (i. e. to take charge of) *both wings*. — Connect οὐκ ἂν with δεῖσι.

37. ἡγοίτο and ἐπιμελοίσθην are softer and politer forms than the imperatives, ἡγείσθω, and ἐπιμελείσθω. Cf. Mt. § 515. d. γ; S. § 217. 4. — ἐπειδὴ καὶ ν. τ. λ. Cf. VI. 1. § 26. — τὸ νῦν εἶναι, *for the present*. Cf. S. § 221. N. 3.

38. Τὸ δὲ λοιπὸν, *afterward*. Cf. S. § 167. — τῆς τάξεως, *the order in which the army were to march*. For the construction, cf. S.

§ 179. 1. Rost refers *πειρᾶσθαι*, to try (i. e. to become experienced), to the rule in his grammar (§ 108. 4. c), that the expressions *experienced, skilled, acquainted, &c.*, take the gen. of that in which one is experienced, &c.

39. *δεδογμένα* = *ψηφίσματα*. — *οὐ* — *ἄλλως*, in no other way. — *τοῦτου*, i. e. the sight again of his family. Construe *ᾧ* — *νικόντων* with *ιστί*. Cf. S. § 175. See N. on II. 1. § 4. Xenophon appeals to their love of home, life, and riches, than which, no chords of feeling could be more easily and effectually touched.

CHAPTER III.

1. *κατέκαιον*, began to burn. — *μετεδίδοσαν* ἀλλήλοις. Cf. S. § 196. N. 3. — *ἐρρόκτου*. This verb expresses the alacrity with which they destroyed their superfluities. — *ἡριστοποιοῦντο* = *ἡρίστων*. Cf. IV. 3. § 9. — *εἰς ἐπήκοον*. Cf. N. on II. 5. § 38.

2. *εἵνους* (S. § 49. 3). Supply *εἰμι* from *ἦν* in the foregoing clause. — *πολλῷ φόβῳ*. The design of Mithridates was to draw out from the Greeks, under pretence of being their friend and in similar peril, the plans, which they had formed for their preservation. — *καὶ τοῖς θεράποντας πάντας ἔχων*, with (See N. on *ἔχων*, I. 2. § 3) *all my followers*. — *τί ἐν νῷ ἔχετε*, *what is your purpose*, literally, *what you have in your mind*.

3. *καὶ ἔλεγε* Χειρόσοφος. Cf. N. on II. 3. § 21.

4. *Ἐκ τούτου*. Cf. N. on I. 2. § 17. — *Ἐνθα δὲ, then indeed*. — *ὅτι . . . εἶη*, *that he was sent as a spy*. For *ὑπόπemptos*, cf. S. § 132. 1. — *καὶ γὰρ*. Krüg. would supply, *accedebat etiam aliud argumentum*. By carefully noting the train of thought, the student will have no difficulty in supplying the ellipsis implied by *γὰρ*. — *πίστεως ἔνεκα*, i. e. to see whether Mithridates faithfully discharged the duty assigned him, and brought back to Tissaphernes a true report.

5. *ἐκ τούτου*. Krüg. makes it = *μετὰ τοῦτο*, *after this*. But Sturz, Born., and Pop., render it *hac de causa*, *for this reason*. — *βέλτιον*. An ellipsis is implied in this comparison: *better* (than not to make the decree). Cf. Mt. § 457. — *τὸν πόλεμον ἀκήρυκτον*, literally, *a war in which no heralds are employed*, i. e. in which no terms of peace are given or received. — *καὶ—γε, and even*. — *Νέκαρχον*. The same officer, who was wounded in the belly, when the generals were seized. It is so strange, that he should desert, after such experience of Persian faith and magnanimity, and even before his wounds could have been healed, that Beck. thinks reference is

had in this place to some other individual — ἔρχετο ἀπὸν = ἀπὸ ἑ. Cf. S. § 222. N. 2.

6. διαβάντες τὸν Ζάβατον. We cannot help wondering with Rennell, that Xenophon should be silent respecting the mode of passing the Zabatus, especially, as it was performed in full day-light, and under the very eye of the enemy. — ἱλαφροὺς, *light, agile*. — εὐζώνους, *well-girded*, i. e. well prepared for fighting, running, &c.

7. βραχύτερα τῶν Περσῶν, *a shorter distance than the Persians*. The skill in archery, for which the Cretans were celebrated, has been alluded to in N. on I. 2. § 9. "Persas quoque sagittandi arte excelsiusse constat." Krüg. Cf. N. on I. 9. § 5. — καὶ ἅμα ψιλοὶ ὄντες, *and being at the same time light armed*. — τῶν ὀπλῶν = τῶν ὀπλιτῶν. — βραχύτερα — ἢ ὥς ἐξικνεῖσθαι, *too short a distance to reach*, literally, *a shorter distance than so as to reach*. "When it is an entire proposition, with which the subject is compared, and the comparative expresses, that a quality exists in too high a degree to allow something mentioned to follow, ἢ has after it the infin. with ὥστε." Mt. § 448. b.

8. Ἐκ τούτου. Cf. N. on § 5. — ἰδῶκοι, sc. ἐκείνοι, the omitted antecedent of οἱ. — τῶν ὀπλιτῶν. See S. § 177. 1.

9. οἱ πεζοὶ κ. τ. λ. The idea of the passage is, that the Greeks in a short space (ἐν ὀλίγῳ χωρῷ) could not overtake their enemies, who had much the start (ἐκ πολλοῦ φεύγοντας. Cf. N. on ἐκ πλέονος, I. 10. § 11). The reason why the pursuit could not be continued far, is given in the next clause.

10. καὶ φεύγοντες ἅμα, *even while retreating*. ἅμα is often placed after the participle with which it is constructed. — τοῦπισθεν for τὸ ὀπισθεν (sc. μέγος. Sturz), *behind them*.

11. δέλη. Cf. N. on I. 8. § 8. — εἰς τὰς κόμας. Probably the villages spoken of, III. 2. § 34. — τῆς φάλαγγος, i. e. the main body.

12. καὶ . . . μαρτυροῖ, *and the affair itself was a witness for them*, i. e. it justified their charge against him. — ἐν τῇ μένειν, *while standing still* in order to repel the attack of the enemy.

14. Τοῖς . . . χάρις, sc. ἔστω, *let thanks be to the gods*. — ὀλίγους, sc. στρατιώταις — ὥστε βλάψαι μὲν μὴ μεγάλα, *so as not to do us great injury*. S. § 220. 1.

15. ὅσον οὔτε οἱ Κρήτες ἀντιτοξεύειν δύνανται, *further than the Cretans can shoot their arrows in return*. — οἱ ἐκ χειρὸς βάλλοντες (sc. ἀκόντια) = ἀκοντισταί. — πολὺν — χωρῶν, *a great distance*. — οὐχ οἶόν, i. e. it was not consistent with safety. — ἐκ τόξου ῥύματος, *having a bow-shot the start*. Cf. N. on I. 10. § 11. "si e jactu sagittæ, sive e spatio quo sagitta scopum ferire potest pedilem persequi incipit." Weiske cited by Krüg.

16. Ἡμεῖς is put for ἡμῖν and is to be construed with δεῖ. — τῇ

ταχίστην = τάχιστα. Cf. Mt. § 282. 2; S. § 124. 2. — 'Ροδίους, Rhodians. — τὸ βέλος, i. e. σφενδόνην.

17. Ἐκείναι, i. e. the Persian slings. — διὰ . . . σφενδονῶν, in consequence of throwing large stones, literally, stones that fill the hand, i. e. as large as the hand can grasp. — ταῖς μολυβδαῖν, leaden balls. These being much smaller than stones of the same weight, would meet with less resistance from the air, and thus fly much further before their force was spent.

18. τίτες. "In connection with some verbs implying search, or investigation, τίς, τί stands instead of ὅστις, ὅ τι." Butt. § 127. N. 6. — τούτων. The thing bought is sometimes put in the genitive, in which case, the verb of the proposition does not signify, to buy or sell." S. § 190. N. 1. — τῷ σφενδονῶν ἐντεταγμένῳ ἰθίλορτι, to him who volunteers to be enrolled as a slinger. ἰθίλορτι, voluntarily, of one's own accord. — ἀτέλειαν. "honestus in militia locus, nam σφενδόνῃ erat δουλικὸν ὄπλον." Sturz.

19. τῷ Κλεόρχῳ καταλειμμένους. So we say of one who is dead, he left such and such things. — τούτους πάντας ἐκλέξαντες, having selected the best from all these. S. § 165. 1. — εἰ — ἀνιάσουσιν, will furnish some trouble.

CHAPTER IV.

1. χαράδραν, a ravine, bed of a torrent. — ἐφ' ἧ, at which. — διαβαίνουσιν, while crossing over.

2. Διαβεβηκόσι, just as they had passed over. The perfect here refers to that, which has just taken place. Cf. Thiersch § 85. 3. — τοσούτους γὰρ ἤτησε Τισσαφέρην. Cf. S. § 165. 1. — ἐν τῇ πρόσθεν προσβολῇ, in the former attack. Following Schneid. and Dind., I have substituted πρόσθεν for the common reading ἔμπροσθεν. For the construction, cf. S. § 141. 1.

3. ὅσον, as many as. — διέβαινε, began to cross. — Παρήγγελο . . . ὀπλιτῶν, orders had been given to such of the targeteers and heavy-armed as were to pursue. οἷς = ἐκείνοις οἷς, of which ἐκείνοις limits παρήγγελο, and is followed by τῶν πελταστῶν (S. § 177. 1). — ὡς ἐπεφομένης ἰκανῆς δυνάμεως, inasmuch as a force sufficient to support them should follow. Cf. S. § 192. N. 2.

4. κατεῖληγε, had overtaken the Greeks. — ἐσήμενε. Cf. N. on I. 2. § 17. — ὁμοῖ. Schol. ad Thucyd. IV. 29. § 4, Ὁμοῖε ἵνασι ἀντι τοῦ εἰς χεῖρας, καὶ πλησίον, ἥτοι συστάδην μάχης. — οἱ δὲ, i. e. the Persians.

5. τοῖς βαρβάροις limits πεζῶν. S. § 197. 2. and N. 4. — αἶτο

κτενεσται is explained by Suidas, *οἱκ ἐκ παραγγέλματος, uncommanded, of their own accord*. The reason why the Greeks mangled the bodies of the slain, is given in the next clause.

6. *οἱ τῷ πράξαντες*, i. e. having suffered this defeat. — *τὸ λοιπὸν τῆς ἡμέρας*, *the rest of the day*. Cf. S. § 177. 2.

7. *τὸ παλαιὸν*, *anciently*. — *ὕψος*, *height*. — *τοῦ δὲ κύκλου ἡ περίοδος*, "*universus ambitus*." Sturz. — *πλίνθους κεραμίδας*, *bricks made of potter's clay*.

8. *ἥλιον δὲ νεφέλῃ προκαλύψασα*. This reading is adopted by Brod., Muret, Hutch., Weiske, Dind., Pop., and Krüg. The MSS. reading, *ἥλιος δὲ νεφέλῃν προκαλύψας*, is however retained by Bornemann. This obscuration of the sun was probably an eclipse, the cause of which being unknown to the inhabitants, was attributed to a cloud. An illustration of the terror anciently inspired by eclipses, is furnished in the consternation of Nicias and his troops, at an eclipse of the moon, when they were just ready to leave Syracuse. Zonaras relates, that Hannibal was terrified by an eclipse of the sun before the battle of Zama. For the manner in which Columbus wrought upon the fears of the Indians, by predicting an eclipse of the moon, cf. Irving's *Columb.* Vol. II. p. 144. — *ἐξέλιπον*, sc. *τὴν πόλιν*. Cf. *ἐρήμη*, § 7, supra. — *καὶ οὕτως ἐάλω*, *and thus it was taken*. *ἐάλω*, 2 aor. act. with a pass. signif. (Cf. S. § 205. N. 4) from *ἈΛΩΜΙ*. Cf. S. § 118.

9. *Παρὰ ταύτην τὴν πόλιν*, *near this city*. — *πυραμῖς*, *pyramid*. "*Quæ figura apud geometras ideo sic appellatur, quod ad ignis speciem, τοῦ πυρός, ut nos dicimus, extenuatur in conum*." Amm. Marcell. XXII. 15. — *Ἐπὶ ταύτης*, *upon this*, i. e. the pyramid. It served for a kind of fortress.

10. *τειχος*, *castle*. Cf. N. on I. 4. § 4. — *πρὸς τῇ πόλει*, *near the city*. A fortress like this being usually built for the defence of some city, when spoken of, suggests the idea of the city or place defended. Hence when the city is mentioned, it takes the article, as though it had been previously spoken of. Schæf., however, edits *πρὸς τὴν πόλιν*. — *λίθου ἑστού κογχυλιάτου*, *heaven stone containing shapes of shells*. These shells were petrified.

11. *Ἐπὶ δὲ ταύτῃ*, *upon this*, i. e. the foundation of variegated stone just spoken of. — *ἀπώλεσαν*, adopted, on the authority of Steph., by the best critics, for the common reading *ἀπώλλυσαν*, is here used transitively in the sense of *amittere*, *to lose*.

12. *ὁ Περσῶν βασιλεὺς*, i. e. Cyrus the elder. — *οὔτε χρόνῳ — οὔτε βίᾳ*, *neither by siege nor by storm*, literally, *neither by time nor by force*. — *ἐμβροσσητέους*. The Schol. explains this, *καρδιοπλήκτους, μαυρομένους, ἑκφρονας*. "*missis fulguribus eos sive in stuporem sive in furorem conjicit, ita ut non resisterent*." Sturz.

13. οἷς τε . . . ἔχων. The full construction would be, *ἐκείνους τε ἔχων οὓς αὐτὸς ἔχων ἤλθε*. With Muretus, Hutch. reads *οἷς τε αὐτὸς, &c.* This part of Tissaphernes's force consisted of 500 horse. Cf. I. 2. § 4. — τοῦ . . . ἔχοντος. Cf. II. 3. § 23. — ὁ βασιλεὺς ἀδελφός. Cf. II. 4. § 25. — πρὸς τούτους, *in addition to these*.
14. τὰς . . . καταστήσας, *a part of his troops he opposed to the rear of the Greeks*. εἶχεν — καταστήσας = κατέστησε. Cf. S. § 222. N. 2. Repeat εἶχεν with παραγαγὼν in the next clause. — μὲν οὐκ ἐτόλμησεν corresponds to δὲ παρήγγειλε in the following member. — παρήγγειλε. The common reading is παρήγγειλε, which Buttmann pronounces to be contrary to the usage of Xenophon.
15. οὐδεὶς ἡμάρτανεν ἀνδρός. Every stone and arrow took effect in the dense masses of the enemy. — προθυμοῖτο, sc. ἡμαρτάνειν ἀνδρός. — ἔξω βελῶν, i. e. beyond the reach of the missiles.
16. οἱ μὲν, i. e. the Greeks. — ἀκροβολῆσαι. This word designates a *skirmish*, in which missiles are thrown from a distance. — The τε in γὰρ οἱ τε belongs to τῶν Περσῶν. See Bornemann's note. Long thinks that this particle is hardly admissible here.
17. διετίλουν χρώμενοι, *they continued to use*. Cf. S. § 222. 4. — ἐμελέτων τοξεύειν ἄνω ἰόντες μακρὰν, *they shot up vertically for practice, sending their arrows far up*, i. e. as high as they could shoot them. Krüger conjectures without sufficient ground, that ἅμα ἰόντες is the true reading.
18. μῖον ἔχοντες. See N. on I. 10. § 8. — ἀκροβολιζόμενος, *skirmishing*. Cf. N. on § 16, supra.
19. οἷς . . . ἰσομένων, *that an equilateral square* (Cf. N. on I. 8. § 9) *was a bad order of march, when the enemy were pursuing*. — Ἀνάγκη γὰρ ἐστίν — ἐκθλίβεσθαι τοὺς ὀπλίτας, *of necessity the heavy-armed troops must be forced out of their ranks*. For the construction, cf. S. § 221. N. 4. Notice the construction of ἀνάγκη with the infinitives εἶναι, διασπᾶσθαι, etc., below. — τὰ κέρατα = αἱ πλευραὶ, § 22. — ἅμα μὲν — ἅμα δὲ καὶ, both — and also.
20. διάβαιον (literally, *a passing over*) here signifies the place crossed, as a *ravine, morass, defile, &c.* — βουλόμενος φθάσαι πρῶτος, *wishing to be first to cross over*. — εὐεπίθετον, sc. τὸ πλατύνον. — For τοῖς πολεμοῖς after εὐεπίθετον, see S. § 200. 2.
21. ἀνὰ ἑκατὸν ἄνδρας, *of one hundred men each*. — ἐπιστάσαν . . . ἐνωμοτάρχας. For the construction, cf. S. § 166. ἄλλους — ἄλλους, *some — others*, are in apposition with λοχαγοῖς. The order of rank in the Spartan army was, 1. βασιλεὺς. 2. πολέμαρχος. 3. λοχαγός. 4. πεντηκοστήρ. 5. ἐνωμοτάρχης. Cf. Schol. ad Thucyd. V. 66. § 3. — ἰπέμενον ἴστεροι, *stayed behind*. — ὥστε = ἔνα. — τότε δέ, i. e. after the wings were drawn together.

22. τὸ μέσον ἀνέξεπλήσαν, *they again filled up the centre*. It appears that the 600, who marched in the centre, halted, when it was necessary to draw in the wings. This brought them in the rear, after which they filed off and marched outside of the wings. When the wings separated again, by an inverted process they (i. e. the 600) resumed their station in the centre. — τὸ δῖχον, *the opening, vacancy*. — κατὰ λόχους, *by companies of 100 men each*, which would be more compact than 12 bodies of 50 each, or 24, of 25 each, as was the method of filling up the centre, when the space was more extended.

23. ἐν τῷ μέρει, *vicissim, in turn, in due order*. — οἱ λοχαγοί, *sc. τῶν ἑξ λόχων*. — εἴ που δέοι τι τοῦ φάλαγγος, *supply ἐπιπαρεῖναι from ἐπιπαρήσαν. φάλαγγος depends upon που*. Mt. § 324. 8.

24. οἱ καθήκον ἀπὸ τοῦ ὄρους, *which extended from the mountain, i. e. ran out as spurs from it*. — ὑφ' ἧς, *under which = at the foot of which*. — ὡς εἰκός, *as was natural, with reason*.

25. κατέβαινον, *they began to descend*. — ἀπὸ τοῦ ἐνυψητοῦ, *from the eminence*. — εἰς τὸ πρᾶντις, *downwards*. Hutch. supplies χωρῶν. — ὑπὸ μαστίγων, *under the lash*. Concerning this habit of the Persians, cf. Herod. VII. 22, 56, 103, 223. No wonder that such slaves made worthless soldiers.

26. As the Greek slingers and archers could not cast their missiles, or shoot their arrows, up the mountain, it showed no want of bravery in them, to retire from so unequal a contest to the ranks of the heavy-armed.

28. πρὸς τὸ ὄρος, *i. e. the mountain spoken of, § 24*.

29. οἱ πολέμοι, *i. e. the Persians*. οἱ πολέμοι in the next clause refers to the Greeks. — δεδοικότες. Cf. S. § 209. N. 4.

30. οἱ μὲν, *i. e. the main army*. — τῇ ὁδῷ κατὰ τοὺς γηλόφους, *in the way over the hills (§ 24)*. — οἱ δὲ, *i. e. the targeteers, who had ascended the mountain*. — εἰς τὰς κώμας spoken of, § 24.

32. οὐ πρῶτον, *where first*. — ἔτι, *any longer*. — ἀπόμαχοι, *unable to fight*.

33. πρὸς τὴν κώμην, *i. e. the one in which the Greeks were encamped*. — πολὺν περιῆσαν, *were far superior*.

34. δεῖλη. Cf. N. on I. 8. § 8.

35. Πονηρὸν, *a useless thing*. Cf. S. § 160. N. 2. — ὡς . . . ἔνεκα, *as a common thing are shackled, to prevent them from running away*. — δεῖ — Πέρσῃ ἀνδρὶ — δεῖ — θωρακισθέντα. The impersonal δεῖ is constructed with the dative (S. § 196. 2), or with the accus. (S. § 159. N. 1). Here both constructions are combined. Cf. Mt. § 411. 5. Obs. 2. — ἀπισκύνουν = ἀπεστρατοπεδεύοντο, *as they had burnt their tents (III. 3. § 1)*.

36. διαγγελόμενους. "Opinor esse: *cum inter se hoc denuntia-*

ent, alter alteri (fortasse duces militibus) *proficiscendum esse acclamaret.*" Weiske, quoted by Krüg. and Born. — *ἐκήρυξε*, sc. ὁ κήρυξ. Cf. S. § 157. N. 8. (2). — *συσπεινάζεσθαι*, to put themselves in readiness to march. — *ἀκούνων τῶν πολεμίων*, in the hearing of the enemy, is to be taken with *ἐκήρυξε*. — *ἐπίσχον*, sc. *ἑαυτοὺς*. — *λύειν* (= *λυσιτελεῖν*) is governed by *ἰδοῦναι*. — *πορεύεσθαι* and *πατάγεσθαι* form the subject of *ἰδοῦναι*.

37. *ἀναζεύξαντες*, having broke up their encampment. The Greeks were enabled by this stratagem, to proceed three whole days and a part of the fourth, unmolested by the enemy. — *ἀκρωνυχίαν ὄρους*, the summit of a hill. This is in apposition with *χωρίον ὑπερδεδέξιον*, and the same eminence, which is called *λόφος* in §§ 41, 44. — *ὑφ' ἣν*, under which.

38. *προκατειλημμένην*, taken possession of beforehand, preoccupied.

39. *ἐπιφανόμενον*, coming in sight. The Greeks were now in extremities. The hills, at the foot of which lay their route, were preoccupied by a detachment of the enemy. On the right hand were the mountains, on the left, the Tigris, while Tissaphernes with the main army of the Persians was hanging on the rear, so that no troops could be spared from that division, to assist the van led by Chirisophus. It will soon however appear, with what address and gallantry, they were extricated from these difficulties. — *εἰ μὴ τοὺτους ἀποκόψωμεν*, unless we dislodge them.

40. 'Ο δὲ, i. e. Xenophon, who is also the speaker in the sentence commencing with *Ἀλλὰ μὴν ὦρα*. — *τις* = *ἡμεῖς*, like our use of *one* for *we*.

41. *τοῦ ὄρους τὴν κορυφὴν*. This was a higher elevation, than the one a little in advance occupied by the Persians. Hence if the Greeks could get possession of this commanding eminence, they could easily drive the enemy from the heights, upon which they had posted themselves. — *ἴσθαι*. Cf. N. on I. 5. § 8. — *τὸ ἄκρον*, i. e. *τοῦ ὄρους τὴν κορυφὴν*. — *εἰ βούλει*, if you are willing. — *εἰ δὲ χρῆζαις* but if you desire to go.

42. *ἰλέσθαι* is the object of *δίδωμι*. — *μακρὰν . . . λαβεῖν* = *τὸ ἀπὸ τῆς οἰκᾶς λαβεῖν ἦν μακρὰν*. As it respects the construction of *λαβεῖν* with *μακρὰν*, it is usual to give the positive in such cases the force of the comparative, and supply *ἢ ὥστε* before the infinitive. But Mt. (§ 448. p. 746) says "properly speaking, the positive is not here used for the comparative, but the infinitive expresses either the respect in which the adjective is to be taken (Mt. § 534), or the effect of the obstacle included in the adjective, so that it is to be taken in a negative sense, *far, so as to prevent bringing*, i. e. too far to bring."

43. τοῖς τριακοσίοις, i. e. half of the ξξ λόχοι spoken of, § 21, supra.

44. τοῦ λόφου, i. e. the χωρίον ὑπερδύειον of § 37. — τὸ ἄκρον refers to the higher elevation spoken of, § 41. — ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον, to contend for the height, i. e. to reach it before the Greeks. "In Xenophonte ἀμιλλᾶσθαι semper de summo studio perveniendi aliquo reperitur." Sturz.

45. στρατεύματος διακελευομένων. Cf. N. on κόπτοντες, II. 1. § 6. — πολλὴ μὲν κραυγὴ — πολλὴ δὲ κραυγὴ. The consciousness that they were striving in the sight of both armies, the shouts of encouragement with which they were cheered on, and the great interests at stake, must have exerted a powerful influence upon these rival bands, as they strove for the summit of the mountain. Krüg. thinks that the repetition of κραυγὴ is needless.

46. Ἄνδρες, νῦν εἰς κ. τ. λ. No appeal could be more powerful than this. The repetition of νῦν is exceedingly spirited and emphatic.

47. ἐξ ἴσου — ἰσμεν, "æquali conditione sumus." Krüg. — χαλεπῶς κάμνω τὴν ἀσπίδα φέρων, I am greatly fatigued with carrying my shield. S. § 222. 3. Krüg. joins χαλεπῶς to φέρων, carrying with difficulty.

48. Καὶ ὃς = καὶ οὗτος. — ὑπάγειν, to go forward, before the one, who παρεκλείετο, i. e. Xenophon. — παρῖεναι, to pass by Xenophon whose progress was retarded, by the weight of the soldier's shield in addition to his own cumbrous armor.

49. ἀναβάς, sc. ἐπὶ τὸν ἵππον — ὥς βάσιμα ἦν, as far as he could proceed on horseback, literally, as far as it was accessible to a horse. βάσιμα. Verbals in the predicate, not referring to a proper subject, are often put in the plural. Cf. Mt. § 443. 1.

CHAPTER V.

1. ἄλλην ὁδὸν ἔχοντο. For the construction, cf. S. § 164.

2. καθ' ἄρπαγὴν, for plunder. — καὶ κατελήφθησαν, for many herds of cattle were taken, while they were transported across the river, i. e. while the owners were attempting to pass them over to secure them from the Greeks.

3. ἐννοούμενοι μὴ. Cf. S. § 224. 5. — εἰ καλοῖεν, sc. τὰς ψύχας.

4. τῆς βοηθείας, the relief of the foragers, who had been suddenly attacked by the Persians. See § 2, supra.

5. Ὁρᾶτε εἶναι, you see that they (i. e. the Persians) are acknowledging the country now to be ours. — αἰ, for ἐκεῖνα αἰ, refers to μὴ χῶραν. — αὐτοὶ καλοῦσιν is put for αὐτοὶ ποιοῦσι καλοῦντες, of

which, *ποιοῦσι* governs *ἐκεῖτα*, the suppressed antecedent of *ᾧ*. — *ἐν πού* = *wherever*.

6. *ὥς . . . ἡμετέρας*, sc. *χώρας*, *as if in defence of our country*. A playful remark of Xenophon, not intended as sober advice. His object was to arouse the drooping spirits of the men, and therefore he indulged in a vein of pleasantry.

7. *ἐπὶ τὰς σκηνάς*. As the tents had been burned (III. 3. § 1), this means nothing more than that they retired to their respective stations in the camp. Rennell thinks, that they adopted the plan of *divouac-ing*, after their tents were burned. — *οἱ μὲν ἄλλοι*, i. e. the common soldiers. — *ἐνταῦθα*, i. e. in the council of officers. — *ἔνθεν μὲν* — *ἐνθεν δὲ*. See N. on II. 4. § 22. — *ὄρη* — *ὑπερύψηλα*. These were the Carduchian mountains (IV. 1. § 2). — *ποταμός*, i. e. the Tigris. — *τὸ βάθος* is an accus. synecdochical. — *ὑπερέχειν*, sc. *τοῦ ὕδατος*. S. § 184. 1. — *πειρωμένοις τοῦ βάθους*, *trying the depth*. *πειρωμένοις* limits *δόρατα*. S. § 197. N. 4. For the construction of *βάθους*, cf. N. on III. 2. § 38.

8. *κατὰ τετρακισχιλίους*, *by 4000 at a time*. Cf. Mt. § 581. p. 1017.

9. *Ἀσκῶν*, *bottles made of skins*. — *ταῦτα* = *ἐνταῦθα*. Cf. Butt. § 127. 1; S. § 149. N. 1. “*οὗτος* and *ὅδε* are often used instead of the adverbs ‘here,’ ‘there,’ the speaker pointing as it were with the finger.” Mt. § 471. 12. — *φυσθιέντα*. “*Brevitatis studio ductus ad bestias refert quod de bestiarum pellibus dicendum erat*.” Krüg. Concerning this mode of crossing rivers, cf. I. 5. § 10.

10. *τοῖτοις . . . ἀλλήλους*, *with these* (i. e. *οἱ δεσμοί*) *having fastened the leather bottles together*. — *λίθους ἀρτήσας*, sc. *ἐκ τῶν ἀσκῶν*. — *ἀμφοτέρωθεν*, “*ex utraque parte*.” Sturz.

11. *αὐτίκα μάλα*, *forthwith, immediately*. *μάλα* gives emphasis to *αὐτίκα*. — *πᾶς*, *every*. S. § 140. N. 6. — *ἔξει τοῦ μὴ καταδύναι*, *will prevent from sinking*. S. § 180. 2. “*ἔχειν*, *to prevent*, is followed by the infinitive alone, or with the article in the genitive. Cf. Mt. § 542. γ.

12. *οἱ . . . ποιεῖν*. The order is, *οἱ εὐθύς ἂν ἐπέτρεπον τοῖς πρώτοις ποιεῖν οὐδὲν τοιῶν*, sc. *εἰ ἐπεχείρουν*. Tissaphernes had probably stationed this body of cavalry on the opposite shore of the Tigris, in order to prevent the Greeks from crossing, if they should attempt it.

13. *εἰς . . . Βαβυλῶνα*. The best solution of this passage, is the one given by Born., “*Postridie via Babylonica* (i. e. ea, quæ e provinciis Babylonem ducebat) *relicta aliam viam ingressi sunt illi contrariam*. Dind. would reject *ἢ* before *πρὸς Βαβυλῶνα*. In that case, the sense would be, that the Greeks *turned back again towards Babylon*. But it can hardly be conceived that they would again expose them-

selves by a retrograde movement, to the attacks of the Persians, from whom they had suffered so much in their recent march over the hills.

— κατακαύσαντες, sc. τὰς κώμας. Cf. § 3. — ὅμοιοι ἦσαν θαυμάζειν is the reading adopted by Dind. But Born., Pop., and Krüg., make ὅμοιοι ἦσαν = ἐψέκισαν, and read ὅμοιοι ἦσαν θαυμάζοντες. That this construction is admissible, cf. Mt. § 555. Obs. 2. "Equidem persuasum habeo legendum, καὶ οἱ ἦσαν θαυμάζειν, et mirari videbantur." Porson. — ὅποι ποτὲ τρέφονται οἱ Ἕλληνες, *whither the Greeks could possibly be going*. ὅποι ποτὲ corresponds to our familiar expression, *where in the world*. — τρέφονται — ἔχουσιν. The indicative and optative are here interchanged. Cf. Mt. § 529. 5 (end).

14. ἤλεγχον εἴη = ἤλεγχον (τοὺς αἰχμαλώτους) τίς εἴη ἡ χώρα ἐκάστη κ. τ. λ. Cf. N. on II. 3. § 11 (beginning). ἤλεγχον takes two accusatives. S. § 165. 1.

15. τῆς ἐπὶ Βαβυλώνα, sc. ὁδοῦ. S. § 140. N. 5. — ἔνθα βασιλεύς. Cf. N. on II. 4. § 25. — εἰς Καρδούχους. See N. on I. 3. § 5 (end). "The Carduchians are the ancestors of the modern *Kourds*, who have extended themselves along the ridges and valleys of Mt. Taurus, from Asia Minor to the neighborhood of Ispahan, and who occupy the country named from themselves *Kourdistan*." Rennell.

16. τὴν δυσχωρίαν = τὰ ὄρη. In the narrow defiles of these rugged mountains, a large army would be embarrassed in its movements and easily cut to pieces. — σφῶν = τινάς σφῶν (Mt. § 323. b), τινάς being the subject of ἐπιμιγνύναι, which takes in this place the middle signification, *to mingle with*. — ἐκείνων refers to the Carduchians. The sense of this passage is, that there was a friendly intercourse between the mountaineers and the inhabitants of the plain.

17. τοῦτους, i. e. the Carduchians. — διελεθόντας refers to αὐτοῖς (i. e. the Greeks), the omitted subject of ἤξειν.

18. Ἐπὶ τοῖτοισι, i. e. in reference to their contemplated route through the Carduchian country. — ὁπνῆκα καὶ δοκοῖη τῆς ὥρας, *when it seemed the proper time*. ὥρας limits ὁπνῆκα. S. § 188. 2. — συνεσκευασμένους is middle in signification.

BOOK IV.

CHAPTER I.

2. *Ἰνθα* = *ἐκεῖσε Ἰνθα*. — *παντάπασις ἀπορος*, totally impassable. — *ἀλλὰ . . . ἐκρέματο*, but the Carduchian mountains hung precipitous over the very river. *ἐκρέματο*, imperf. mid. of *κρεμάννυμι*, as from a theme *κρέμημι*.

3. *τῶν ἀλίσκομένων*. S. § 172. N. 2. — *διέλθοιεν* — *διαβήσονται*. Cf. S. § 217. N. 4 (second paragraph). — *περίλασι* has a fut. signification. — "*οὕτω στενόν*," says Dind., "*non emendarunt qui οὐ τὸ στενόν vel οὕτως ἔχον conjecerunt*."

4. *ἄμα μὲν λαθεῖν . . . τὰ ἄκρα*, endeavoring both to conceal their movements and anticipate the enemy in taking possession of the mountains.

5. *καὶ . . . πεδῖον*, and so much of the night remained, as that they could pass through the plain in the dark. For *ὅσον* (= *τοσοῦτον ὥστε*) *διελθεῖν*, cf. Mt. § 479. Obs. 2. b; 545; S. § 220. 1. *σκοταλούς*. See N. on II. 2. § 17. — *ἀπὸ παραγγέλλουσας*, at the word of command. *παραγγέλλουσας* is used of a command, issued by the general and passed from one to another, when, as in the present instance, to give orders by the herald would expose their designs to the enemy.

6. *ἄνω πορευομένων*, sc. *αὐτῶν*, while they were ascending the mountains.

7. *τὸ ὑπερβάλλον τοῦ στρατεύματος*, "*ut quæque exercitus pars jugum superabat*." Zeun. *τὸ ὑπερβάλλον*. Cf. Mt. § 270. 2; S. § 140.

3. *τοῦ στρατεύματος*. Mt. § 442. 2; S. § 177. 2. The sense is, that the divisions of the army, as they successively passed over the summit, followed on after Chirisophus, who commanded the vanguard, and was on his way to the villages. — *ἀγχεαὶ τε καὶ μυχοῖς*, valleys and recesses.

8. *ὑποφιδόμενοι . . . Καρδοῦχοι*, sparing them to see whether the Carduchians by some means would be willing. Of a future event which is yet doubtful, *εἰ* is often used elliptically with the omission of *πειράμενος*, *σκοπῶν*. When the doubtfulness of the result is to be

strongly marked, the optative is used of present actions." Cf Mt. § 526.

9. οὔτε καλούντων ὑπήκουον, *paid no regard to the Greeks when they called to them* (i. e. the Carduchians).

10. σκοταῖοι. See N. on II. 2. § 17. — ὅλην τὴν ἡμέραν — ἐγένετο = *consumed the whole day*. ἡμέραν. S. § 168. 1. — τότε responds to Ἐπεὶ, at the commencement of the section. — ὀλίγοι τινὲς ὄντες, *being very few*. — ἐξ ἀπροςδοκίτου = ἀπροςδοκίτους, *unexpectedly*. — τὸ Ἑλληνικόν = οἱ Ἕλληνες. Mt. § 269. 1.

11. ἐκινδύνευσεν, "*periculum erat*." Sturz. — πολλὰ, sc. μέρη. — συνείρων ἀλλήλους, i. e. the Carduchians communicated with one another, by means of fires and other signals. In this way the alarm could be rapidly given to great numbers. Some erroneously translate the passage, as though οἱ Καρδοῦχοι καὶ οἱ Ἕλληνες were the subject of συνείρων.

12. τῶν τε . . . δυνατώτατα, *the beasts of burden which were necessary and most able*. ὑποζυγίων depends upon τὰ ἀναγκαῖα and δυνατώτατα. S. § 177. 1. — νεωστὶ ἀγχμάλωτα = νεωστὶ ἰαλωκότα. Krüg.

13. Σχολαίαν . . . πορείαν, *rendered the march slow, retarded the march*. — ἐπὶ τούτοις, *in charge of these*. "With the dat. ἐπὶ is put to express occupations or employments." Mt. § 586. ζ. — Δόξαν δὲ ταῦτα, *these things having been determined upon*. For the construction, cf. S. § 168. N. 2. The part. sing. is here joined to the neut. plur., on the same principle, that the verb is oftentimes so connected. Cf. Mt. § 437. Obs. 3.

14. ἐν στενῷ, *in a narrow pass*. — τῶν εἰρημένων, i. e. τούτων ἃ ἀφείναι εἶρητο. So Krüg. — μὴ ἀφείμενον ἀφηροῦντο, *they took away from the one who had not given it up*. For the construction, cf. S. § 165. 1. — εἰ τίς. Cf. N. on I. 4. § 9. — τὰ μὲν τι μαχόμενοι, *sometimes fighting a little*.

15. χειμὼν πολὺς, *a great storm*.

16. ἀναχάζοντες (= ἀναχωροῦντες. Suid.) is found in prose, only in the writings of Xenophon. The deponent is the usual form. Cf. IV. 7. § 10; Cyr. VII. 1. § 24.

17. ἄλλοτε μὲν ὅτε, *at other times when*. — τότε δὲ, *but then*, i. e. on the occasion here spoken of. — ὅτε παρεγγυῶτο, i. e. when the word was passed by Xenophon for him (i. e. Chirisophus) to halt. — ὅτι πρᾶγμα τι εἶη, *that there was some trouble*. We are told what this πρᾶγμα was in § 20, infra. — παρελθόντι to the front of the army. — ὁμοία φυγῆς, *similar to a flight*. S. § 195. N. 1. — ὁρισθοσύλας, *limits πορείας*. Cf. S. § 197. N. 4.

18. διαμπερές, *through and through*. A Homeric word.

19. ὥσπερ εἶχεν, *just as he was, immediately*. So the Schol. on Thucyd. III. 30 defines ὥσπερ ἔχομεν, ὥσπερ νῦν ἐσμέν. — ἀλλ' . . . μάχεσθαι, *but* so led them that *they were obliged to flee and fight at the same time*, literally, *to fight while fleeing*. — τέθνατον. The perf. and pluperf. of θνήσκω are syncopated in the dual and plural. Cf. Butt. Irreg. Verbs, p. 126; Carmichael Gr. Verbs, *sub voce*. The army in these trying circumstances could ill afford to lose two brave men, and hence no wonder that Xenophon, before he had learnt the cause, was disposed to censure Chirisophus for not halting, when the word was passed to him, that the rear was attacked.

20. Βλέπον . . . ἰδε, *cast your eyes upon the mountains and see*. βλέπον has reference to the mere act of seeing, ἰδε, to the actual perception of the object. — Μία . . . ὀρεθία, i. e. αὕτη (*here*) μία ὁδός ἐστιν, ὀρεθία (οὔσα). Krüg. — Krüg. translates ἐκβασις, *exitum* in reference to the valleys and recesses, in which it is said (§7, supra) the Greeks were inclosed. But Hutch., Sturz, Born., and Pop., interpret it, *aditum ad montis jugum*.

21. Ταῦτα, i. e. διὰ ταῦτα. Cf. Mt. 470. 7. — εἴ πως δύναμην, *trying if in some way I might be able*. For the ellipsis of some such word as πειρώμενος with εἴ, see N. on § 8. supra.

22. ἡμῖν πράγματα παρείχον. See N. on I. 1. § 11. — ὅπερ . . . ἐποίησε, *which also enabled us to take breath*. — τούτου refers to ὅπως . . . χρῆσασμεθα. Dind., Born., Pop., and Krüg., after Schneid., adopt the reading χρῆσασμεθα. But that the common reading χρῆσόμεθα is defensible, cf. Butt. § 139. 4; Mt. § 519; Rost § 122. II. N. 4; S. § 214. N. 1.

23. οὐκ ἔφη, *denied* that he knew of any other road. Cf. N. on οὐκ ἔφασαν, I. 3. § 1. — καὶ μάλα. See N. on I. 5. § 8. — δυνατήν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν, *in a road that was passable for even the beasts of burden*. ὑποζυγίοις limits δυνατήν. S. § 200. πορεύεσθαι depends on δυνατήν and has ὑποζυγίοις for its expressed subject. ὁδόν is an accus. synecdochical. S. § 167.

25. δυσπάρειτον, *difficult to pass*. — ὁ depends upon παρελθεῖν. S. § 163. 2. — τις. Cf. N. on II. 3. § 23.

26. πειλαστάς is here used as an adjective in agreement with λοχαγούς. — τῶν ὀπλιτῶν, *some of the heavy-armed*. Cf. S. § 178. 1. — τὰ παρόντα, *the present state of affairs*.

27. καὶ οὗτος. Cf. I. 10. § 18; II. 6. § 30. — Ἐγὼ γὰρ, ἔφη, οἶδα κ. τ. λ. Notice the change to the *oratio recta*. Cf. I. 3. § 14.

28. τῶν γυμνήτων would have been joined in the same construction with τῶν μὲν ὀπλιτῶν in § 27, but the writer having paused to notice the noble strife between the captains of the heavy-armed, resumes the narration with a somewhat different construction.

CHAPTER II.

1. οἱ δ', i. e. Chirisophus and Xenophon. — συντίθενται, *they* (i. e. the generals) *arranged with them* (i. e. Aristonymus and his associates). This verb, from the idea of command contained in it, is followed by the infinitives φυλάττειν, σημαίνειν, and λέναι. — τοῖς μὲν, i. e. Aristonymus, Agasias, etc. — ἔνω ὄντας, i. e. having reached the eminence, spoken of, § 25 of the preceding chapter. — τὴν φανεράν ἔκβασιν. Cf. IV. 1. § 20. — αὐτοὶ δὲ refers to the generals. S. § 158. N. 2.

2. πληθὺς, *in number*. S. § 167. — ὕδωρ—ἐξ οὐρανοῦ, *rain, literally, water from heaven* (i. e. the clouds). Cf. the Lat. *caelestis aqua*. — ὅπως . . . τοῦν, *in order that the enemy might turn their attention that way*.

3. ἐπὶ χαράδρῃ. Cf. III. 4. § 1. The common reading is χαράδραν, yet the dat. is the more usual construction, and has in this place the approbation of the best critics. — ὁλοτρόχους. Suid. defines ὁλοτρόχους, στρογγύλους, Hesych., στρογγύλους λίθους. — ἀμαξιαλούς, *suitable for a waggon*, i. e. very large. — πρὸς τὰς πέτρας πταλόντες, *dashing against the rocks*. — διεσφινδονῶντο, *leaped about in every direction*. Hutch. renders, "*tanquam e funda contorquebantur*." The word happily expresses the impetuosity and force, with which the splintered fragments of these rocks were hurled about, in their descent to the valley below.

4. εἰ . . . δύναίτο (sc. πελάσαι) *when they were unable to proceed this way*. "When *εἰ* accompanies an action often repeated in past time, it takes an optative, like the proper particles of time followed by the imperf. or aor. indic." Mt. § 524. 5. Cf. N. on I. 5. § 2. — ἡποῶν. Cf. S. § 210. N. 2. — φοβούμενοι δὴλον ὅτι. These words have been added from the Paris and Eton MSS. by Schneid., and after him by Dind. and Born., but are regarded as suspicious by Zeune, Krüg., Pop., and some other respectable critics. — ἐπαύσαντο . . . λίθους. Krüg. reads ἀνεπαύσαντο, followed by a comma, and gives as the sense: *ne somnum quidem ceperunt, per totam noctem lapides devolventes*. But this erroneously makes the deprivation of sleep in the Carduchian army the main object of attention to the reader, whereas, the simple idea intended to be conveyed is the uninter-

rupted descent of stones during the whole night. For the construction of *ἐπαύσαντο*—*κυλισθοῦντες*, see S. § 222. 3. *ἀνεπαύσαντο* is never found in construction with the participle.

5. *Οἱ δ'*, i. e. the party under Aristonymus, &c. — *ὡς τὸ ἄκρον κατέχοντες*, supposing that they had possession of the height, i. e. the eminence spoken of, IV. 1. § 25. For the use of *ὡς*, *de re sperata*, cf. N. I. 1. § 10.

6. *παρ' ὧν*, near which. — *ἐφ' ἧς*, where. *ἧς* refers to *ὁδὸς* going before. — *ἐκάθηντο*, were sitting. Cf. S. § 118. K. — *αὐτόθεν*, from that place, i. e. where the Greek detachment was passing the night.

7. *ὥστε . . . προσελθόντες*, so that unperceived they came close to them. — *ἐπιφθέγγατο*, "ad aggrediendum sonavit." Krüg. The vulgar reading is *ἐφθέγγατο*, which Pop. supports on the ground, that *ἐπιφθέγγατο* is opposed to the *usus loquendi* of Xenophon, and that the idea *insonandi ad aliquid* does not suit in this place. — *ἔκτο*. Cf. N. on I. 5. § 8. — *φεύγοντες ὀλλγοὶ ἀπέθνησκον*, a few while fleeing were killed. *ὀλλγοὶ* is in apposition with *οἱ δ'*. Cf. N. on *ἑνὸς*, II. 4. § 1. — *γὰρ* in the next clause introduces the reason, why the Greeks succeeded in killing but few of the enemy.

8. *κατὰ ἀτριβεῖς ὁδοὺς*, in unfrequented paths; as we say, in by-paths. — *ἀνίμων . . . δόρασι*, they drew one another up with their pikes. *ἀνίμων* (from *ἰμάς*, a thong, or leather strap) signifies to draw up (= *ἀνείλκον*. Suid.) with a cord, as water from a well. The word in this place finely expresses the steepness of the ascent, the soldiers above drawing up with their spear-handles those below, in some respects, as a bucket of water is drawn up from a well.

9. *Καὶ οὗτοι*, i. e. those who *κατὰ ἀτριβεῖς ὁδοὺς ἐπορεύοντο*. — *τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις* = *τοὺς ὀπισθοφυλάκας τοὺς ἡμίσεις*. Cf. Mt. § 442. 1. — *ἥπερ*, sc. *ὁδῶ*, the same way. — *οἱ . . . ἔχοντες*, i. e. the detachment spoken of, § 1. — *εὐδοκίατη γὰρ ἦν*, sc. *ὁδός*.

10. *Καὶ . . . ἄλλοι*, but these (i. e. the part of the army led by Xenophon) might have marched the same way which the others had taken. "The use of *ἀν* in past actions to express ability, is founded on a suppressed condition." Mt. § 599. 2. b. Cf. also S. § 213. N. 3. — *ἄλλη ἢ ταύτην*, any other way than this, viz. the way under the hill possessed by the barbarians. For the construction, cf. S. § 186. N. 5.

11. *ὁρθοῖς τοῖς λόχοις*, "rectis ordinibus." Krüg. "*ita ut loci singuli procederent, non latam frontem facerent*." Weiske. The expression answers to our military term, *in columna*, i. e. a body of troops drawn up, with the divisions so arranged behind one another, as to present a narrow front to the enemy. Accordingly as the intervals between the divisions are compressed or extended, the column is

said to be in close or open order. — οὐ κύκλῳ i. e. not entirely surrounding the hill, as that would have rendered the enemy desperate.

12. *τέως*, as long as. — *ιδύναντο* ἔκαστος. Cf. S. § 157. 4. — *ἰγγυς δ' οὐ προσέεντο* = but they did not wait for the Greeks to approach very near them. — *κατεχόμενον* by the Carduchians. — *αὐθις*, forthwith.

13. *Ἐννοήσας* — *μή*. Cf. N. on III. 5. § 3. — *τὸν ἡλωκότα λόφον*, the hill which had been taken. Cf. S. § 205. N. 2. — *ἐπὶ πολὺ . . . πορευόμενα*, for the beasts of burden formed a long line, inasmuch as they were passing along a narrow way. *ἐπὶ πολὺ*, "in longum explicata." Sturz. *ἄτε* (i. e. ἄ, τε) — *πορευόμενα*. Cf. Mt. § 568; S. § 222. 1.

14. *πολὺ ὀρθιώτατος*, by far the steepest. Steph. conjectures *ὀρθιώτερος ἤ*, on the ground that the eminence, at the foot of which the Carduchians were surprised (Cf. §§ 6, 7), was already taken by the Greeks. But a reference to those sections will show, that the barbarians were only said to be driven from the open road, and not from the eminence.

15. *ἔγένοντο οἱ Ἕλληνες*. The common reading is *ἦγον* (sc. *τὴν στρατιάν*) *οἱ Ἕλληνες*, which Mt. (§ 496. 1) approves. — *ὑπώπτειν*, sc. *πάντες* elicited from the preceding *πᾶσι*. The order is *ὑπώπτειν αὐτοὺς ἀπολιπεῖν δεισαντες μὴ κυκλωθέντες*. — *ἄρα, νῦν*. — *τὰ ἀπισθὲν γιγνόμενα* refers to what is detailed in § 17, infra.

16. *ὑπάγειν*. See N. on III. 4. § 48. — *ἐν τῷ ὁμαλῷ*, sc. *χωρίῳ*, in a level place, where they could be drawn up. — *θέσθαι τὰ ὅπλα*, "consistere in armis et instructos." Schneid.

17. *τεθνᾶσι*. Cf. N. on IV. 1. § 19. — *κατὰ τῆς πέτρας*, down from the rocks.

18. *ἐπ' ἀντίπορον λόφον*. This seems to have been the second hill spoken of, § 12 (end). — *τῷ μαστῷ*, i. e. the elevation, which Xenophon ascended *σὺν τοῖς νεωτάτοις* (§ 16). *μαστῷ* limits *ἀντίπορον*. S. § 196. 1.

19. *ἐφ' ᾧ* (= *ἐπὶ τούτῳ ὥς*. Butt. § 150. p. 435), on condition that. — *κατεῖν*. S. § 220. 1. — *Ἐν ᾧ*. Cf. N. on I. 10. § 10. — *ἄλλο στράτευμα* refers to the division of the heavy-armed, who marched in the rear to protect the baggage. See § 9, supra. — *οἱ δὲ* refers to Xenophon and his company who were parleying with the enemy. — *πάντες . . . πολέμιοι*. The text follows the reading adopted by Dind. and Born. But Pop., Krüg., and Long edit *πάντες οἱ*, the reading of the MSS., and place a full stop after *συνεβόρυσαν*, which perhaps gives a better solution of the passage. Born. places a comma after both *πάντες* and *συνεβόρυσαν*.

20. *ἐπεὶ ἤρξαντο*, i. e. the Greeks with Xenophon. — *ἄλλους . . .*

ἔκιστο refers to those who were drawn up *ἐν τῷ ὁμαλῷ*, § 16. The same band is referred to in *τοὺς συντεταγμένους*, § 21, *infra*. — *κατέαξεν*, aor. act. of *κατάγνυμι*. On the augment, see S. § 80. N. 3. — *ἀπέλιπεν*. Perhaps from apprehension of no attack, he had gone to some other part of the army, but it is, however, more natural to refer his absence to fear, inspired by the sudden assault of the enemy.

21. *πρὸ ἀμφοῖν προβεβλημένος*, "*objecto clypeo ambos protegens*." Sturz. Cf. I. 2. § 17.

22. *πᾶν* *Ἑλληνικόν*, i. e. Chirisophus, and Xenophon reunited their forces. — *ἐν* constructed with *ἐπιτεθείς*, is to be taken in the sense of *furnished with*. — *λάκκοις κοινιατοῖς*, *plastered cisterns*. This shows the great abundance of the wine.

23. *πάντα ἐποθήσαν τοῖς ἀποθανούσιν*, i. e. they buried them with all the military honors. — *ἐκ τῶν δυνατῶν*, *according to their ability*. — *ὥςπερ νομίζεται* (sc. *ποιεῖν* from the preceding member), *as is customarily done*.

24. For the construction of *ὅπη εἶη*, cf. Mt. § 527. 2; S. § 216. 2.

25. *ὁπότε* — *κυλίνουσιν*. Cf. N. on *ἐπελ τις διώκει*, I. 5. § 2. — *τοὺς πρώτους*, *the van of the army*. — *ἔλκε τὴν ἀπόφραξιν τῆς παρόδου*, *removed the obstruction of the way*, i. e. drove the barbarians from the passes, where they had posted themselves in order to obstruct the march. — *τοῖς πρώτοις*. S. § 196. 4. — *πειρώμενος ἀνωτέρω γίνεσθαι*, *endeavouring to be above*, i. e. to ascend some eminence, which commanded the pass occupied by the enemy. In the next verse, we find that Chirisophus in like manner assisted the rear, when they were pressed by the enemy. — *τῶν κυλινόντων*. S. § 186. 1.

26. *λαχρῶς* *ἐπιμέλοντο*, *were very attentive in rendering assistance to one another*. Cf. S. § 182.

27. *ἤν* — *ὁπότε*, *sometimes*. Cf. N. on II. 6. § 9. — *ἔγγυθεν*, i. e. *ἐξ ὀλλύου*, "*cui oppositum est ἐκ πολλοῦ*." Krüg. Cf. *ἐκ πλείους*, I. 10. § 11. The idea is, that the Carduchians were so agile, that they could approach very near to the Greeks for the purpose of annoying them, and yet easily escape, although having very little the start of their pursuers.

28. *ἔγγυς τριπύχην*, *well nigh three cubits long*. Cf. VII. 8. § 16. Krüg. also cites Agis. VII. 5, *ἔγγυς μέτροι*. Hell. II. 4. § 32, *ἀπέναντι τῶν ἔγγυς τριάνοντα*. — *πρὸς τὸ κάτω κ. τ. λ.* This passage has puzzled critics not a little. Hutch. reads *προβαλόντες* and interprets, "*neruos cum sagittis missuri essent, ad imam arcis partem adducebant, sinistram pedem promoventes*." But this position is so usual for archers, when about to discharge their arrows, that we can hardly suppose Xenophon would gravely tell his countrymen, that such was the pos-

ture of the Carduchians. Besides, if πρὸς . . . τόξον is connected with any thing in the sentence, it must be with προσβαίνοντες, and not, as Hutch. and Belfour suppose, with ἔλκον τὰς νευράς, which seems to make no conceivable sense. The various solutions given to the passage, by Leun., Amas., Brod., Weiske, &c., are all unsatisfactory. Schneider's interpretation seems to be the best of any yet given, and is cited approvingly by Born., Pop., and Krüg. "Difficultatem omnem facile explicabit si mecum et cum interprete germanico, Halbkart, statuas arcum affixum fuisse fusti canaliculato, qualem medium ævum *arcubalistam* vocabat, unde Gallicum *arbalet* originem duxit, quod telum *Armbrust* appellare solemus. Retinaculum retinet nervum summa cum vi tensum; impulsus vero manu ejaculatur telum canali impositum. Ita apparet quomodo nervus summa cum vi, pede sinistro arcui imo imposito, adductus retineri potuerit in arcu sublato." A very convenient way of fitting the arrow to the *arbalist* or *cross-bow*, would be to place the left foot upon the bow, where it was joined to the stock, and with both hands to draw the string home to the notch, at the head of the groove in which lay the arrow. — ἐχρῶντο αὐτοῖς — ἀνορτοῖς, used them (i. e. the arrows) for darts. χρᾶσθαι is here followed by two datives. Cf. Mt. § 396. 1. — ἐναγκυλῶντες, fixing the ἀγκύλη upon them. Yates (Smith's Dict. Gr. and Rom. Antiq. p. 50) shows conclusively, that the ἀγκύλη must have been different from the *amentum* or leather thong fastened to the lance. It was probably, as its name imports, something crooked or curved, which was fixed to the middle of the shaft as a rest for the hand when with the aid of the *amentum*, it was about to launch the spear.

CHAPTER III.

1. ὑπὲρ τοῦ πεδίου, over the plain. — Κερρελίην. This river separates the country of the Carduchians from Armenia. It is now called Bitlis-Soo. — ὁρίων. Cf. N. on I. 2. § 21. — τῶν Καρδούχων is to be taken with τῶν ὁρίων, from which it is separated, either to avoid the termination *ων* in so many successive words, or for the sake of a rhythmical ending of the sentence.

2. πολλὰ . . . μνημονεύοντες. Cf. Cic. de Fin. Lib. II. 32. "Jucundi acti labores." — "Sua vis laborum est præteritorum memoria." A similar sentiment is found in Virg. Æn. I. 202-3:

" — revocate animos, moestumque timorem
Mittite; forsân et hæc olim meminisse juvabit."

Ἐπὶ γὰρ ἡμέρας. If we make the first of these days embrace the events detailed, IV. 1. §§ 4–11; the second, IV. 1. §§ 12–14; the third IV. 1. § 15. — 2. § 7; the fourth, IV. 2. §§ 8–23; the fifth, IV. 2. §§ 24–28, there will be wanting two days, which Rennell supplies from the time given to rest, IV. 2. §§ 22–3. But Krüg. more correctly supposes three days to have been consumed in what is narrated IV. 2. §§ 24–27, the writer having omitted to mention the particular events of each day. — ὅσα . . . Τισσαφέρνης, *more than all the evils put together, which they had suffered from the king and Tissaphernes, literally, as many evils, as were not all* (i. e. as all did not equal), which they had suffered from the king, &c. — ἡδέως ἐκοιμήθησαν. They little knew what dreadful sufferings awaited them in the snows of Armenia.

3. ὄχθαις, literally, *banks of a river*. Here it designates the eminences pertaining to the Centrites, yet some distance from the stream. Cf. § 5.

5. ἀπὸ τοῦ ποταμοῦ ἀπείχον. Cf. S. § 226. N. 9. — χειροποίητος, *artificial, literally, made with the hand*.

6. τραχὺς . . . ὀλισθηροῖς, *the river* (i. e. its bed) *was rough with large and slippery stones*. — εἰ δὲ μὴ, *otherwise*, i. e. if they attempted to hold their shields in the water. Cf. Mt. § 617. b; Butt. § 148. N. 10.

7. Ἐνθα . . . ἦσαν, *but where they had been the preceding night*. Cf. N. on ἦσαν, I. 1. § 6. — Notice the anaphora in ὁρῶσι μὲν — ὁρῶσι δὲ — ὁρῶσι δὲ.

8. ἐν πέδαις δεδέσθαι, *to have been bound in fetters*. — αὐταὶ δὲ. Supply ἦσαν from the preceding clause. — αὐτόματοι περιβόρνηται, *to fall from him of their own accord*. The 2 aor. pass. of ῥέω is used by the Attics in an active signification. Cf. Butt. § 114. P; Carmichael Gr. Verbs, p. 252. The word is here tropically applied to the parting asunder and falling off of fetters, to express the ease and suddenness of the act, as it appeared in the dream. — διαβαλεῖν, "*divaricatis pedibus stare*." Born. The word happily expresses the long and irregular strides, with which a prisoner, in the first moments of his freedom, assures himself that he is really free from the chains, which had so long restrained his movements. — καλῶς ἵσασθαι. Adverbs sometimes follow εἰμί and other such verbs in the predicate. Cf. Mt. § 309. c.

9. ὥς τάχιστα ἔως ὑπέφαιεν, "*quam primum aurora illucere coepisset*." Porson. ὥς τάχιστα in the sense of *as soon as*, is usually disjoined by one or more words. — ἐπὶ τοῦ πρώτου, sc. λεγέλου, which is added, VI. 3. § 2.

10. ἐξελή αὐτῷ; *any one might go to him*. — εἰπεῖν . . . πόλεμον,

to communicate whatever intelligence he had, respecting matters pertaining to the war.

11. οἱ . . . πυρ, that they happened to be gathering brushwood for the fire. — ἐν τῷ πέραν, on the other side. — καθηκούσας . . . ποταμόν, extending down to the very river. Cf. S. § 144. 2.

12. οἳ δὲ . . . τοῦτο, for this place could not be approached by the enemy's horse, on account of the rocks καθηκούσας ἐπ' αὐτὸν τὸν ποταμόν. — Ἐκδύντες, putting off, sc. their clothes. — ὡς νηυσούμενοι, supposing that they would have to swim across. Cf. N. on ὡς, I. 1. § 10. νηυσούμενοι is the Dor. fut. mid. of νέω, a form, which in some verbs is employed by the Attics. Cf. Mt. § 183. Obs. 3; S. § 114. N. 1. — πορευόμενοι to cross over. — βρέξαι. aor. infin. of βρέχω. — πάλιν ἦκειν, had come back. Cf. S. § 209. N. 2.

13. Ἰππινδε, sc. οἶνον. — For the construction of εἵχεσθαι — θεοῖς, cf. Mt. § 401.

14. τοὺς τε ἑμπροσθεν, i. e. the army of Orontas and Artuchus. Cf. § 4. — τῶν ὀπισθεν refers to the Carduchians.

15. διαβαίνειν. The pres. infin. is here used, because the passage of the army is regarded in the aspect of a continual crossing over of its parts, while the aorist infin. διαβῆναι, (§ 12), is employed, because the mere act of passing the river is conceived, without reference to its continuance or repetition. Cf. Mt. § 501; Butt. § 137. 5; S. § 212. R.

16. Ἐπεὶ . . . εἶχεν, when these things (i. e. the disposition of the troops and the baggage) were well arranged.

17. ἀντιπαρήσαν, marched along on the opposite shore in order to intercept the passage of the Greeks, if they should attempt it higher up. — παρήγγελλε. Supply from the preceding clause ἀποδύντας λαμβάνειν τὰ ὄπλα. — ὄρθλους. Cf. N. on IV. 2. § 11.

18. ἱεραγιάζοντο εἰς τὸν ποταμόν. Sacrifices were frequently offered to the divinities supposed to inhabit rivers. Sometimes the animals were slain during the passage of the stream. Alexander is said to have sacrificed in the middle of the Hellespont, a bull to Neptune and the Nereids. The Trojans offered bulls and horses to the Scamander. Cf. Hom. II. XXI. 130. See also Herod. VII. 113, with Stocker's note. For the use of εἰς, cf. N. on εἰς ἀσπίδα, II. 2. § 9.

20. ἐπὶ . . . ὄρη, to the ford opposite the way leading to the Armenian mountains. Cf. § 5, supra. — τοὺς . . . ἱππίας. These horsemen had gone up the river to oppose the passage of the Greeks (§ 17), but when they saw Xenophon hastening back to the principal ford of the river, supposing it was done with the intention of crossing over and cutting them off from the main army, which was stationed upon the eminences (§ 3), they returned with all speed, and thus enabled Chirisophus and his men to pass over without molestation.

22. Δίκιος. Cf. III. 3. § 30. — μὴ ἀπολείπεσθαι, that they (i

Lycius and his party) *must not be left behind* = must not give up the pursuit. These encouraging shouts were not lost upon Lycius and his company, as may be seen, § 25.

23. *προςκοιούσας ὄχθας* corresponds to *πέτραις καθηκούσας*, § 11. — *τοῖς ἄνω*, i. e. the infantry drawn up on the banks above the enemy's horse, § 3.

24. *τὴν ταχίστην*. "Sine ὁδῶν est celerrime." Krüg.

25. *τὰ ἄνω* = *τὰ ἄκρα*, § 23. — *ἐπιχειρήσας ἐπιδιώξει*, *continuing the pursuit*.

26. *ἀκμήν διεβαινε*, *were still crossing*. *ἀκμήν* = ἄρτι, ἔτι, *etiam nunc*. — *κατ' ἐνωμοτίας*. Cf. III. 4. § 22. — *παρ' ἀσπίδας . . . φάλαγγος*, *having extended each company to the left in the form of a phalanx*, i. e. in a line fronting the enemy without any space between the ranks. *παρ' ἀσπίδας*, *to the left*, the shield being on the left arm. So *ἐπὶ δόρυ* (§ 29 infra), *to the right*, the spear being in the right hand. *καταστήσασθαι*, *to stand, to station themselves*. This intransitive use of the aor. mid. of *ἵστημι* is rare, its sense being almost invariably transitive. Cf. Butt. Irreg. Verbs. p. 135; Carmichael Gr. Verbs, p. 149. — *πρὸς τοῦ ποταμοῦ*. Cf. N. on II. 2. § 4.

28. *διαβαίνοντας*, i. e. on the point of crossing over. — *αἱτοῖ*, i. e. Xenophon and the rear guard. — *ἐναντίους . . . διαβησομένους*, *they should descend into the river on each side opposite to them* (i. e. Xenophon and his men), *as if designing to cross over*. *ἐναντίους* — *σφῶν*. Cf. Mt. § 366. Obs. 2; S. § 186. N. 2. — *διηγκυλισμένους*, perf. mid. Cf. Mt. § 493. d; Butt. § 136. 3. Sturz after Hesych. defines *διηγκυλισθαι*, *amentum hasta prehendere*. — *ἐπιβεβλημένους* (perf. mid.), *having their arrows on the string*, i. e. being prepared for action.

29. *ἀσπίς ψοφῇ*, *the shield should ring*, with the stones, darts, etc., thrown against it by the enemy = should be within reach of their missiles. Hutch. renders *ἀσπίς ψοφῇ*, "*cum scuta pulsata* (by the Greeks as a signal for the charge) *sonarent*." So Weiske, Zeune, and Sturz. But this interpretation does not so well accord with *σφαιρόνῃ ἐκκηῆται*, and is rejected by Born., Pop., and Krüg.

30. *τοὺς λοιποὺς*. Schneid. supplies *τοὺς ὀπισθοφύλακας* from § 27. — *ἔχοντο . . . ὑποζυγίων*, *had gone away, some to take care of their beasts of burden*. *ἔχοντο* has here the force of the pluperfect. Cf. N. on I. 4. § 8. — *ἐνταῦθα δὴ* is used, as though *ἐπεὶ ἐώρων*, instead of *ὀρώμετες*, *had preceded*. So Krüg.

33. *καὶ . . . φεύγοντες*, *even when the Greeks were on the other side of the river, were seen still to flee*.

34. *Οἱ δὲ ὑπαντήσαντες*, i. e. the troops sent by Chirisophus. Cf. § 27, supra. — *πρὸς ὧν τοῦ καιροῦ*, *farther than was proper*.

CHAPTER IV.

1. *λελούς*, *gently rising*, i. e. not steep or uneven. Krüg. following Morus interprets, *non asperos virgultis aut lapidibus*.

2. *Εἰς δὲ . . . ἦν*, *but the village into which they came was both large*. *κώμην* here stands for *κώμη*, and is attracted by, and put after, its relative. Cf. N. on I. 2. § 1. — *τῷ σατράπῃ* (i. e. Orontas) depends on *εἶχε*. S. § 196. N. 4. — *τύρσεις*. Probably the houses were turreted as a defence against the Carduchians.

3. *τοῦ Τίγρητος ποταμοῦ*. Not the Tigris Proper, but the eastern branch called Arzen. — *Τηλεβόαν*. Rennell makes this stream the Arsianias, an arm of the Euphrates.

4. *τόπος*, *region*. — *Ἀρμενία . . . ἑσπέραν*. This was the western section of Armenia Major, separated from Armenia Minor by the Euphrates. — *ἀνέβαλλεν* = *ἀνεβίβαζεν*. Cf. Cyr. VII. 1. § 38.

6. *ἐφ' ᾧ*. Cf. N. on IV. 2. § 19. — *αὐτὸς* — *ἀδικεῖν*. See S. § 158. N. 2. — *μήτε* — *τε*. Cf. N. on II. 2. § 8.

9. *ιερεῖα*. The Greeks called any animal they slaughtered for food *ιερεῖον*, because a part was always burnt on the altar. Cf. Hutch. ad Cyr. I. 4. § 17. — *Τῶν δὲ ἀποσκευασμένων τινές*, *some of those who had straggled away*.

10. In the common editions, a full stop is put after *στράτευμα*, and thus *πάλιν* is made to commence the subsequent sentence. But after Holz., the best editors place the period after *πάλιν*. Adverbs are often found at the close of a sentence, especially when emphatic. — *διασθριάζειν*, *to clear up*. Some interpret it, *to encamp in the open air, sub dio agere*.

11. *ὄκνος* — *ἀνίστασθαι*. Cf. S. § 221. N. 4. — *ἀλεινὸν* (sc. *χρῆμα*) . . . *παραβύβνιη*. The idea is, that the snow served as a warm covering to those, upon whom it lay undisturbed as it fell.

12. *ἐκείνου ἀπελόμενος*, sc. *τὴν ἄλλην*. Cf. S. § 165. R.

13. *ἐχρίοντο*, “ut artus frigore torpentes redderentur agiles.” Zeun. — *ἐκ τῶν πικρῶν*, sc. *ἀμυγδάλων*. — *Ἐκ δὲ τῶν αἰτῶν*, sc. *τερεβίνθων*.

14. *ὅτε τὸ πρότερον ἀπήεσαν* refers to what is said, § 10 supra. — *ἐπὶ τῆς αἰθρίας*, *in the open air*. The Paris and Eton MSS. read *ἐπὶ ἀτασθαλίας*, *ob stultam petulantiam*.

15. *ἔντεῦθεν* = *ἐκ τούτου*, *then, after this*. — *ἄνδρας δόντες*, *having given him men as attendants or followers*. — *τὰ ὄντα* κ. τ. λ., *literally, things being as being, and things not being as not being* =

the truth exactly as it was. On the use of *μή* and *οὐκ* in this passage, see Butt. § 148. p. 418. Cf. Demosth. Olynth. II. 28.

17. *ποδαπός εἰη*, of what country he was. Cf. S. § 73. 1. — *ἐπὶ τίνι συνειλεγμένον*, for what purpose it had been collected.

18. *Χάλυβας*. If as Strabo asserts, the Chalybes of his time had changed their name to that of Chaldæi, these mercenaries of Teribazus are probably the same people, who are called *Χαλδαῖοι*, IV. 3. § 4. Cf. IV. 5. § 34, 7. § 15. Rennell says that the name Chalybians here appears to be a mistake, the Chaldæans being certainly intended. However this may be, these people are not to be confounded with those of the same name, mentioned, V. 5. § 1, who are represented as few in number and subject to the Mosynæci. — *Ταόχους*. Cf. IV. 7. § 1; V. 5. § 17. — *ἥπερ μοναχῇ εἴη πορεία*, the only direction in which the road lay. — *ὥς* is to be constructed with *ἐπιθησόμενον*. Cf. N. on *ὥς ἀποντινῶν*, I. 1. § 3. — *ἐνταῦθα* is added for the sake of perspicuity.

19. Sophænetus was left in charge of the camp, probably, on account of his age. Cf. V. 3. § 1.

21. *ἤλωσαν*, were taken. Cf. N. on III. 4. § 8. For the lengthening of the radical vowel, cf. S. § 117. 12. Xenophon writes *ἤλων* and *ἰδλων*. The latter is the Attic form. Cf. Butt. § 114. p. 266. — *ἡ σκηνή*. The tents of eastern princes and commanders were often filled with articles of luxury. Cf. Herod. IX. 80.

CHAPTER V.

1. *τὰ στενά*. Cf. § 18 of the preceding chapter. *τὸ ἄκρον* below refers to the same pass.

2. *Εὐφράτην*. This was the eastern branch called Arsania, the modern name of which is Murad Chai. Rennell, however, makes the Teleboas (Cf. N. on IV. 4. § 3) answer to the Arsania. — *βρεχόμενοι πρὸς τὸν ὀμφαλόν*, being under water up to their middle. Butt. (Lexil. p. 208) says that, *βρέχεσθαι* is used of objects which are not merely wetted but quite in the water.

3. *παρὰσάγγας πεντεκαίδεκα*. A distance in the estimation of Rennell, too great for a march through deep snow, and hence he suspects an error in the text. The numeral may have crept in from the preceding section. — *ἐναντιὸς ἔπνευ*, was blowing against them, i. e. in their face. — *ἀποκαλῶν*. "Quia idem fere vehementis frigoris est effectus qui caloris, tropus hic, præsertim apud poetas, non est rarus, ut frigore perditâ dicantur *ambusta*." Weiske.

4. πᾶσι δὲ πνεύματος, to all now the fury of the winds seemed evidently to abate.

5. οὐ ὀψιζοντας, would not permit those coming late to approach the fire. Cf. S. § 213. 5. N. 2. — μεταδίδοιεν — πυροῖς. Cf. Mt. § 326. Obs. This verb is more commonly followed by the gen. of the thing imparted. Cf. S. § 196. N. 3. See also μετεδίδουσαν ἀλλήλοις ὧν (i. e. ἐκείνων ὧν), § 6 infra.

6. Ἐνθα δὲ, wherever. — ἔσσι, as far as. — οὐ δὲ παρῆν μετρεῖν, where indeed they could measure. οὐ refers to the place, where the snow had been melted by the fire.

7. ἐβουλίασαν, fainted through excessive hunger. Fisch. remarks of the βουλίμα, that, "it afflicts the patient with an insatiable appetite, so that he is debilitated, loses his color, faints, and experiences a coldness at the extremities."

8. διέπεμπε δίδοντας. Cf. S. § 222. N. 3.

9. ἀμφὶ κνέφας, about dusk. — ἐκ τῆς κώμης — γυναῖκας, women belonging to the village. — πρὸς τῇ κρήνῃ, at the fountain.

10. Περσιστὶ, like a Persian = in the Persian tongue. S. § 119.

4. — ὅσον παρασάγγην, as much as a parasang.

12. οἳ τε διεφθαρμένοι — τοὺς ὀφθαλμοὺς = ἐκείνοι οἷς (i. e. S. § 197. N. 4) οἱ ὀφθαλμοὶ διεφθαρμένοι ἦσαν. Cf. Mt. § 424. 3. τοὺς ὀφθαλμοὺς is a synecdochial accusative. S. § 167. — τοὺς ἀποσεισπτότας, whose toes were rotted off. τοὺς δακτύλους. S. § 167. The 2 perf. of ἀποσείπω is used intransitively as a present. Cf. S. § 205. N. 2.

13. ἐπικούρημα τῆς χιόρος, protection against the snow. Cf. Mt. § 354. γ. — τῶν δὲ ποδῶν, sc. ἐπικούρημα. Notice the change of construction, in τοὺς ὀφθαλμοὺς — τῶν ποδῶν. — εἰ τὴν νύκτα ὑπολύοιτο, if he took off (literally unloosed) his shoes at night. Cf. ὑποδεσμένοι (infra), with their shoes on, literally bound on.

14. οἱ ἱμάντες, the thongs by which the shoes were fastened to the feet.

15. ἀνάγκας, difficulties, troubles. — εἰκαζον τετημέναι, they conjectured that it had melted away. The 2 perf. of τέχω has the intransitive sense, I melt away, I have melted; 2 pluperf. I had melted. S. § 205. N. 2. — τετήκει. So Dind. and Pop. read for the vulgar τετήκει. Cf. Mt. § 165. Obs. 2; S. § 77. N. 1. — ἦν ἀτμίζουσα, — ἤτμιζεν, was exhaling vapors.

16. πάσῃ τέχνῃ καὶ μηχανῇ, by every art and contrivance = in every way. — τελευτῶν, at last. Cf. Mt. § 557. p. 969. — δύνασθαι, sc. ἔφασαν, suggested by the preceding context.

17. τοῖς κάμνουσι, those who were tired out. They are called οἱ ἀσθενεῦντες in § 19, their excessive labor and privations rendering

them as helpless, as though they were sick. — ἀμφὶ ὧν (i. e. ἐκείνων ᾧ) διαφερόμενοι, quarrelling about the booty (Cf. § 12, supra) in their possession.

18. αἵτε ἰγιαλόντες, inasmuch as they were well, i. e. not exhausted by the sufferings, which they had undergone from cold and fatigue. — ὅσον ἡδύνατο μάλιστα, as loud as possible. — ἦσαν (aor. of ἔμμι) ταυτοῦς, threw themselves, is finely descriptive of their precipitate flight over the banks of snow into the valley.

19. ἐγκαλυμμένοις, wrapped up in their garments. Some incorrectly translate, covered up with snow. — ἀνίστασαν αὐτούς, they endeavored to make them rise up. Cf. N. on I. 3. § 1.

21. πρὸς ἡμέραν, towards day. Mt. § 491. ε.

22. πέμπει — σκεφομένους. S. § 222. 5. For the construction of πέμπει τῶν, cf. S. § 178. 1. — κομίζειν. S. § 219. 2.

23. οἱ δὲ ἄλλοι, sc. στρατηγοί. — διαλαχόντες, having divided by lot. "More pervagato." Krüg.

24. Πολυκράτης. This Athenian captain seems to have been a zealous and active friend of Xenophon. — εἰλήχει, 3 pers. sing. plup. of λαγχάνω. — ἐπτακαίδεκα. This number is evidently too small, since we are told, § 35, that Xenophon gave a young horse to each of the generals and captains. — ἐννάτην ἡμέραν γεγαμημένην, having been married nine days. Cf. S. § 168. N. 1. γαμεῖν is said of the man contracting marriage, γαμίσθαι, of the woman. — ἔχετο θηράσων. Cf. S. § 222. N. 2.

25. κατάγειοι, subterranean. — στόμα, sc. ἔχουσαι. Cf. Mt. § 427. b. — ἐπὶ κλέμακος, by a ladder. Perkins (Residence in Persia, p. 117) says that, "the villages now in this region are just like those described by Xenophon. They are constructed mostly under ground, i. e. the houses are partially sunk below the surface, and the earth is also raised around them, so as to completely imbed three sides, the fourth remaining open to afford a place for the door." A fine testimony to the fidelity of Xenophon's narrative.

26. ἐρῶσαν . . . ἰσοχειλεῖς, and the barley itself was also in the vases even to the brim. Hence the contrivance for drinking by means of reeds, the wine being sucked up from the bottom part of the jar, from which the barley had risen to the surface. — γόνατα. These joints would have closed up the tube, and rendered the reed useless for the purpose here designated.

27. ἀκρωτος ἦν, sc. ὁ οἶνος. — συμμαθόντι, to one accustomed to its use.

28. ἀντεμ πλήσαντες, having in return filled. For the construction of τῶν ἐπιτηδείων, cf. S. § 181. 2.

29. φιλοφρονούμενος, = as an instance of his good will. — οἶνον

"haud dubio κριθιον." Krüg. Others think with good reason, that *wine of the grape* is meant. — *οἶνον* . . . *κατορωγυμένος*. Cf. N. on I. 8. § 21 (end). — *ἐν φυλακῇ*, *under guard*. So in the next clause *ἐν ὀφθαλμοῖς*, *under their eye* = having an eye upon them.

30. τοῖς refers to the Greeks, who were quartered in the villages. — *αὐτοῖς*, i. e. Xenophon and his companions.

31. οὐκ . . . *τράπεζαν*, *there was no place, where they did not put upon the same table*. The two negatives in this sentence constitute an emphatic affirmative. Cf. S. § 225. N.

32. φιλοφρονούμενός, *in token of friendship*. — *εἰλεν*, *he drew him*, i. e. he used a kind of friendly compulsion, such as is employed with those, who, when solicited to drink, manifest a reluctance to do so. — *ὀφοῦντα* — *ὥσπερ βοῦν*, *sucking it in like an ox*. This was done by means of the reed (Cf. § 27), although some think that when they pledged one another, they applied their mouth to the liquor, as the ox does to water, instead of sucking it up through the tubes of cane.

33. τοῦ ξηροῦ χιλοῦ. They were unable to procure flowers and green plants, at this season of the year, and therefore used hay as a substitute. — *νεοῖς*, *deaf-mutes*.

34. περσίζοντος, *speaking the Persian language*.

35. ὃν εἰλήφει refers to what is detailed, III. 3. § 19. — *παλαιότερον*. For this form of the comparative, cf. Butt. § 65. N. 4. Krüg. and Pop. follow the common reading *παλαιότερον*. — *ἀναθρέψαντι κατεθύσαι*, *to sacrifice* (S. § 219. 2) *after having recruited him*. — *ἱερὸν εἶναι τοῦ Ἡλίου*. Zeune remarks on Cyr. VIII. 3. § 12, that horses were most frequently offered in sacrifice to the Sun.

CHAPTER VI.

1. τὸν μὲν ἡγεμόνα, *the guide*. — *ἄρτι ἡβασκοτος*, *now approaching the age of puberty*. — *ἡγήσονται*, sc. ὁ κωμαρχης.

2. αὐτῷ ἔχαλεπάνθη (aor. pass. S. § 206. N. 2), *became angry with him*.

3. Ἐκ δὲ τούτου, *on account of this*. The common reading is *ἀπὸ δὲ τούτου*. — *ἀποδράς ἔρχετο*, *he ran away*. Cf. S. § 222. N. 2. — *Τοῦτό* refers to ἡ τοῦ . . . ἀμίλεια. See Mt. § 472. 2. c. — *ἡράσθη τε τοῦ παιδός*, *fell in love with the boy*. The verb *ἡράω* takes its tenses solely from the passive form. Cf. Butt. § 114. p. 280. For the construction of τοῦ παιδός, cf. S. § 182.

4. ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, *at the rate of five parasangs a day*. S. § 172. — *τὸν Φῶσιν*. Cf. N. on I. 4. § 19. This

river is now called Arras, and from the rapidity of its current, well deserves the epithet "pontem indignatus," applied to it, Virg. *Æn.* VIII. 728.

6. *ἐπαύσατο πορευόμενος*. Cf. § 222. 3. — *κατὰ κέρα*, = *ἐπὶ κέρα*, in a line, *longo agmine*. — *ἐπὶ φάλαγγος*. Cf. N. on IV. 3. § 26.

10. *σώματα ἀνδρῶν*, a circumlocution for *ἀνδρας*, or *στρατιώτας*.

11. *Τὸ μὲν . . . στάδια*, this mountain, which is in sight, is more than sixty stadia in length. Hutch. supplies *ἐκτεινόμενον*. — *ἀλλ' ἢ* follows a negative in the sense of *unless, except*. Cf. Vig. p. 177. — *πολὺ οὖν κρεῖττον* — *μᾶλλον*. This apparently pleonastic use of *μᾶλλον* is not uncommon, as may be seen in the numerous citations of passages where it occurs, made by Mt. (458). Krüg. explains it, *e duplici dicendi forma*, *κρεῖττον κλέψαι τι ἢ μάχεσθαι*, and *ἀγαθὸν κλέψαι τι μᾶλλον ἢ μάχεσθαι*. — *τοῦ ἐρήμου ὅρους* — *τι*, some unguarded part of the mountain. *ἐρήμον*, deserted, belongs *ad sensum* to *τι*. For the construction of *ὅρους*, cf. S. § 177. — *κλέψαι*, to secretly get possession of. — *ἀρπάσαι φθάσαντες*, to anticipate the enemy in seizing it.

12. *ὁρθίον*, sc. *χωρὶον*. S. § 167. — *ἐνθεν καὶ ἐνθεν*, on this side and that, on both sides. — *τὰ πρὸ ποδῶν*, what is before him, literally, the things before the feet. — *τραχέια*, sc. *ὁδός*, a rough way. — *εὐμενέστερα* is used tropically in the sense of *smoother, more even*.

13. *ἀπελθεῖν τοσοῦτον*, to go away so far from this place. So Krüg. But Weiske, cited approvingly by Schneid., Born., and Pop., understands *μῆρος στραπεύματος* with *τοσοῦτον*, preferring, however, the reading *τοσοῦτους*. — *ἄν* in *δ' ἄν μοι*, belongs to *χρῆσθαι*, and is repeated after *ἐρημοτέρῳ*, in consequence of the interjected clause, *ταύτην . . . προσβάλλειν*. — *ἐρημοτέρῳ . . . χρῆσθαι*, that we should find the other part of the mountain more deserted. — *μέντοι*. Repeat *ἄν* from the preceding clause.

14. *Ἄρα . . . συμβάλλομαι*, but why do I discourse about theft? — *ὅμοιων*, equals, peers. The *ὅμοιοι* constituted the first class of citizens in Sparta, and were opposed to the *ὑπομέλοισι*, inferiors, who from birth, degeneracy of manners, or other causes, had undergone some kind of civil degradation. Cf. Smith's Gr. and Rom. Antiq. p. 237.

15. *καὶ περᾶσθε λανθάνειν*, and practise concealment. — *τοῦ ὄρους*. Cf. S. § 178. 1. — *πολλὰς πληγὰς*. As the Spartan youth were whipped if caught in the act of stealing, so Xenophon pleasantly warns Chirisophus of the consequences, of being detected by the enemy in seizing upon the mountain.

16. *δεινούς* — *κλέπτειν τὰ δημόσια*, skilful in peculating the public money. — *καὶ . . . κλέπτοντι*, although the peculator incurs great danger. — *τοὺς κρατίστους*. Chirisophus humorously repays Xeno-

phon for the ὅσοι ἐστὶ τῶν ὁμολῶν of § 14. — For the construction of ἱμῶν, cf. S. § 200. 1.

17. κλωπῶν. This epithet was given to them by Xenophon, because they followed the Greeks for the sake of plunder (IV. 5. § 12).

18. ἐν τῷ ὁμολῶ, i. e. in a place as elevated as the one they occupy. — εἰς τὸ ἴσον, i. e. into the plain, where they will contend with us on equal footing.

19. Ἀλλὰ, rather. — ἐθελούσιοι, voluntarily. Butt. § 123. N. 3.

22. ἐχόμενον τὸ ὄρος, that the mountain (i. e. the part of the mountain to which the detachment was sent) was taken possession of. — ἐρηγόμεσαν, were watching (S. § 209. N. 4). On the authority of Porson, this reading has been substituted by all the more recent editors, for ἐρηγόμεσαν, found in the MSS. Cf. Butt. Irreg. Verbs, p. 75.

23. οἱ δὲ, i. e. Aristonymus and his party. — Construct καταλαμβάνεις with τὸ ὄρος, and ἐπήεσαν with κατὰ τὰ ἄκρα, referring to the heights occupied by the enemy.

24. ὁμοῦ = ἑγγύς. — κατὰ τὰ ἄκρα here refers to the eminence occupied by Aristonymus and his associates, and which they were leaving (§ 23) to attack the barbarians upon the eminence, which overlooked the main road. Probably these parties met in conflict about midway between the two eminences. — τοὺς πολλοὺς, i. e. the main bodies of the Greeks and Barbarians.

25. οἱ ἐκ τοῦ πεδίου, those in the plain. Cf. N. on I. 2. § 18. — βάδην ταχὺν, with quick step, gradu pleno.

26. οἱ ἐπὶ τῇ ὁδῷ, i. e. the main body. — τὸ ἄνω (sc. μέρος) refers to μέρος δ' αὐτῶν, § 24. — οὐ πολλοὶ. The MSS. read, with two or three exceptions, οἱ πολλοὶ. But aside from the nature of the contest, which renders it improbable that many were slain, the emendation οὐ πολλοὶ is justified by the adversative clause, γέγραφε δὲ πάλπολλα ἐλήφθη, which follows.

CHAPTER VII.

1. εἶχον ἀνακεκομισμένοι = ἀνακεκομισμένοι ἦσαν with the middle signification. Mt. § 493.

2. πρὸς . . . ἦκων, as soon as he came, attacked it. — ἡ πρώτη that were led to the attack. — ἀλλὰ ποταμός. The common reading is ἀπόταμος, which on the authority of Leun., has been changed by Zeune and some others to ἀπόταμον, referring to χωρίον. But why should it be said of such a place, οὐ γὰρ ἦν ἀθρόοις περιεσῆται?

3. Εἰς καλὸν, opportunely. — χωρίον αἰρετίον. S. § 162. N. 1.

4. οὕτω διατίθεται, *is thus served*. — Ἀμα δ' ἰδεῖτε, *and at the same time he showed*.

5. ἄλλο . . . παρῖναι; *is there any thing which can hinder our approach?* ἄλλο τι ἢ, *literally, what else is there than* = *is it not true*. Cf. N. on II. 5. § 10.

6. βαλλομένους, *exposed to danger from the stones*. — ἀνθ' ἧν, *behind which*.

7. Αὐτὸ ἄν — τὸ δέον εἶη, *this would be the very thing we want*. — Ἀλλὰ, *now then*. — ἴσθεν. See N. on II. 3. § 6 (end). — μικρόν τι, i. e. τὸ λοιπὸν ἡμίπλεθρον, § 6.

8. καθ' ἑνα, *one by one*. — Ἰκαστος φυλαττόμενος. Cf. N. on I. 8. § 27.

10. μηχανᾶται τι, *made use of a kind of stratagem*. — ἐφ' ᾧ, *under which* = *behind which*. — εὐπετῶς, *easily*.

11. τὸν Καλλίμαχον ἃ ἔπολε = ταῦτα ἃ ὁ Καλλίμαχος ἔπολε. — παραδράμοι refers to Agasias. — χωρεῖ has ὁ Ἀγασίας for its subject to which αὐτὸς refers. Cf. S. § 144. N. 1.

12. πάντες γὰρ οὗτοι κ. τ. λ. Callimachus, Agasias, and Aristonymus are spoken of as rivals, IV. 1. § 27; and are probably those to whom allusion is made, V. 2. § 11. — ἔρζοντες with one another. — Ὡς γὰρ ἅπασι, *for when once* = *as soon as*.

13. ὡς ῥέποντα ἑαυτὸν, *in order to cast himself down*, sc. the precipice.

14. Ὁ δ', i. e. the barbarian. — πᾶν ὄλγος, *very few*.

15. Οὗτοι ἦσαν κ. τ. λ. The order and construction is οἵτοι ἦσαν ἀκμώτατοι ἄν (i. e. τούτων οἷς) διήλθον. — εἰς χεῖρας, *to close quarters*. — θώρακας λινοῦς. The linen cuirass was commonly used by the Asiatics (Cf. Cyr. VI. 4. § 2; Plut. Alex.), a defence, much inferior to the cuirass of metal worn by the Greeks and Romans. — πετερόγων. "Sumi loricae partes extremae." Krüg. — ἱστραμμένα, *twisted*.

16. ἄν — ἐπορεύοντο, *would march about*. Cf. N. on ἄν, I. 3. § 19. — ὅποτε . . . ἔμελλον, *whenever they thought the enemy would see them*. — μίαν λόγχην. The Grecian spear often had at the lower end a pointed cap of bronze, which being forced into the ground, the weapon was made to stand erect. Cf. Virg. XII. 130.

18. Ἀρπασον. The northern branch of the Arras, now called Arpa Chai.

19. Γυνίας is considered by Rennell to be the same with the Comasour or Coumbas, a large village situated on the northern bank of the Arras, about 35 miles below its source.

22. ἐρήθησαν, 1 aor. pass. of ὀλομαι. — γέγρα — δασέων βοῶν.

Cf. γέφρα λευκῶν βοῶν δασεία, V. 4. § 12; and more fully, καρβάτινα πεποιημένοι ἐκ τῶν νεοδαρτῶν βοῶν, IV. 5. § 14.

23. οἱ αἰεὶ ἐπιόντες, *those for the time being coming up = as fast as they came up.* — ἐπὶ τοῖς αἰεὶ βοῶντας, *to those who continued shouting.* — καὶ πολλῶ . . . ἐγίνοντο, *and the shouting was greater as the numbers increased.* — μείζον τι, *something greater than of ordinary occurrence.*

24. Καὶ, *and so.* — Θάλαττα. This was the Pontus Euxinus, now called the Black Sea. Perkins (Resid. in Persia, p. 100) says that he was unable to obtain a view of the Euxine, on any summit he crossed within ten or twelve miles from the village of Tekeh, near which it is supposed the Greeks crossed the Teches. — παρεγγυῶντων to those in the rear, that they should hasten on.

25. περιέβαλλον ἀλλήλους, *they embraced one another.* — ὅτον δὴ παρεγγύσαντος, *some one or other suggesting it.* Cf. Butt. § 149. p. 432.

26. κατέτεμνε τὰ γέφρα, *in order to prevent their being afterwards of service to the enemy.*

27. ἀπὸ κοινοῦ, *from the common stock.*

CHAPTER VIII.

2. ὁ ὀρέγων, *sc. ποταμός.* See the preceding section. — δι' οὗ refers to ἄλλον ποταμὸν. — μὲν οὖν — δέ. Mt. (§ 608. p. 1078) says, that μὲν οὖν is often found at the end of a proposition followed by another with δέ. — ἔκοπτον. They cut down these trees in order to make temporary bridges. See § 8, *infra*.

3. τριχίλους, *made of hair.* — λίθους . . . ἐφῆλτουν. By standing on these stones thrown into the stream, they hoped to be able to reach the Greeks with their missiles.

5. ἀντιτετάχαται. An Ionic ending for the 3 pers. plur. perf., sometimes adopted by Attic writers. Cf. Butt. § 103. IV. 3; Mt. § 204. Obs. 1; S. § 91. N. 2.

6. Ὅτι καὶ ἡμεῖς κ. τ. λ. The καὶ after ὅτι gives this turn to the sentence: because you also wish to be our enemies by coming thus against our country.

9. κατὰ φάλαγγα. Cf. N. on IV. 6. § 6.

10. λόχους ὁρθίλους. See N. on IV. 2. § 11. — τῇ μὲν — τῇ δέ, *in one place — in another.*

11. ἐπὶ πολλοῖς, *with many in file, i. e. with depth of column.* So ἐπὶ ὀλίγοις signifies, *with few in file, i. e. with an extended line having*

little depth. Cf. N. on I. 2. § 15. Notice the interchange of cases in ἐπὶ πολλοὺς and ἐπὶ ὀλίγων. Cf. Mt. § 584. ϕ (second paragraph). — περιτεύσουσις ἡμῶν, *will surpass us* in extent of line. — τοῖς περιτετοῖς, i. e. the parts of the line outreaching the Greeks. — εἰ δὲ πῃ, *but if in some part*.

12. ὁρθίους . . . κεράτων, *that having drawn up our columns in separate companies, we should occupy with these columns so much space, that the extreme companies may be beyond the wings of the enemy.* διαλιπόντας belongs to ὁρθίους τοὺς λόχους. Construe τοῖς λόχοις with κατασχεῖν. S. § 198. ὅσον — γενέσθαι. See N. on IV 1. § 5. — οἱ ἱσχατοὶ λόχοι is in apposition with ἡμεῖς, the omitted subject of ἰσόμεθα. Cf. N. on III. 1. § 46.

13. τὸ διαλείπον, *the interval* between the companies.

14. οὕτω, *here*. S. § 149. N. 1. — τὸ μὴ ᾗδῃ εἶναι. The common reading is τοῦ μὴ ᾗδῃ εἶναι. Both readings are admissible. Cf. Mt. § 543. Obs. 3. — ἔνθα, i. e. Greece. — ὡμοῦς δεῖ καταφασγεῖν = *we ought wholly to destroy*. Cf. Hom. II. IV. 35, ὥμῶν βεβρώθοις Πριάμον Πριάμοιο τε παῖδες.

18. κατὰ τὸ Ἀρκαδικόν, *in the Arcadian division*. It appears by this, that the Arcadians occupied the centre, while Chirisophus and Xenophon with their respective divisions, were upon the right and left wing.

19. ἤρξαντο θεῖν, sc. οἱ πελτασταί. — ἄλλος ἄλλῃ. See N. on ἄλλοι ἄλλοθεν, I. 9. § 13.

20. οὐδὲν . . . ἰθαύμασαν = *there was nothing new or strange*. — τῶν κηρίων . . . στρατιωτῶν, *as many of the soldiers as ate of the honey-combs* (S. § 178). Perkins (Residence in Persia, p. 97) says, that "one of the most common bushes of the undergrowth, is that from whose flowers this honey is extracted. It is a bush resembling what is called in America, *honey-suckle*." — οἱ μὲν ὀλίγον ἐδηδοκότες, *those who had eaten little*. ἰσθίω has from ἰδω, the 2 perf. with reduplication ἰδήδοκα. "From ἰδω came regularly ἦκα; the reduplication ἰδηκα would not have been a true one; the second δ therefore, which otherwise must have been lost before the termination, was separated from the σ by the ο; and as κα is a pure termination, this was following the true analogy." Butt. Lexil. No. 21. p. 140. — σφόδρα μεθύουσιν ἔψικσαν (S. § 209. N. 4), *were like men very drunk*. — οἱ δὲ πολὺ. Supply ἰδηδοκότες ἔψικσαν from the preceding proposition.

21. ὥσπερ τροπῆς γεγενημένης, *as if there had been a defeat*. Cf. S. § 192. N. 2. — ἀμφὶ . . . ἀνεφρόνουν, *almost the same hour*, in which they had been seized the previous day, *they recovered their senses*. ἀμφὶ — πον, *somewhere about* = *nearly*.

22. Τραπεζοῦντα, *Trapezus*, now called Trebizond, situated about

600 miles from Constantinople, on the great highway between Europe and Central Asia. — ταῖς τῶν Κόλχων κόμαις is exegetical of Ἐνταῦθα.

24. Συνδιεπράττοντο . . . Κόλχων, they negotiated with the Greeks in behalf also of the neighboring Colchians.

25. ἱκανοί, sufficient in number. — παῖς ἔτι ὢν, while a boy. — ἄκων, unintentionally. — ἐπιμεληθῆναι depends upon εἰλοντο.

26. ὅπου . . . εἴη, to the place where he had prepared the course. — ἐν σκληρῇ καὶ δασεῖ οὐτῷ. The wrestlers usually contended on ground, that was soft or covered with sand.

27. στάδιον. The foot-race course at Olympia was just a stadium. Hence the word is used to designate not only a measure of length, but a race-ground, foot-race, &c. — δόλιχον. The δόλιχος is differently stated at 6, 7, 8, 12, 20, and 24 stadia. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 894. — ἕτεροι, sc. ἡγωνίζοντο. — κατέβησαν — entered the lists.

BOOK V.

CHAPTER I.

1. σωτήρια, *thanksgiving sacrifices*.

2. ἀπείρηκα ἤδη, *I have already become tired*. The causes of his fatigue are denoted in the participles which follow. The καί, which accompanies each of these participles, gives emphasis to the enumeration. — πανσάμενος — πόνων. Cf. S. §§ 180. 2: 207. 1. — ἐκταθείς (1 aor. pass. part. of ἐκτείνω), *stretched out* = lying at ease. — ὤσπερ Ὀδυσσεύς. Cf. Odys. XIII. 116.

4. πέμψητέ με to Anaxibius. He was then at Byzantium. See VII. 1. § 3.

5. ἐπὶ πλοῖα, *for ships*. Mt. § 586. c. — καιρὸς — ποιῶν. S. § 221. N. 4. — ἐν τῇ μονῇ, *during our stay* = *while we remain here*. — ὅτου ἀνησώμεθα. Cf. N. on III. 1. § 20.

7. προνομαῖς, "*regular foraging parties*." Belf. — ἄλλως, *heedlessly*. So Hesych. defines ἄλλως ματαίως, ὡς ἔτυχεν. — ἡμᾶς, i. e. the generals.

8. ἔτι τοίνυν, *now still further*. Having gained their assent to his first proposition, he goes on to offer an additional item of advice. — γὰρ, *doubtless*. — ἡμῖν . . . ἐξίέναι = ἐκείνον ὃς μέλλει ἐξίέναι εἰπεῖν ἡμῖν. — δι καὶ ὅποι, *and also whither* he is about to go. — ἐφ' οὗς = τοίτων ἐφ' οὗς. — The plural form of ἴωσιν is referable to the collective idea of τῆς.

9. Ἐννοεῖτε δὲ καὶ τόδε, *consider this also*. — τὰ ἐκείνων, *their effects*. ἐκείνων refers to the Colchians whose forces had been routed on the mountains, and whose well-stocked villages the Greeks had plundered. Cf. IV. 8. § 19, et. seq. — κατὰ μέρος, *by turns*. — θηρᾶν, literally, *to hunt, to capture*, as a hunter his game. But as game is often taken by snares, toils, &c., this verb often signifies *to take, or overcome by stratagem*.

10. ὧν, i. e. ἐκείνων ᾧ. — αὐτόθεν = *from the people in this region*. — ἐν ἀφθονωτέροις, sc. πλοίοις, *in a greater number of ships*.

11. μακρὰ πλοῖα, *ships of war*, literally, *long ships*, in distinction

from the round merchant ships (στρογγύλα πλοῖα), which were better adapted to carrying freight than to quick sailing. — *κατάγοιμεν, we should bring into port.* — τὰ πηδάλια παραλνόμενοι, *taking away the rudders.* The πηδάλιον was like an oar with a broad blade, and instead of being attached directly to the stern, was placed on one side of it. Each ship had commonly two rudders, which, if the vessel was small, were held by the same steersman.

12. ναῦλον συνθέσθαι, *to agree with them for the freight.* In this proposal, we see the same regard for the demands of justice, which characterized the whole conduct of Xenophon.

13. τὰς ὁδοῖς — ὁδοποιεῖν, *to repair the roads.* — ἐντελῆσθαι is the subject of δοκεῖ. — διὰ . . . ἀπαλλαγῆναι, *through a desire to be rid of us.* S. §§ 180. 2: 206. 3.

14. ἀνέκραγον, *they cried out.* — ἐκούσας, *voluntarily.* — ἀπαλλάξονται = future passive. S. § 207. N. 6.

15. περλόικον. For a full and satisfactory account of the position in the Spartan state, occupied by the περλόικοι, *Periæci*, see Smith's Dict. Gr. and Rom. Antiq. p. 739. — Οὔτεος . . . ἔχετο, *so far from collecting (literally, neglecting to collect) ships, he went away.* — πολυπραγμονῶν τι = intermeddling with a certain affair in which he had no concern.

16. τοῖς δὲ . . . παραγωγῇ, *they used (i. e. had in readiness for using) the ships for transporting the army homeward.*

CHAPTER II.

1. ὥστε ἀπανθημερῶμεν, *so as to return the same day.* — Δελίας. Danville says that this region is now called Keldir. — ἅτε ἐκπεπικνότες, *inasmuch as they had been driven out of.*

2. αὐτοῖς refers to the people occupying the region suggested to the mind of the reader by ὁπόθεν.

3. ὅποια . . . ἐμπιπράντες, *the Drilians setting fire to such places as they thought pregnable.* ἐμπιπράντες, pres. act. part. of ἐμπύρημι. For the omission of μ in πύρημι, when in composition another μ stands before the first syllable of the verb, see S. § 118, sub voce πύρημι.

5. ἀναβελγμένη. The verb ἀναβάλλω signifies *to throw up*, as earth from a ditch. Hence the phrase *to throw up a ditch = to dig a ditch or trench.* Cf. Thucyd. IV. 90. § 2. — ἀναβολῆς, *mound, literally, a throwing up*, as earth, stones, &c. Upon this bank or mound, formed from the earth thrown out of the ditch, sharp stakes were driven and other defences erected. — of δὲ, i. e. the enemy.

6. ἐφ' ἑνος. The place of descent to the ravine was so narrow that the soldiers were obliged to pass along *one by one*. — ὅς = ἵνα, *in order that, that*. S. § 154.

8. ὥς χωρίον, *with the hope of taking the place*. On ὥς, cf. N. I. 1. § 10.

9. ἀπάγειν. Repeat τοὺς διαβεβηκότας. — ἀποδεδειγμένοι ἦσαν = perf. mid. Mt. § 493. — καλόν, *fortunate, successful*.

11. ὥς . . . ἀγωνιῖσθαι. Opportunity was thus given for the daring deeds, which the rivalry of these captains (Cf. IV. 1. § 27: 7 § 9) would prompt them to perform, on such an occasion as this.

12. διηγκυλωμένους. Cf. N. on IV. 3. § 28. — ὥς — ἀκοντιζέειν δεῖσθαι, *since it will be necessary to throw the javelins*. — τούτων ἐπιμαληθῆναι, = to see that these orders were obeyed. — οἱ ἀξιούντες . . . εἶναι, *those who thought themselves not inferior to these* (i. e. their leaders). — μηνουδῆς, *curved like the moon, crescent-shaped*, so that the wings faced each other.

14. ἦσαν δὲ οἱ, *there were some who*. S. § 150. 5.

15. ἄλλος ἄλλον εἰλκε, *one drew up another*. — ἀναβεβήκει without assistance. — ἡλώκει. S. § 205. N. 2. — ὥς ἐδόκει, *as they thought*.

17. Οὐ . . . γενομένου, *not a long time intervening* = in a short time. — οἱ μὲν . . . τετραμένους, *some having the booty which they took, and some* (not many) *being even wounded perhaps* (τάχα). τις here = *τινες*.

18. νικῶσι . . . ὠθοῦμενοι, *those within* (i. e. οἱ πελτασταὶ καὶ οἱ ψιλοὶ, § 16), *being pushed* by those rushing in from without, *drove back* (νικῶσι) *the enemy who were sallying forth*. Dind. reads οἱ εἰσωθοίμενοι. This would make τοὺς ἐκπύκτοντας refer to the Greeks who were retreating from the fort.

19. ἐξεκομίσαντο, sc. αὐτά. Mt. § 428. 2; Butt. § 131. 5. — ἐπὶ τὴν ἄκρην φέρονσαν, *leading* (a tropical use of φέρω) *to the citadel*.

20. οἷόν τ' εἶη. Cf. N. on I. 3. § 17. — οὕτω, (i. e. if they took the citadel) is opposed to ἄλλως. — παντάπασιν ἀνάλωτον, *in all respects impregnable*.

21. ἀποδοῖν, *retreat*. — τοὺς μὲν σταυροῖς, x. τ. λ. They took away the stakes, each in front of himself (καθ' αἰτόν), in order to facilitate the egress of the army. — τοὺς ἀχρεῖους, *the disabled* for fighting. These with the greater part of the ὀπλίται were sent forward, while a few of the bravest remained behind to cover the retreat.

22. ἐπὶ τὰς οἰκίας. The flat roofs of eastern houses furnished great facilities for doing injury to an enemy in the streets below.

23. φοβερά. An epithet, which might well be applied to a night spent by the Greeks in such a place.

24. ὅτου δὴ. Cf. N. on IV. 7. § 25. — ἐν δεξιᾷ = ἐπὶ δεξιᾷ. Cf. VI. 4. § 1. See also Butt. Lexil. No. 49.

25. τῆς τύχης, *casu quodam*, is here opposed to πρόνοια, *forethought*, *previous calculation*.

26. στόμα, *the front*. — ἔω — τῶν βελῶν, *out of reach of the enemy's weapons*. — ἀμφὶ ταῦτα ἔχοιεν, *might be employed about these things*, i. e. the fires which were consuming their dwellings.

28. πρηνὴς γὰρ ἦν καὶ στενὴ. A hill overhangs Trebizond called Bas Tepeh, i. e. *Azure Hill*. — ψευδενίδραν, *a false ambuscade*.

29. προσποιεῖτο . . . λανθάνειν, *pretended to be trying to escape the notice of the enemy*. τοὺς πολεμίους depends on λανθάνειν. S. § 163. 2.

30. ὡς ἐνέδραν οὖσαν, *as though it were a real ambuscade*. Cf. N. on I. 1. § 2. — ὑπεληλυθέναι, sc. τοὺς Ἕλληνας.

31. ἀλλοκεῖσθαι γὰρ ἔφασαν τῷ δρόμῳ. Portus with the approbation of Schneid. and Poppo, gives to ἔφασαν the sense of ἀν' ὥρουτο. But the context shows, that the idea of *speaking, relating*, is to be retained in the verb. Krüg. explains it: ἔφασαν (on their return to the camp): ἡλυσκόμथा (ἄν) τῷ δρόμῳ, the protasis εἰ μὴ ἐξεπίσομεν ἐκ τῆς ὁδοῦ being omitted. Cf. S. § 213. N. 3.

32. ἐπὶ πόδα, *backwards*. A military expression.

CHAPTER III.

1. εἰς μὲν τὰ πλοῖα is opposed to οἱ δὲ ἄλλοι ἐπορείοντο, sc. πεζῇ. The arrangement is slightly confused.

2. Κερασοῦντα. Kerason, as the ancient Cerasus is now called, lies S. W. of Trebizond. — Σινωπέων ἀποικίον, *a Sinopian colony*.

3. ἐν ταῖς ὅπλοις, sc. πάντων (fully written, Cyr. II. 4. § 1), of *all in arms*. — εἰ τις "is used," says Mt. (§ 617. 1. f), "elliptically without a verb for the simple εἰς &c., only with an expression of doubt."

4. διαλαμβάνονσι . . . γενόμενον, *they divided the money raised from the sale of captives*. — διέλαβον . . . θεοῖς, *and the generals took each a part, to keep for the gods* (i. e. Apollo and Diana). φυλάττειν depends upon διέλαβον. S. § 219. 2.

5. ἀνάθημα, *a votive offering*. Persons frequently testified their gratitude to the gods for some deliverance, by *anathemata*, consisting of shields, chaplets, golden chains, candlesticks, &c. — Θησαυρὸν,

depository. The *θησαυροί* at the temple Delphi contained the *vresenis* or *dedications* of the nation or tribe, expressed by the adnominal genitive. See Herod. *passim*.

6. *εἰ δέ τι πάθοι* = *if he should die*. By a similar euphemism we say, 'if any thing should befall me;' 'if I should never return.'

7. *ἔφυγεν*. Laërtius says that Xenophon was banished *ἐπὶ Λακωνισμῷ*, i. e. on account of his alleged adherence to the Lacedæmonian interests. — *Σκιλλοῖντι*, *Scillus* in Elis, where Xenophon composed most of his literary productions. — *θεωρήσων*, in order to see the games. — *ἀνείλεν*, sc. *ὠνεῖσθαι* from the preceding clause. — *ὁ θεός*, i. e. Apollo.

8. *πάντων ὅποσα ἔστιν ἀγρεύόμενα θηρία* = *πάντων τῶν θηρίων ὅποσα ἀγρεύονται* (*are usually hunted*).

9. *δευκατεῖων*, consecrating a tenth part. — *ὥραῖα* = *ἐκείνα ἃ αἱ ὥραι φύουσιν*.

11. *ἣ . . . πορεύονται*, where they go from Lacedæmon to Olympia = *on the road that leads from, &c.* — *ἔτι* = *ἔνεστι*. S. § 226. N.

2. — *ἄλσῃ . . . μεστὰ*. The Greeks cultivated their sacred groves with much care, although ornamental horticulture seems not to have received much attention from them, probably owing to the small number of flowers, with which they were acquainted. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 489.

12. *ἡμέρων*, cultivated, bearing fruit. — *δένδρων* depends upon *ἐφυτεύθη*. S. § 181. 2. — *ὅσα ἔστι τρακτὰ ὥραῖα*, such as when ripe may be eaten raw, viz. apples, nuts, &c.

13. *ΤΟΝ ΑΕ ΕΧΟΝΤΑ — ΚΑΤΑΘΥΕΙΝ*. S. § 219. N. 7.

CHAPTER IV.

2. *Μοσσυνοίκων*, of the *Mossynæcians*, literally, *dwellers in wooden towers* (*μόσσυν*, a wooden tower, *οἰκέω*, to dwell). — *εἰς αὐτούς*. See N. on I. 3. § 5. — *πρόξενον*. The *proxenus* was a person, who officially watched over the interests of all persons coming from the state connected by hospitality. The office was very similar to that of a modern consul or minister-resident. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 491. — *οἳ οὐ διήσουεν* (3 pers. plur. fut. opt. of *διελμι*), *that they would not permit the Greeks to pass through*.

3. *αὐτοῖς* refers to the *Mossynæcians* who were hostile to the Greeks. — *οἱ ἐκ τοῦ ἐπέκεινα* (i. e. *ἐπ' ἐκείνα*, S. § 124. N.), *they who dwelt beyond these*. — *ἐκείνους*, i. e. the more remote *Mossynæcians*. — *εἰ βούλοιντο*. Cf. N. on IV. 1. § 8.

5. διασωθῆναι πρὸς τὸν Ἑλλάδα, *to reach Greece in safety*. — οἷτοι refers to the hostile Mossynæcians.

7. Εἰ δὲ ἡμᾶς ἀφήσετε, *but if you send us away*, i. e. reject our proposal.

9. χεῖρασθαι, sc. ἡμῖν elicited from the preceding ἡμῶν. — τι οἷοί τε ἔσσεσθε, *in what will you be able*.

10. ὅτι here introduces a direct quotation. S. § 228. — ἐκ τοῦ ἐπὶ θάτερα (i. e. τὰ ἕτερα), *on the other side*.

11. Ἐπὶ ταύτοις, *upon these conditions*. — μονόξυλα, *canoes*.

12. ὥσπερ οἱ χοροὶ, *as bands of dancers*. — ἀντιστοιχοῦντες ἀλλήλοις, *drawn up in rows facing one another*. — γέφυρα — λευκῶν βοῶν δασέα, *shields made of the hides of white oxen with the hair on*. Cf. N. on I. 8. § 9; IV. 7. § 22.

13. πάχος . . . στρωματοδίσμων, *about the thickness of a linen sack, in which bed-clothes are packed*. These sacks were often made of leather. — κρόβυλον, *a tuft of hair drawn up from all sides of the head, and fastened in a bow at the top*. — σαγάρεις, *double-edged battle-axes*.

14. ἐν ὅθμῳ, *in time*. ἐπιμαχώτατον, *very easy to be taken*.

15. τὸ ἀρρότατον, "*castellum in celsissimo loco situm*." Krüg. — ὁ πόλεμος ἦν among the Mossynæcians. — οἱ γὰρ αἱ τοῦτ' ἔχοντες, *for those who, for the time being, were in possession of this*. Cf. N. on III. 2. § 31. — κοινὸν . . . πλεονεκτεῖν, *by seizing on what belonged to them in common, they* (i. e. the Mossynæcians hostile to the Greeks) *had obtained the ascendancy*.

16. τότε, *as yet*, i. e. up to the time designated by ἐπὶ in the next clause. — ἐκδραμόντες τρέπονται αὐτοὺς, *sallying forth put them to flight*. The issue of this engagement was what might have been expected from so ill-concerted an attack.

17. νόμῳ τινί, *a certain measure*.

18. μάλ' ὄντες συγχροί. The flight of so many Greeks rendered the defeat still more disgraceful.

19. τοῦ κακοῦ. S. § 186. 1. — γεγένηται. S. § 209. N. 4.

20. τῷ ὄντι, *in reality*. — καὶ ἡμᾶς ἀνάγκη, sc. πολεμικούς εἶναι from the preceding clause. — ταῦτά, *the same things*. S. § 144. 3. — ἅπερ after ταῦτά may be rendered *as*. — ἥττον . . . ἀπολείπονται, *they will be less disposed to leave our lines*. τάξιος here refers to the army drawn up in a regular order of battle.

21. καὶ ὅτε, *as when*. S. § 228. N. 3.

22. ἐπεὶ ἐκαλλιεργήσαντο, *when they had offered a sacrifice attended with favorable omens*. — κατὰ ταῦτά, *in the same order*, i. e. in columns. — ὑπολειπομένους κ. τ. λ., *but a little behind the front*.

23. ἀνίστελλον, *attempted to drive back*. Cf. N. on I. 3. § 1.

24. Τοῖς μὲν οὖν κ. τ. λ. Buttmann (§ 137. 4) cites this passage to exemplify the use of the imperfect alternately with the aorist, whenever the fact narrated is to be represented as having had some duration.

26. φυλάττουσιν is Brunck's emendation, of which Krüger says, "justo audacior est." It is however approved by Porson, Dindorf, and Bornemann. The common reading is φυλάττορτα, with which it is usual to supply τὸ χωρίον. The reading suggested by Brunck refers to what Pomp. Mela I. 19. says, that the Mossynæcians elect their king, and having closely confined him in a wooden tower, punish him for any misconduct by withholding his daily food. — οἷδ' ὁ. Krüg. reads οὐδὲ ὁ referring to some inferior ruler, who was in the place first taken.

27. Θησαυροῖς, store-rooms, cells. — νεημέρων, perf. pass. part. of νέω, to heap up. Cf. Butt. Irreg. Verbs, p. 180. — σὶν τῇ καλᾷ μῃ. So we say, 'grain in the sheaf.'

29. Κάρυα — τὰ πλαττά οὐκ ἔχοντα διαφυγὴν οὐδεμίαν, i. e. *chestnuts*. — Τοῦτω refers to κάρυα, and is put in the singular by a kind of attraction with σίτω. — καὶ πλεστον σίτω = *as the most usual article of food*. — κερασθεῖς, *being mixed*, i. e. diluted with water.

30. εἰς τὸ πρόσω. See N. on I. 3. § 1.

31. ἀναβουώντων . . . πόλεως. *Credat Judæus Apella.*

32. τῶν εὐδαιμόνων = τῶν πλουσιωτάτων. — οὐ πολλοῦ . . . εἶναι, *almost equal in thickness and length* = nearly as broad as they were long. — ἱστιγμένους ἀνθίμιον, *marked* (i. e. tattooed) *with flowers*. Such is the usual method of interpreting this passage. "Mihi vera videtur vulgaris interpretatio." Krüg. For the construction of ἀνθίμιον, see S. §§ 165. 1 : 206. 3.

33. ἱταλραῖς αἷς by attraction for ἱταλραῖς αῖς. What a revolting picture is here furnished of a savage state of society.

34. ἄπερ ἄν. Supply from the context ποιήσειαν ἄνθρωποι.

CHAPTER V.

2. πολὺ ᾗν πεδινωτέρα than the country through which the Greeks had previously passed. — ὀνηθῆναί τι, *might derive some advantage* = might obtain some booty. ὄνασθαι is the more usual form. Cf. Butt. Irreg. Verbs, p. 189.

3. ὅτι . . . πόλεμον, *that the gods by no means permitted the war*. — ἀπολόκους refers to πόλιν implied in πόλιν. Cf. N. on II. 1. § 6.

4. Μέχρις ἐνταῦθα, *thus far*. — ἐπέξενσεν, *travelled on foot*. — ἐν Βαβυλῶνι, i. e. in Babylonia. — μάχης. Cf. N. on II. 2. § 6.

ἄχρι εἰς. So we have ἔστε ἐπὶ, IV. 5. § 6; μέχρις εἰς, VI. 4. § 26. — χρόνου πλήθος, *space of time*.

5. ἀγῶνας γυμνικούς. The persons who engaged in these *gymnic games*, were either entirely naked, or covered only with the short χιτῶν.

7. τε before πόλεως corresponds with καὶ in καὶ περὶ τῆς χώρας. — ἔφερον. Notice the change of subject from ἡ πόλις to οἱ πολῖται. — δεινὸς — λέγειν. See N. on II. 5. § 15.

8. τε after ἐπαινέσοντας is in correspondence with ἔπειτα δὲ in the next member. — συνησθησόμενους, *to congratulate you*. — διὰ πολλῶν — σσεωσμένοι, *having been preserved through (=from) many, &c.* For the use of διὰ, cf. Tittmann on the Greek Prep., Bib. Repos. Vol. III. p. 50.

10. διὸ, for δι' οὗ, *wherefore*. Butt. § 115. N. 5.

11. ὑμᾶς — ἐνλους = ὑμῶν ἐνλους. Mt. § 319.

12. Ταῦτ' οὖν οὐκ ἀξιούμεν, *now we think that these things are unbecoming*. οὐκ ἀξιῶ = ἀνάξιόν τι εἶναι φημι. Mt. § 608. 1. — φιλονοιεῖσθαι est *sibivalicujus amicitiam conciliare*, at φιλονοεῖν est *alteri alicujus amicitiam conciliare*." Zeune.

13. ὑπὲρ, *for, in behalf of*. — ἀκαπῶντες, *contented*.

14. ἀνθ' ὧν. Cf. N. on I. 3. § 4. — τις — τούτων. See N. on I. 4. § 8.

15. ὁποῶν τινῶν ἡμῶν ἔτυχον, *what kind of men they found us to be*. Cf. Mt. § 328. 5.

16. Construct ἄν before ἐλθόντες with ἔχωμεν. — ἄν τε — ἄν τε, *whether — or*. — οὐχ ὕβρει, *not from wantonness*.

17. φοβερούς, *fearful to be encountered*.

18. τῶν ἐκείνων, *of those things which were theirs*. ἐκείνων depends upon τῶν. Cf. Mt. § 380. Obs. 2.

19. Κοτυωρέας. It is usual to explain this accusative by *quod attinet ad, as it respects the Cotyrians*. But Matthiæ (§ 427. Obs. 3) regards such accusatives, as resulting from the interruption of the proposition by a parenthesis, after which it is resumed with a different construction. With this explanation, Born. in his note on this passage substantially concurs. Cf. Mt. § 631. 1. The best and most simple solution, however, is to regard Κοτυωρέας as put in the accusative by attraction with its relative οὗς.

20. Ὅ δὲ λέγεις, *as to what you say*. Cf. Mt. 478. — ἀνέφων. S. § 80. N. 3. — τὰ ταυτῶν δαπανῶντες, *being at their own charges*.

21. Οἱ δὲ ἄλλοι is in apposition with ἡμεῖς, the omitted subject of σκηνοῦμεν. — ὑπαθριοι, *in the open air*.

22. Ἀ δὲ ἡπελθῆσας refers to what is detailed in § 12, supra. — φιλονοιοῦμεν. The difficulty suggested by the criticism of Zeune

(See N. on § 12, *supra*), may be avoided by constructing ἡμῖν with this clause. So Born. and Poppo. — τὸν Παφλαγόνα, i. e. Corylas, who at that time governed Paphlagonia. Cf. VI. 1. § 2.

24. τοῖς ἐρημένοις, sc. ὑπ' αὐτοῦ. — τοῖς ἐνθάδε, i. e. the Cotyrians.

25. ἐπιτήδεια, *things of mutual interest, of advantage to both parties*. — τὰ τε ἄλλα καὶ, *especially, literally, among other things*. Butt. § 150. p. 436.

CHAPTER VI.

1. πεζῇ, *by land*, opposed to κατὰ θάλατταν. — ἔμπεροι, *acquainted with*. — ἱκανοὶ — παρασχεῖν, *able to furnish*.

2. Ἑλληνας ὄντας Ἑλλήσι. Cf. S. § 232. Ἑλλήσι depends upon εἰς. — τοῦτω refers to τῷ . . . συμβουλείην, *by being friendly to the Greeks and giving them the best advice*.

3. ὅτι οὐχ . . . εἶποι, *that he did not say, that they would make war* (S. § 192. N. 2) *upon the Greeks*. — ἐξορ, *while it was in their power*. S. § 168. N. 2.

4. πολλὰ μοι ἀγαθὰ γένοιτο, *may many good things be to me = may I be prospered*. — αὕτη γὰρ . . . παρῆναι, “i. e. tanti momenti res agitur ut nunc potissimum illud ἱερὸν ἢ συμβολὴ cogitandum esse videatur.” Krüg.

5. ἡμᾶς . . . πορῆζειν, *for we shall be under the necessity of furnishing you with ships*. — ἦν — στέλλῃσθε, *if you set out*. For citations in proof of this sense of the passive στέλλομαι, see Carmichael Gr. Verbs, p. 264.

6. λεπτὰ ᾧ γινώσκω = δεῖ με λέγειν ἐκεῖνα ᾧ γινώσκω.

7. ἧ ἧ, *than where*. — τὰ κέρατα, *the horns*, i. e. the points or projections of the mountain. — κρατεῖν, *to defend*. — οἱ πάντες ἄνθρωποι, *all the men everywhere*, or as we say, *all the men in the world*. On the force of the article before πάντες, cf. Mt. § 266.

8. ἱππεῖαν. The Paphlagonians were distinguished for their skill in horsemanship, and for their excellent cavalry. On these plains, to which Hecatonymus refers, cavalry could act to great advantage. — μεῖζον φρονεῖ, *is too haughty to obey the summons of the king*.

9. Θερμόδοντα. On the banks of this river now called *Thermeh*, the Amazons were located by the poets. — ἄλλως τε καὶ, *especially*. — Ἰριν. This river is now called Yeshil Irmak. — Ἄλυν. The *Halys*, now called Kizzil Irmak, like the Thermodon and Iris, rises in the mountains of Armenia, and after flowing westerly a considerable distance, takes a north-easterly direction and empties into the Euxine.

— ὡς δ' αὐτως = ὡσαύτως δέ. — ὁ Παρθένιος. The Greeks derive the name of this river, from the fondness of Diana to hunt along its banks.

10. οὐ χαλεπὴν, *not difficult* merely. So Cicero Arch. Poet. 4. 8, "qui se non opinari, sed scire," &c.

11. Οἱ δὲ οὖν. Cf. N. on I. 3. § 5.

12. οὕτω δ' ἔχει, *but it is thus*, i. e. on this condition. — εἰ δὲ . . . καταλείψεσθαι (= καταλειφθήσεσθαι. S. § 207. N. 6), *but if some of us are to be left behind*.

13. ἐν ἀνδραπόδων χώρῃ, *in the situation of slaves* = we shall be reduced to servitude.

15. ἱκανοὺς, *skilful, well-disciplined*. — οὐκ ἂν ἀπ' ὀλίγων χρημάτων, *not at small expense* = *not without great expense*. — τοσαύτη δύναμις, *so great a force* as the one now there, viz., the Greek army. — αὐτῷ refers to Ξενοφῶντι, which is separated by intervening clauses from ἰδῆται upon which it depends. — πόλιν κατοικήσαντας, *having founded a city*. From the expression λαβόντας πόλιν, § 30, infra, it would seem that Xenophon had in mind the occupation and enlargement of some city then existing, perhaps Cotyora.

16. αὐτῶν refers to the Greek army, τοὺς περιουκοῦντας, to the Greeks living in Pontus.

17. ἑαυτῷ is annexed to περιποιήσασθαι for the sake of emphasis. S. § 207. N. 3. The perfidy of Silanus arose, not from love of country or friends, but from a mean desire to display his wealth in Greece, in which he would have been disappointed, had the army remained on the shores of the Euxine.

18. θυόμενος Κύρῳ, i. e. offering sacrifice in the name of Cyrus.

19. τοῖς δὲ πολλοῖς, *to the greater part*. — ὅτι — ὅτι. This repetition results from the intervening clause. — κινδυνεύσει μείναι, *would be in danger of remaining* = it was to be feared that τοσαύτη δύναμις would remain. — βουλεύεται γὰρ κ. τ. λ. Notice the change to the *oratio recta*.

20. ἀπόρους ὄντας — ἔχειν, *being at loss how to obtain*. — χώρῃς to which οἰκουμένης belongs, depends on ἐκλεξάμενοι. S. § 178. 2. — πλοῖα δὲ commences the apodosis.

21. αἰτὰ ταῦτα, i. e. the things reported by οἱ ἔμποροι. — ὅπως ἐκπλεύσει. The future more commonly follows ὅπως. See Mt. § 519. p. 885.

22. προσέχειν (sc. τὸν νοῦν) μονῇ, *to think of staying*. — τινὰς θύεσθαι. The plural is used in order to give indirectness to the charge against Xenophon.

23. νοσηγίας, *the new moon*, literally, *new month* (νέος, μήν). The

Greeks began the month with the day on the evening of which the new moon first appeared. Hence *ρομηνία* was the name given to the first day of the month. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 175. — *Κυζικηνόν*. The Cyzicene stater was a gold coin = 28 Attic drachmæ (= \$4. 926. See N. on I. 4. § 13) or 180 grains, although none of the existing coins of that name come up to this weight. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 896. — *ἰπάρξει ὑμῖν*.^{*} Cf. N on I. 1. § 4.

24. *διὰ τὸ ἐκείθεν εἶναι*, because I am from those parts.

25. *τῷ βουλομένῳ* is in apposition with *αὐτοῖς*.

26. *ὥστε ἐκπλεῖν*, on condition that the army sailed away. *ὥστε* = *ἐφ' ὅτι*.

27. *ἰδίᾳ*, privately. — *μὴ κοινοῦμενον τῇ στρατιᾷ*. This assertion by the negative of what is affirmed in *ἰδίᾳ*, makes Krüg. doubt the genuineness of these words. But the repetition of a sentiment in an affirmative and negative form, is often done for the sake of emphasis or perspicuity. Cf. Mt. § 636 (end).

28. *ἥ . . . πράγματος*, or in no respect whatever to touch the affair, as we say, to have nothing to do with the thing.

29. *τὸ μὲν μέγιστον*. Cf. N. on I. 3. § 10. — *ἀπειρον ὄντα*, sc. *τῶν ἱερῶν*.

30. *ἀπ' οὗ ἂν γένοιτο*, whence it might be—how it might be brought to pass. — *ὑμᾶς — τὸν μὲν βουλόμενον = ὑμῶν τὸν μὲν βουλόμενον*. Cf. N. on V. 5. § 11.

31. *ἄνδρας*, i. e. Timasion and Thorax. — *ἐνθα*, i. e. Greece.

32. *κατὰ μικρὰ*, in small bands. — *χαίροντες*. "Where *χαίρειν* signifies to escape with impunity, its participle is generally used." Vig. p. 110.

33. *τινα* is bracketed by Dind. in his lesser edition. "Ineptum *τινα* non dubitare ejicere." Krüg.

35. *τὰ δὲ χρήματα* limits *ἐφεισμένον ἦσαν*. S. § 167. — *τῆς μισθοφορίας* is put by Hutch. and Weiske, in dependence upon *τὰ χρήματα*, but Krüg. suspects, that it has crept into the text by way of explanation.

CHAPTER VII.

1. *ἀνεπύθοοντο*, received intelligence, as we familiarly say, got wind of what was going on (*πραττόμενα*).

2. *σύλλογοι ἐγίγνοντο*, were collected in groups. *σύλλογοι* is used of seditious gatherings in which plans of action are discussed and

matured. Cf. Thucyd. III. 27. § 3. — κύκλοι συνίσταντο, *were standing in circles*, the usual way in which persons group together to talk of real or supposed wrongs. — καὶ . . . ἦσαν, *and they excited* in Xenophon *great apprehension*. — ἀγορανόμους. The duties of these functionaries corresponded in some degree to those of the Roman *œdiles*. They had the inspection of the market, including the things sold there, (with the exception of corn, which was under the jurisdiction of the *σιτοφύλακες*), with the care of all the temples, fountains, &c., in the immediate vicinity of the market place. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 24.

3. ἀγορὰν = ἐκκλησίαν.

4. ὅτι ἦλθον πρὸς αὐτὸν = *that they were the authors of the project* complained of by the soldiers.

5. μέλλω, *have it in mind*. Cf. Cyr. I. 4. § 16. — οὕτως . . . δέξιοι = *punish them as they deserve*.

6. τοῦτο limits *ἐξαπατήσαι* (S. § 167), and refers to ὡς ἤμιος κ. τ. λ.

7. ὡς . . . Ἑλλάδα, *how favorable is the navigation* (i. e. the wind for sailing) *into Greece*.

8. Ἀλλὰ γὰρ . . . ἐμβιβῶ. The ellipsis may thus be supplied: *But it may be objected, that I can still deceive you, for, waiting a while, I shall cause you to embark when there is a calm — Οὐκοῦν, therefore*. Herm. ad Vig. p. 794 remarks: οὐκοῦν est ergo sine interrogatione; οὐκουν, 1. *non ergo*, 2. *non sane*, 3. *nonne ergo?* 4. *nonne?*

9. Ποῶ δ' ὑμᾶς — ἤκειν, *but I will suppose you to have come* (S. § 209. N. 2). — καὶ δὲ καὶ, *grant that even*. “καὶ δὲ is employed in stating something for the sake of argument.” Vig. p. 198. XI. But Matthiæ (§ 510. 7) has cited examples, which show that this hypothetical power resides in the indicative. — ἡ οὕτω—βουλευόμενος, *than by thus forming plans*.

10. Παρίημι, *I resign*. — ἀρχέτω. He seems to have Thorax in view.

11. Ἀλλὰ γὰρ. Cf. N. on III. 2. § 26. — ταῦτα refers to the charge against Xenophon spoken of, § 5, supra.

12. “Ὅταν . . . ἔχητε, i. e. when you are satisfied in respect to these things. — οἷος ὑποδείκνυσιν, *such as it foreshows itself*. S. § 205. N. 1.

13. ἀπελθεῖν. Dindorf reads ἀπῆλθον. But the construction, δοκοῦσι δέ μοι — ἀπῆλθον is so harsh, that it seems best, with Poppo and Krüger, to adopt ἀπελθεῖν as the true reading.

14. νομίζειν, sc. τοὺς ἐνοικοῦντας.

16. ἡμέρα γενομένη, *the day coming on*. — ἰσχυρῶν τόπων, i. e. the mountains. See § 13, supra.

17. ἦ. Supply *ἐν* from *ἐν τῇ ἡμέρᾳ*. The relative is found without the preposition, when it refers to a noun or pronoun, with which the proposition is joined. Cf. Mt. § 595. 4. — οἱ πω ἀνηγγμένοι, *not yet having got under weigh*.

18. σφεῖς λέγειν, ἔφασαν — ἦδεσθαι τε αὐτοῖς. "I know no other example of this, (i. e. the personal pronoun in the nominative before the infinitive,) than the case where two infinitives with different subjects are dependent on the same verb, of which one only has the same subject with the first verb." Butt. § 142. 4. N. 3. — αὐτοῖς refers to *τρεῖς ἄνδρας* (§ 17), and is the subject of *κελεύειν*, which verb is connected by *καὶ* to *ἦδεσθαι τε καὶ μέλλειν*, and depends upon *ἔφασαν*. Poppo however, suspects that αὐτοῖς stands for ἡμᾶς αὐτοῖς, i. e. the Greeks. — τοῖς τούτου δεομένους, *those who wish this*, i. e. to bury their slain.

19. ἔτυχον Κερασοῦντι, *happened to be still in Kerasus*.

21. Συγκαθήμενοι, *while we were sitting together* in consultation. Cf. Thucyd. V. 55. § 1.

22. ὡς ἂν πρᾶγμα, *inasmuch as they had seen what took place among them*, i. e. the death of their countrymen spoken of § 19, *supra*. The idea is that they were frightened, because they had just witnessed a similar scene.

25. ἐπνίγετο, "*was near drowning*." Belfour.

26. τοιαῦτα is in the predicate.

27. Xenophon now shows the sad effects, which would result from such insubordination. — τῶν πρὸς ὑμᾶς ἰόντων as ambassadors.

28. ἐν οὐδεμιᾷ χάρᾳ = *without authority*. — ἦν . . . ἐγένετο, *if there be those, who will render him the obedience, which just now* (i. e. when the mob collected) *was given*.

29. ἑμῖν. S. § 197. Notes 1, 4. — διαπεπράχασιν. S. § 205. N. 3. — αὐθαίρετοι (αἰτός, αἰρέομαι), *self-chosen*.

30. ἀφικνεῖσθαι is the subject of εἶναι. — τούτους refers to νεκροῖς. Cf. N. on τοῦτο, III. 2. § 20. — κήρυκίῳ, *the caduceus*, a staff or mace borne by heralds and ambassadors in the time of war. σὺν κήρυκίῳ = *a caduceator being sent*. Similar to this is our modern expression, 'to send under a flag of truce.'

31. Ἀλλὰ ἡμεῖς κ. τ. λ., *but we* (thinking that no one would willingly undertake the embassy) *have requested*, &c. — τὰ . . . σκηνοῦν, and *endeavor to pitch his tent on strongly fortified and advantageous places*, i. e. take every precaution to defend himself against the violence of a mob.

32. ἡδέως, *with gladness* such as results from a hope of acceptance.

33. τὰ μέγιστα, *things of the greatest moment*, i. e. good faith to-

wards heralds, a just regard for the rights of others, &c. — Οὐ δὲ δῆ. Dind., Born., and Pop., translate οὐ, *ubi*, referring to Greece. Cf. VI. 6. § 16. But Krüg. makes οὐ a pronoun referring to *ἱππαινον*, and after Lion adopts the order: *τίς ἂν ἡμᾶς — ἱπαινέσειε τὸν ἱππαινον οὐ πάντων οἰόμεθα τεύξεσθαι*. This is forced and unnatural. Render the passage: *being such* (i. e. so lawless), *who would bestow praise upon us, where* (i. e. in Greece) *we hope to be praised by all?*

CHAPTER VIII.

1. *δικὴν ὑποσχεῖν, should be tried.* — χρόνου. S. § 187. 1. — ὄφλε (2 aor. of ὀφλισκάνω) . . . μνᾶς, *was fined for negligently guarding the cargoes of the transport-ships* (V. 1. § 16) *the deficit, 20 minæ*. For the construction of τῆς φυλακῆς, which Krüg. rightly translates *secors custodia*, see S. § 187. 1. χρημάτων depends on φυλακῆς. τὸ μείωμα, with which μνᾶς is in apposition, follows ὄφλε, and refers to the deficiency in the cargoes, resulting from the negligence of those, who kept guard over them. — ἄρχων of the ships (V. 3. § 1). — κατημέλει. Sturz supplies τῆς ἀρχῆς, in the sense of *munus, duty*. — φάσκοντες, *asserting*. On the use of φάσκει, cf. Butt. § 109. I. 2; Mt. § 215. 2.

2. *λέξαντα* has πού καὶ ἐπλήγη for its object. — τῷ ὄλει. Cf. IV. 4. § 11.

3. ὀφθαλμεσθαι. This expression shows the extreme scarcity of the article. — οἷς . . . ἐγγίγνεσθαι, *who are said to be insensible to fatigue, on account of their viciousness*. Xenophon means to say, that if unmoved by the dreadful sufferings of the soldiers, he was abusive and insolent, he must have evinced a viciousness unsurpassed by that of the ass, which no amount of labor could subdue. — μεθύων παρώνησα; *did I abuse you when I was intoxicated?* This does not imply that Xenophon was ever guilty of drunkenness, any more than the previous interrogatory proves him to have been addicted to pæderasty.

5. εἰ ὀπλιτεῖνοι = εἰ εἷη ὀπλίτης.

6. *H . . . ἀπάγων; *are you the man, who was carrying a sick person?*

7. καὶ γὰρ ἄξιον, *for now it is worth while*.

8. κατελείπετο, *was on the point of being left behind*. S. § 210. N. 1. — τοσοῦτον = τοσοῦτον μόνον.

9. Συνέφη, *assented to*. — προῦπεμψα by crasis for προέπεμψα.

10. Ὅποσα γε βούλεται is a phrase of indifference = *just as he*

pleases. — Ἐταῦθα . . . λέγεις = it is true, as you say, that then I struck you. — εἰδοῖσι τοικίνας, to appear like one who knew.

11. ἦντιόν τι ἀπέθανεν, literally, did he any the less die, i. e. nothing was gained by this trouble, since after all the man died.

12. ὀλίγας, sc. πληγάς, few blows, i. e. less than he deserved.

13. ὅσοις . . . ἤκει, as many as were content to be saved. — ἰόντων καὶ μαχομένων. Matthiæ (§ 556. Obs. 3) refers these participles to ὑμᾶς, the change of case resulting from a kind of *anacoluthon*. Perhaps it is better to regard them as *gen. absolutes*, thrown in for the sake of giving emphasis to the thought. Cf. Mt. § 561. — ἐποιούμεν. S. § 210. N. 2. — ἀπωλόμεθα. The aorist here confines the result to a single case = (each time that we did thus) we should have all been destroyed. See Mt. § 508. b (end).

14. καθεζόμενος σιγὴν χρόνον, having sat a considerable time. On this aoristic use of καθεζόμενος, cf. Butt. § 144. p. 277; also Butt. Irreg. Verbs, p. 130. — κατέμαθον ἀραστὰς μὲν I perceived that I could scarcely rise. When the participle, after verbs of knowing, hearing, seeing, &c., has the same subject as that of the verb, it is put in the nominative (Butt. § 144. 4; Mt. § 548); and if it denotes an action, coinciding in time with the finite verb and completed along with it, the participle is in the same tense. Mt. § 559. p. 975.

15. ὑγρότητα, suppleness, flexibility of the limbs. — τὸ δὲ καθῆσθαι . . . θακύνου, but I saw, that sitting down and remaining still, produced congelation of the blood and rotting off of the toes.

17. Καὶ γὰρ εἶν. Cf. N. on I. 9. § 8. — παρὰ τὸ δίκαιον, contrary to what is just, unjustly. — τί μέγα . . . λαμβάνειν, what injury so great could they have suffered, as that they could hope to obtain satisfaction for it? — ἀπλοῦς, simple, ingenuous, when used of an oration is opposed διπλοῦς, double, artificial, ambiguous.

19. ἐν εὐδρίᾳ (εὐ, Διός), in fine weather = free from perils and hardships.

20. θάλαττα μεγάλη (= magnum mare, Lucret. II. 554), a high sea, swelling waves. — νεύματος μόνου = the last departure from duty. — πρῶτος. This officer who was next in rank to the helmsman, commanded in the prow, and had the oversight of the rowers. — κυβερνήτης. He had the chief management of the ship, and sat as helmsman, on an elevated seat in the stern. — ἐν τῷ τοιοῦτῳ, at such a time. For the use of the article, see Mt. § 265. 7.

21. ἔχοντες ἐξουσίαν οὐ ψήφους, i. e. not being restricted to the mere declaration of opinion, but having ample means to punish Xenophon or ill-timed or excessive severity.

22. ἐξουσίαν, licencæ. ὑποβλεῖν ἑαυτοῖς, by permitting them

to be insolent. — τοὺς αὐτοὺς . . . ὑβριστοτάτους, *you will find that the same persons, who were then most remiss, are now the most insolent.*

23. διεμάχετο . . . φέρειν, *refused to carry his shield under pretence of sickness.* For the construction of διεμάχετο — μὴ φέρειν, cf. N. on I. 3. § 2 (beginning). — ἀποδέδυνεν, *he has stripped, i. e. plundered.*

24. τοῦτον . . . ποιοῦσι, *you will treat him contrary (τὰναντία. S. § 186. N. 2) to the manner, in which they treat dogs.* — διδάσκει, pres. 3 pers. plur. of διδάμι (a poetic form of δέω), as τιθέασι is formed from τίθημι (S. § 117. N. 2). Carmichael *sub hac voce* quotes Porson's remark: "the Attic bee (i. e. Xenophon) does not dislike words and phrases both poetic and Doric, of which no trace is found in other Attic writers, when they give elegance and vigor to his style."

25. ἀπηχθόμεν. The aorist is here used for the perfect tense. Cf. S. § 212. N. 1. — μέρμησθε. S. § 209. N. 4. — εἰ δέ . . . ἐπεκούρησα, *but if I protected any one from the storm.* Mt. § 411. 5.

26. περιεγέμετο, *he was superior to his accusers, i. e. he was honorably acquitted.*

BOOK VI.

CHAPTER I.

4. *κατακείμενοι* after the Oriental manner. — *σιβάσιν*, *couches* made of grass, straw, or leaves. — *ἐκ κερατίνων ποτηρίων*, *out of cups of horn*.

5. *σπονδαί*, *libations*. The Greeks : t feasts, before drinking made a libation to the *good spirit* (*ἀγαθοῦ δαίμονος*) of unmixed wine, of which each guest drank a little. This ceremony was accompanied with the singing of the *pæan* and the music of flutes. Afterwards mixed (i. e. diluted) wine was brought in, and with the first cup the guests drank to *Διὸς Σωτήρος*. After the *σπονδαί* were made, the *δεῖπνον*, *dinner*, closed, and at the introduction of the dessert (*δεύτεραι τράπεζαι*) the *συνπόσιον* commenced. At the *symposia*, music and dancing with various other amusements were introduced, and sprightly conversation, sallies of wit, and the discussion of the subjects of the day enlivened and gave interest to the entertainment. Cf. Smith's Dict. pp. 321, 832, 926. — *πρὸς αὐλὸν* = to the music of the flute. *πεπληγμένοι*, *to have been killed*. — *τεχνικῶς πως*, *by some kind of trick*.

6. *ἀνέκραγον*. They thought the man was really slain. — *Σιτάλκας*, i. e. a song in which were sung the praises of *Sitalcas*, one of their kings, celebrated for his goodness. — *ἐξήφερον ὡς τεθνηκότα*, *bore him forth for burial, as if he were dead*.

7. *καρπαλαί*, *karpaiá*, a mimetic dance. S. § 164.

8. *σπεῖρει καὶ ζευγηλατεῖ*. This was done in pantomime. — *λησγὴς*, i. e. a pretended robber. — *ἐν ῥυθμῷ πρὸς τὸν αὐλόν*, *rhythmically to the flute*, i. e. in time with the music of the flute. — *τῷ χεῖρι*. S. § 137. N. 1.

9. *καὶ τοτε — τοτε δε*, *at one time — at another*. — *ὡς δύο ἀντιτασσομένων*, *as if two were opposed to him*. — *ἐξεκυβλοτα*, *threw himself head foremost*, i. e. he performed a kind of *somersault*.

10. *Περσικόν*, *π. δρχημα*, a *Persian dance*, which, from the genu-

flexions with which it was performed, was called *δκλασμα*. Cf. Cyr VIII. 4. § 12.

11. *προςόδοις*, *solemn thanksgivings*, when peans were sung to Apollo and the other gods.

12. *Πυρρὴν*. The movements of this war-dance were very light and rapid. Hence the name of the Pyrrhic foot (υ υ). In the Doric states, where its origin is to be traced, it served as a preparation for war, but at Athens and other of the non-Doric cities, it was merely mimetic to entertain company. It was introduced to the public games at Rome by Julius Cæsar.

13. *αἰ τρεψάμεναι*. A sportive exaggeration of what is narrated, I. 10. § 3.

15. *Ἀρμένην*, now called Ak-Liman, i. e. the White Harbor. — *μεδίμνους*. The *medimnus* was the principal dry-measure of the Greeks, and contained 11 galls. 7.1456 pints. — *περάμια*. This was a liquid-measure containing 5 galls. 7.577 pints. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 616.

18. *πικρίας*, sc. *γνώμης*, *the prevailing opinion*, i. e. the will of the majority.

20. *πῇ μὲν* corresponds with *ὅποτε δ' αὖ*, § 21, infra. Cf. N. on III. 1. § 12. — *νομίζω*, *when he reflected*. — *τυχόν*, *perchance, possibly*. S. § 168. N. 2.

21. *αὐτοκράτορα γενεσθαι ἀρχοντα*, *to be commander-in-chief*. — *τὴν προεργασμένην δόξαν*, *the glory which he had previously obtained*, in conducting the retreat of the army.

22. *δύο τερεῖα*. Zeune remarks, that two or more victims were brought to the altar, so that if auspicious omens did not attend the sacrifice of the first, another might be slain.

23. *δεξιὸν*. "When the Greeks were seeking omens from the flight of birds, they stood with the face to the north. Hence the favorable quarter of the heavens was on their right. The Romans on the contrary, when taking auguries of this sort, looked towards the south, and therefore the propitious region of the heavens was on their left. This will account for the apparent disagreement in the writings of the two people, the Roman omen on the left being fortunate, which to the Greek would have been unlucky, and *vice versa*. As it respects the kind of omens, sometimes the mere appearance of a bird was deemed sufficient (especially if it appeared to a traveller on his road); thus the Athenians always considered the appearance of an owl as a lucky sign; hence the proverb, *γλαῦξ ἔκταται*, *the owl is out* = we shall have good luck." Smith's Dict. Gr. and Rom. Antiq. p. 348. — *ὅτι μέγας μὲν οἰωνός* is conformed to *ἔλεγον*, the construction

suited to ὡςπερ being μέγαν μὲν οὐρανόν. — μέγας, i. e. portending great things. — οὐκ ἰδιωτικός. The omen was to a person of official dignity, inasmuch as the eagle was the bird of Zeus. — ἐπιπνοός, portentous of great toil. — χρηματιστικόν, relating to an increase of wealth. — μᾶλλον, sc. ἢ καθήμενον, rather than while in a sitting posture.

25. προεβάλλοντο αὐτόν, they proposed him (i. e. Xenophon).

26. εἴπερ ἄνθρωπός εἰμι = since I have all the feelings of a man, in respect to an appointment so honorable. — ἐμοὶ τοῦτο, nor furthermore do I think it at all safe for me.

28. πέρα, beyond is here taken absolutely (Butt. Lexil. No. 91), somewhat in the sense of ἐπὶ τὸ μέτρον. — ἄκυρον, without authority = null and void.

29. εἴ τινα. He seems to refer to Chirisophus, and therefore, in order to give no offence, employs ἀχθόμενον instead of στασιάζοντα.

31. πλείονος ἐνδόν, there was need of a more cogent reason, viz., that drawn from the will of the gods. — ὁμνῶ πάσας. The same formula of swearing is found, VII. 6. § 18; Cyr. VI. 4. § 6. So Demosth. de Cor., τοῖς θεοῖς εἶχομαι πᾶσι καὶ πάσαις. — ἢ μὴν confirms the oath. — ἐμοὶ before ὑποστήναι limits βέλτιον. — ὥστε γνῶναι = διαφανῶς, § 24. — ἰδιώτην signifies in this place, one who is unskilled in the science of divination.

32. οὐδ' ἂν ἔγωγε ἐστασίαζον. A similar protestation to the one made by Xenophon, § 29. — Ξενοφῶντα ἐλόμενοι, yet, said he, you have done a favor to Xenophon by not choosing him. What is here said shows, that the worst fears of Xenophon would have been realized, had he accepted the command offered to him. — καὶ μάλιστα σιγάζοντος, and that too in spite of my efforts to silence him. — Ὁ δέ, i. e. Dexippus. — αὐτόν refers to Xenophon.

CHAPTER II.

2. ἐπὶ τὸν Κέρβερον — καταβῆναι. "Male vertit Hutchinsonus ad Cerberum descendisse, quod esset, πρὸς Κέρβερον. Verte ad Cerberum petendum descendisse." Porson.

4. Θανυάζω — τῶν στρατηγῶν. The genitive in this case, shows in whom a certain quality is found, which quality is contained in the proposition beginning with ὅτι οὐ. I wonder at the generals = I wonder at this (i. e. ὅτι σιτηρέσιον) in the generals. Cf. Mt. § 317. Obs.; S. § 182.

5. Ἄλλος ... μυρίους, another said, 'not less than ten thousand.'

The ellipsis of *ἐκτελεσε αἰτεῖν* gives life to the passage. — *ἡμῶν καθήμενων*, *while we are sitting* here in consultation.

6. *προῦβάλλοντο*, *they began to nominate*. — *Οἱ δ' ἰσχυρῶς ἀπέμαχοντο*, *but they wholly declined* the service.

8. *τὴν ἀγορὰν*, *the market*, i. e. provisions sold in the market.

9. *διαφθείρειν τὴν πρᾶξιν* follows *ἡτιῶντο*, as the genitive denoting the crime. S. § 183. 1.

10. *ἔνα Ἀθηναίων*. They considered Xenophon as the real leader, although Chirisophus had been chosen to the office. — *τὸ δ' . . . εἶναι*, *but that the rest of the army was nothing* comparatively. — *καὶ ἦν δὲ κ. τ. λ.* An explanatory clause thrown in by the historian.

14. *αὐτοὶ* refers to Chirisophus and Neon. — *διὰ ταῦτα*, i. e. for the reasons just mentioned. — *τοῖς γεγενημένοις*, i. e. his loss of the chief command, and the desertion of his soldiers.

15. *ἔτι μὲν*, *for some time*. — *παρამείναντας* refers to the third division of the army, spoken of in the following section.

17. *κατὰ μέσον πῶς τῆς Θράκης*, *about the middle of Thrace*.

CHAPTER III.

1. *Ὅν μὲν οὖν κ. τ. λ.* Schneid., Krüg., and some others, make this exordium to commence the sixth book. It is omitted in the Eton MSS., and bracketed by Dind., Born., and Poppo.

2. *Οἱ μὲν Ἀρκάδες*, i. e. the division which followed Lycon and Callimachus, and were now led by ten generals. — *τὸ αὐτοῦ μέρος*, *his own division* (literally, *lot, portion*), consisting of 450 men.

3. *Συνεβάλλοντο δὲ καὶ λόφον*, *they agreed upon a hill*.

4. *τὸ συγκείμενον*, sc. *χωρὸν*, *the place of rendezvous*.

5. *τίως*, i. e. until they came to the ravine. — *τρέπονται*, sc. *οἱ Θράκες*. — *ἀποκτινύουσι*, 3 pers. plur. pres. of *ἀποκτείνωμι*. S. § 117. N. 2. — *λόχου* limits *στρατιώτας* understood, with which *ὁπῶ μόνους* agrees.

6. *αἱ πλείονες συνέβηον*, *the numbers were continually increasing*.

7. *οἱ δὲ* refers to the Thracians. — *ἔπλοιον*, sc. *οἱ Ἕλληνες*.

8. *τῶν μὲν* refers to the Greeks, *τῶν δὲ*, to the Thracians. — *τελευτῶντες*, *at last*.

9. *τὰ μὲν ἄλλα*, i. e. the other conditions of the treaty. — *οὐκ εἰδούσας*, *were unwilling to give*, “usu in hoc verbo frequentissimum.” Krüg. — *ἐν τούτῳ ἵσχετο*, *in this thing the treaty hung*, i. e. the disagreement respecting the giving of hostages put a stop to the treaty.

10. *Ξινοφῶντι* — *πορευομένης*, while *Xenophon was marching*. Cf Butt. § 145. 5; Mt. § 562. 2.

12. *εἰ ἐκείνοι*. The common reading is *εἰ καὶ ἐκείνοι ἀπολοῦνται*, also if they perish, a sense not unsuited to the context.

14. *στρατοπεδινώμεθα*. S. § 215. 1. — *καιρὸς* refers to time, i. e. time for supper. Some refer it to a place suitable for pitching a camp, and at a convenient distance from the enemy. Weiske thinks that reference is had to a due amount of exercise, so that the army might partake of their repast before becoming greatly fatigued.

15. This section is parenthetic. — *εἰς τὰ πλάγια*, i. e. the parts lateral to their march. — *καλεῖν* in order that these numerous fires might strike the Thracians with terror. Cf. § 19, infra.

16. *Χρυσόπολιν*, *Chrysopolis*, now Scútari, the Asiatic suburb of Constantinople, on the eastern shore of the mouth of the Bosphorus.

17. *κάκιον ἔστι διακινδυνεύειν*, it is more hazardous to encounter danger. — *εἰς ταὐτὸν ἰλθόντας*, having come into the same place = having united our forces. — *κοινῇ . . . ἔχεισθαι*, to make common cause in effecting our safety. *ἔχεισθαι* with the genitive signifies, to cleave to, to keep hold of. Cf. Mt. § 330. 6; S. § 179. 1. — *παρὰ σκευασαμένους τὴν γνώμην*, having come to the determination. — *ὥς νῦν* — *ἔστιν*, that now is the time.

18. *τοὺς μεγαληγορήσαντας ὥς πλεον φρονοῦντας*, those who boasted of having wisdom superior to us. — *ταπεινώσαι*, to humble. This beautiful sentiment reminds us of a letter of the Sultan Barsebai, quoted by Stocker (N. on Herod. VII. 10. § 5) from De Sacy's Chrestom. Arab. "These are the words of the Most High: 'How many times has it not happened by divine permission, that a small troop has vanquished a numerous army!'" — *ἀπὸ τῶν θεῶν ἀρχομένους* = beginning every enterprise by asking counsel of the gods.

19. *ἐφ' ὅσον καλῶς εἶχεν*, as far as it was proper. — *ἐπιπαριόντες*, going up. Cf. Thucyd. V. 10. § 8, with Bloomfield's note. — *ἡ στρατιὰ* = *οἱ ὀπλίται*, by its opposition to the preceding *οἱ πελτασταί*.

22. *ἰλάνθανον . . . γινόμενοι*, found themselves unawares upon the hill. — *ἑπολιορκούντο* has the force of the pluperfect.

23. *τῶν καταλελειμένων*, i. e. the old men and women, spoken of in the preceding section.

24. *κατὰ . . . ὁδόν*, in the way leading to Calpe. — *ἀφίκοντο εἰς τὸ αἰτὸν*, i. e. συνέμιξαν ἀλλήλοις. Krüg.

25. *τοῦτο*, i. e. an attack upon them by night.

26. *τὰ παρ' ἡμῖν*, our situation.

CHAPTER IV.

1. *τῇ ἐν τῇ Ἀσίᾳ*. The Thracians had long before this crossed over on the Asiatic side of the Bosphorus, and spread themselves in the fertile plains of Mysia and Phrygia.

2. *Καὶ τριῆμι . . . πλοῦς*. The idea is, that the distance from Byzantium to Heraclea, could only be rowed by a galley in one of the longest days. *ἡμέρας πλοῦς* is like our expression, 'a day's sail.' — *ἐκπλιπτοντας*, being shipwrecked.

3. *ἐν τῇ θαλάττῃ προκείμενον*, extended into the sea = a promontory. — *τὸ μὲν* — *καθ' ἑκόν*, ὁ δὲ *αὐχὴν*, and *τὸ δ' ἐντὸς* — *χωρίον* are in apposition with *προκείμενον χωρίον*, as parts subjoined to a whole. Mt. § 432. 3. *ἐστὶ*, however, may be supplied after these nominatives. — *αὐχὴν*, neck of land. The foundation of this metaphor is obvious. — *ἐντὸς τοῦ αὐχένος* = comprised within the limits of the promontory.

7. *εἰς δὲ . . . γενόμενον*. The usual interpretation, and one which is adopted by Weiske, Zeune, Born., Pop., and Krüg., is "*in loco qui facile futurus fuisset oppidum*."

8. *ἐπὶ ταύτῃ τὴν μισθοφορίαν* = for the sake of hire merely. The demonstrative pronoun here expresses emphasis. Cf. Mt. § 472. b. — *οἱ μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσαναλωκότες χρήματα*. The text is so obscure, and the efforts of distinguished critics have proved so fruitless, in restoring what may be deemed the true reading, that I shall only adduce Bornemann's solution, which on the whole seems preferable, viz., to reject *ἄνδρας* from the text and read, *οἱ μὲν καὶ ἄγοντες, οἱ δὲ καὶ προσαναλωκότες χρήματα*, some bringing their fortunes with them, and others having already spent theirs. — *τούτων ἕτεροι, others of these*. Krüger regards *ἕτεροι* as here implying comparison, *others than these*. Cf. Mt. § 366. d ; S. § 186. 2. — *πολλὰ καὶ ἀγαθὰ πρᾶττειν* = had amassed great fortunes.

9. *συνόδου* depends upon *ἰστέρα*. S. § 186. 1. — *τοῖς νεκροῖς*, i. e. those who had been slain by the Thracians. — *καὶ οὐχ ὅσον α. τ. λ.* Decomposition had so far progressed, that the bodies could not be removed from the place. — *ἔθαψαν . . . κάλλιστα*, they buried with all the honors their circumstances would permit. *ἐκ τῶν ἱπαρχόντων*, according to their means. Cf. *ἐκ τῶν δυνατῶν*, IV. 2. § 23.

11. *κατὰ χώραν . . . σφράττειν*, that the army should resume the same order, which it had before the defection of the Arcadians.

12. *Ἥδη*, immediately. — *Ἡμεῖς*, i. e. the generals. — *εἴ ποτε ἄλλοτε*, if ever at any other time you were prepared to fight.

13. *μισθωσάμενος, having hired.* “*μισθώω, I let out, μισθοῦμαι τι, I cause to let out to myself, i. e. I hire.*” Butt. § 135. 8.

16. *εἰς τρίς, as many as three times.* Cf. Vig. p. 226. XIV. — *ἃ ἔχοντες ἦλθον, which they had when they came.*

18. *ὥς . . . ὅτι.* Matthiæ (§ 539. 2) cites this passage as illustrative of his remark, that “sometimes the construction of a proposition, which properly is independent, is connected with a parenthesis,” *ὅτι* here depending upon *ἤκουσα*. Poppo and Krüger, however, find here two modes of construction combined in one proposition, the writer proceeding with *ὅτι*, as though he had not commenced with *ὥς*. Cf. Mt. § 632.

19. *μὴ . . . ἱερῶν, since the sacrifices were not propitious.*

20. *σχεδόν . . . στρατιᾷ, almost all the army.* — *διὰ . . . πᾶσιν, because it concerned all.*

21. *ἥως . . . ἤμῃν, perhaps the victims may be favorable to us.* Cf. Thueyd. V. 54. § 2.

22. *προθυμῆσθαι εἶ τι ἐν τούτῳ εἴη.* Of the various solutions given to this troublesome passage, that seems most satisfactory, which supplies *σκοπεῖν* before *εἶ* (Mt. § 526), and refers *τούτῳ* to *τῷ θύματι* understood from *ἐθύοντο*: *to pay close attention to the circumstances attending this sacrifice.*

24. *οὐ μείον πεντακοσίων.* Bornemann, following the common reading, inserts *ἢ* after *μείον*. For its omission, cf. Mt. § 455. Obs. 4.

25. *τριάκοντα.* Krüger edits *πεντήκοντα*, on the ground that *τριάκοντα* would make the number too small. But it should be remembered that prompt assistance was needed, and hence the young and active were selected for the relief-party.

CHAPTER V.

2. *ἐπεξόδια, sc. ἱερὰ.* This sacrifice was offered by generals before setting out on an expedition, in order to ascertain from the accompanying signs, whether the enterprise would be successful or not.

4. *Ἐπεὶ δ' . . . αὐτοῖς, when the captains and soldiers of Neon had left* (Weiske, *vellent relinquere*, but Born. more correctly, *reliquissent*) *them, i. e. Neon and τὸν δὲ ὄχλον καὶ τὰ ἀνδράποδα.*

7. *ἔξω τῶν κωμῶν, outside of the villages* so as not to be molested by the enemy. — *ἐντὸς τῆς φάλαγγος, within the phalanx.* No parties were permitted to leave the lines for the sake of plunder.

9. *λόχους φύλακας, companies of reserve.* — *οἱ πολέμιοι . . . ἀκερατοί, the enemy, when thrown into disorder* by the main body of the Greeks, *may meet these bodies of reserve being in good order and vigorous.*

ἀνεπαλούς, literally, *not having mixed* with the combatants; hence *fresh, vigorous* for action.

10. ὥς μὴ ἰστήωμεν, *so that we may not be standing still*, which would appear to the enemy the result of fear.

13. ὅ τι . . . πορεύαν, *what it was which stopp'd the march*. S. § 140. 3.

14. οὐδένα . . . ἐθελούσιον, *have never led you into unnecessary* (literally, *voluntary*) *danger*. προξενέω, *to be the πρόξενος of one, to introduce one to another*, as a πρόξενος would, the citizen of a state connected by hospitality; hence tropically, *to lead one into a place or situation*. As parallel to κίνδυνον ἐθελούσιον, cf. ἱκνουσίων κινδύνων, Thucyd. VII. 8. § 3; αὐθαιρέτους κινδύνους, VIII. 27. § 3. There are some, however, who prefer to join ἐθελούσιον to the preceding με. — οὐ γὰρ . . . ἀνδρείότητα, *for I see you in no want of glory as it relates to bravery*, i. e. glory resulting from bravery.

16. μεταβαλλομένους, sc. τὰ ὄπλα, *with weapons turned away* (literally *changed*) = with the back to the enemy.

18. Τὸ δὲ . . . ἄξιον; *since we must fight, is it not an advantage worth seizing upon, to cross over and place a valley in our rear?* The subject of this sentence is τὸ — ποιήσασθαι. — εὕπορα. Some of the greatest masters in the science of war, have laid it down as a rule, to leave open to the enemy a way of retreat, in order that they may not fight with the bravery of despair.

19. τῶν ἄλλων ὃν διαπεπορεύμεθα χωρίων by attraction for τῶν ἄλλων χωρίων ἃ διαπεπορεύμεθα.

20. θρεψόμεθα, fut. mid. *shall support ourselves*.

21. οἰωνοὶ αἰετοὶ refers to the eagle spoken of, § 2, supra. — Ἰωμεν ἐπὶ τοὺς ἄνδρας. The asyndeton gives life and force to the exhortation.

22. ἥ . . . ὧν, *in whatever part of the valley each one happened to be*. — τὴν γέφυραν. This shows that the νάπος was a marshy valley, or that in certain seasons of the year, water flowed through it, as in a χαράδρα. Some think that γέφυραν in this passage means nothing more than a narrow way. — ἐξεμηνύοντο, *they defiled*.

25. δρόμῳ δαίκειν, *to go running*. The transitive sense of δαίκεω is the more usual one. Cf. Butt. Lexil. No. 40. p. 232.

29. ἀπέθανον δ' ὅλλοι refers to the enemy.

CHAPTER VI.

2. *ἐλάμβανον οἱ ἐξόντες*, i. e. the plunder belonged to those who took it. Schneider added the article, which is retained in the best editions.

3. *κατήγον*, sc. *τὰς ναῦς*, brought their ships into port.

5. *τινὲς οἰχόμενοι ἄλλοι ἄλλη*. The readings of the MSS. are various. The text is Dindorf's, which Poppo approves, and which differs only from Schneider's reading in the substitution of *ἄλλοι* for *ἄλλος*. Born. proposes *τινὲς οἰχόμενοι ἄλλοσε*, which gives no suitable sense to the passage. The conjecture of Krüg. is worthy of consideration, that *καὶ* should be placed after *οἰχόμενοι*, making *ἄλλοι εἰς τὸ ὄρος* refer to a party, who had gone to the mountain (VI. 4. § 5) for wood, there being no villages whence plunder could be taken. — *εἰλήφισαν* refers to *ἐπὶ λείαν τινὲς οἰχόμενοι*, who it seems had straggled away from the main body, and fallen in with large flocks of sheep pastured upon the mountains.

7. *περιτυχὼν*, falling in with. — *ἀνακαλοῦντες τὸν προδότην*, crying, the traitor! The article implies that Dexippus was the one, to whom of all others the epithet *προδότης* belonged. Cf. Mt. § 268, p. 470; S. § 139. N. 2.

8. *ταῦτα γενέσθαι* is an adnominal genitive after *αἰτιον*. For the omission of the article, cf. Mt. § 542. b.

9. *ἀχθεσθεὶς* being chagrined.

10. *τὸν ἄρξάντα βάλλειν*, i. e. the ringleader of those, who attempted to strike Dexippus.

11. *διὰ τέλους* = *διὰ παντός*, continually, during the whole time of the expedition. — *ἐξ οὗ*, i. e. on account of his friendship for Xenophon. — *παρ' ὀλίγον*, of little account. — *γαῦλον*, small, trifling.

13. *οἷτος*, Cleander, who was then harmostes of Byzantium. Cf. VI. 4. § 18. — *ἀνόμους*, lawless, i. e. not subject to law, as bandits, robbers, &c. — *οὗτος ὁ λόγος*, this report concerning our lawlessness.

15. *ἐγὼ μὲν οὖν* is repeated in this sentence, in consequence of the parenthesis commencing with *καὶ γὰρ ἀκούω*. — *ὑμᾶς τῆς αἰτίας*. S. § 180. 2. — *καταδικάζω ἱμαντοῦ*. S. § 183. R. 2. — *τῆς ἐσχάτης δίκης*, i. e. death.

18. *μὴ ἐκδῶτε* — *πολεμεῖτε*. In prohibitions or entreaties, the aorist subjunctive or present imperative follows *μὴ*, according as the action is to be expressed as momentary or continued. Cf. Butt. § 148. 3; Mt. § 511. 3; S. §§ 215. 5: 218. 2.

22. ἐφ' ᾧ τε, *for the purpose of*. — Δείξιππον. The repetition of his name gives emphasis to the treachery charged upon him in ἀποδράντα and προδόντα.

23. τὸ ἐπὶ τούτῳ, *as far as it depended upon him*. — ἀπολωλαμεν "aliquanto vividius est quam si dixisse ἀπωλόμεθα ἂν." Krüg. — "Ἦκουε γάρ, ὥςπερ ἡμεῖς κ. τ. λ. It appears that the first definite information respecting these impassable rivers, was received by the Greeks at Cotyora (V. 6. § 9), after Dexippus had deserted. Reference in this place is therefore doubtless had, to some general report of the difficulties attending a journey by land, made to the Greeks while they lay at Trebizond.

24. Τοῦτον . . . ἀφειλόμην, *from a fellow of such a character I rescued the man*. Cf. N. on III. 1. § 30.

27. εἰ καὶ may be rendered *although*, when as here the apodosis is negative.

28. ἵνα . . . μηδεὶς, *that no one might noise it abroad*. — τοῖς λεησταῖς refers to the party who had taken the πρόβατα (§ 5, supra), and wished through the aid of Dexippus to keep them as private booty.

30. Ἀραχόντιον. The same who presided over the games, IV. 8. § 25. The reader cannot but sympathize with the army in the interest which they felt for Agasias, than whom, to no captain were they more indebted for the retreat, which they had so successfully and gloriously made.

34. τὸ Σιὼ, i. e. Castor and Pollux. — ἀντίοι — ἢ, *other than, different from*.

36. ἀλλὰ, *well then*. — ἐκεῖσε, i. e. at Byzantium.

BOOK VII.

CHAPTER I.

8. εἰ δὲ μὴ, *otherwise*. Cf. N. on IV. 3. § 6. — οὐ ταχὺ ἐξέρπει, *is slowly creeping out*. This shows the reluctance with which the army left the town.

11. ὅτι . . . αἰτιάσεται, *that he should blame himself* for the consequences. The threat is designedly ambiguous.

13. Κυρίως. "Haud dubie Laco qui in Chersoneso bellum cum Thracibus gessit." Zeune.

17. τὴν χηλὴν (literally, *the claw*) here signifies the projecting stone work, which protected the walls next to the sea from the force of the waves. By clambering up this mole, the soldiers were enabled to scale the walls and enter the city.

19. ἔνδον, i. e. within their houses. So Weiske.

20. Καλκηδόνος, now Cadiqua (Καδικοῖον) opposite Constantinople, on the northern shore of the Marmora.

22. Ἀλλ' εὖ τε λέγετε. , By apparently acceding to the wishes of the army, Xenophon succeeded in restoring order, and prevented the soldiers from committing those excesses, which in the end would have proved fatal to their best interests.

25. ἥν . . . χαρίζμεθα, *but if we should indulge our wrath*, i. e. give scope to our desires for vengeance. — τὴν οὐδὲν αἰτίαν, *in no respect to blame*. — ἃ ἔσται ἐντεῖθεν = *what will be the consequences*.

27. ἐν τῇ πόλει, i. e. ἐν τῇ ἀκροπόλει. Cf. Thucyd. II. 24. — ἔχοντες, *having charge of*, i. e. the cities here spoken of, committed themselves to the patronage and guardianship of the Athenians.

30. τοῖς τῶν Ἑλλήνων . . . πεισάμεναι, *by persuading the masters of the Greeks* (i. e. the Lacedæmonians), *to endeavor to obtain your rights*. — ἡμᾶς δὲ κ. τ. λ., i. e. by an impotent attempt to avenge your own wrongs, you ought not to preclude yourselves from your own country.

33. καθεμένον, "*remaining in quiet expectation*." Belf. — στρατηγῶν, *desiring the office of a general*. — εἰς ἀφ' οὗτων = ἀφ' οὗτως.

39. *Μάλα μόλις*, "*non sine magna difficultate*." Sturz.

41. *Ἐπεὶ . . . αἰτῶ*, literally, *but when there was wanting much to him*, i. e. when he fell far short of having enough provisions, so that each soldier might have one day's allowance. — *ἀπειπών*, *resigning*.

CHAPTER II.

3. *τὰ ὄπλα ἀποδιδόμενοι*, *selling their weapons*.

5. *ὅσον οὐ παρὲν*, literally, *he was only not present* = *he was almost present*. The phrase is elliptical: he was only so much wanting as was necessary to make him not present. Cf. Butt. § 150. p. 434.

7. *κατὰ τὰ συγκαίμενα*, *according to agreement*. Cf. VII. 1. § 2. — *Ἀναξίβλου μὲν ἡμέλησε*. A merited recompense for the treachery and cupidity of the Spartan admiral.

8. *Πέρινθον*, *Perinthus*, a city of Thrace, W. of Byzantium, now called Erekli.

9. *ὡς διαβησόμενοι*, *hoping to cross over*. Cf. N. on I. 1. § 7.

10. *αὐτῷ . . . πείσειν*, *saying what he thought* (i. e. making such promises as he thought) *would induce him*. — *οὐδὲν . . . γένεσθαι*, *none of these things*, or *nothing of this sort was possible*. Cf. N. on I. 3. § 17.

12. *ἔπραττε περὶ πλοίων*, *negotiated for vessels*.

18. *πυροῖς ἐρήμοις*, i. e. fires having no guards around them.

20. *ἀναπηδήσαντες ἰδλωκον*, *leaping upon their horses, they galloped away to inform Seuthes*.

23. *κίρατα οἶνου προὔπινον*, *they drank to one another in a horn of wine*.

26. *Ἴθι νῦν*, *come now*. — *ἀφήγησαι*. Xenophon here calls upon Medosades, to report to Seuthes the reply made to his proposals, which Medosades does in the next section.

29. *Νῦν τότε*, *now then*.

30. *σὺ ἐλθὼν εἰπὲ*, *do you go and say to them*.

33. *εἰς . . . ἀποβλέπων*, *looking for sustenance to the table of another*. — *ἐνδωριος*, as Krüg. remarks, is equivalent to *δομοτράπεζος*. Cf. § 38, *infra*.

CHAPTER III.

2. ὁδὸν εἶσαι, *not to go*, literally, *to let alone the way*.

3. οὗτος δὲ ὁ αὐτός. Some MSS. and editions omit the article, which would give the signification, *hic ipse*, instead of *hic idem*, a sense which the passage evidently demands.

4. τοῦτο βουλευσάσθε, i. e. "utrum Aristarcho parendum an eundem sit ad Seuthen." Weiske.

5. οἱ ἥττορες, *those who are weaker than you*. — τις = ἔλαστος (i. e. Seuthes and Aristarchus), S. § 148. N. 1.

7. πλείων ἀκούων, *in the hearing of as many as possible*. — αὐτῷ, i. e. Xenophon.

8. ὑπὸ . . . ἐξελθῶ, *we shall think ourselves hospitably entertained by you*.

10. τὰ νομιζόμενα, *that which is customary*. Cf. VII. 2. § 36. — ἔγωγε, *in addition to*. — ἀξιώσω αὐτός. S. § 144. N. 2. — ἵνα ταῦτα διατιθέμενος, *in order that by the sale of it*.

11. διώκειν καὶ μαστεύειν, *to pursue and search out*.

13. χειμῶν γὰρ εἴη. For the omission of ὅτι before this optative, cf. Mt. § 529. 3; S. § 216. N. 4. — εὐρημα. Cf. N. on II. 3. § 18.

16. ἔσται, sc. ὅτι from the preceding context. Cf. S. § 216. N. 4 (second paragraph).

17. καὶ εἰ καὶ κακῶς ποιεῖν is regarded by Bloomfield (N. on Thucyd. VIII. 82. § 3), as almost an *adagial* expression. — ἄμεινον ὑμῖν διακείσεται, *it will be disposed of more to your advantage*.

18. τάπιδας, *carpets*. — Τοιαῦτα προῖμνάτο, "*talibus verbis hortatus dona captabat*." Weiske.

19. ἄλλοι τῶν ὑμετέρων. Zeune thinks that Alcibiades is here alluded to. Cf. Corn. Nep. Alcib. VII. 4. See also Hell. II. 1. § 25.

21. καθήμενοις. The Thracians sat at their meals, instead of reclining as did the Greeks.

22. ὅσον μόνον γέσασθαι, *sufficient only for a taste*.

23. φαγεῖν δεινός, *a very great eater*. — εἷα χαλῆειν, *paid no regard to*. — τριχολίκον. A χολιξ was one day's allowance.

29. ἥδη . . . ἐτύχανεν, *for he had by chance now drunk rather too freely*.

30. τοιούτους = *here*. S. § 149. N. 1.

32. μαγάδι. The *magadis* was a stringed instrument of great compass, introduced originally into Greece from Asia Minor. The one used by Anacreon is said to have had twenty strings.

45. οὐ δέη, *that you will not need me alone*, i. e. that I alone without the troops can render you no essential aid. — δραμοῦνται, fut. middle derived from the supposed theme ΑΡΕΜΩ. Cf. Butt. Irreg. Verbs, p. 247.

46. τροχάζε. Carmichael (Gr. Verbs, p. 287) derives τροχάζω from τροχάω, an Epic form of τρέχω.

47. τάδε δὲ, sc. ἐστίν, *those things have happened*. — ἱρῆμοι, i. e. without leaders, and apart from the main army. — συστάντες ἀθροοί που, *collecting somewhere*.

CHAPTER IV.

4. ἀλωπεκίδας, *cape made of foxes' skins*. — ζειράς. These seem to have been a kind of cassock enveloping the inner garment, as an additional protection against the cold.

5. τῶν ἀλχμαλώτων, sc. τινάς. — καὶ (before τούτων), *also* "sicut illorum vicos de quibus dictum est § 1, supra." Weiske. — τῷ λιμῷ, which would follow the burning of their villages and provisions.

7. Ἐπισθένης. This person must not be confounded with the Amphipolitan Episthenes, who commanded the targeteers at Cunaxa (I. 10. § 6), and to whose care the Armenian youth was committed (IV. 6. § 1.)

10. μηδέτερον, *neither*. — περιλαβὼν, *embracing*.

11. ἐν . . . Θραξί, *among those called the mountain Thracians*.

12. ἐν τοῖς στεγνοῖς, *in the covered places = in the houses*.

13. ἡγγυᾶτο, *pledged himself to them, became security*.

15. ἔφασαν refers to the Thynians who were captured. — ὡς ἀποκόψοντες, *in order to break off*.

16. ἐτῶν ἤδη ὡς ὀκτωκαίδεκα. Schneider thinks that Xenophon remarked on the age of this youth, because the strength of a full grown man was requisite for blowing the trumpet.

19. τοῖς πρώτοις, in relation to others of Seuthes's men, who came up afterwards.

21. τριπλασίαν δύναμιν, i. e. three times the number of troops he had, when the Greeks first became his allies.

CHAPTER V.

5. ὡς δεῖ κήδεσθαι Σεύθου, *to care for the interests of Seuthes as you ought*. — εἰ μὴ ἄλλως ἐδύνω, *if you could have effected it in no other way*. — καὶ ἀποδόμενος κ. τ. λ. A proverbial phrase, as

Bloomfield (N. on Luke 22 : 36) says, by which a thing is counselled to be done at any rate. Cf. Thucyd. VIII. 81.

8. αὐτῷ, i. e. Xenophon. — ἐμύνητο refers to Seuthes.

9. ἐν ἄραις, *further up* from the sea-coast into the interior.

13. στήλας . . . ληΐζονται, the sense is, *having defined their respective limits with pillars, each plunders the wrecks which fall within his section*. The following extract from Perkins's Residence in Persia, will illustrate the dangerous navigation of this part of the Euxine. "We left the Bosphorus and entered the Black Sea about noon. A thick, damp fog still filled the atmosphere, and vividly impressed us with the appropriateness of the appellation — *Black, or dark, Sea*. From the head of the Bosphorus, the shores, on both sides, recede at right angles, and, as a bend occurs in the Straits a few miles below, it is almost impossible for vessels coming down to find the entrance, especially when the fog prevails. Terrible wrecks occur there, in almost every storm. Beclouded in mist and fog, the doubtful mariner creeps along, and uncertain, yet hoping, that he has gained the entrance is decoyed into some treacherous nook and dashed in a moment upon the foaming rocks. There are few points in any sea navigated by Europeans, which are so perilous." p. 83.

CHAPTER VI.

3. παράγειν, sc. the Lacedæmonian ambassadors. — ἐπὶ ἐντολῇ, sc. *τραπέζῃ*.

5. Ἄρ' οὖν . . . ἀπαγωγῆς, *will he not then be opposed to our leading away the army?* In his note on ἀρα μή, Soph. Electr. 446, Prof. Woolsey cites Buttmann's acute observation (Index to Plato's Four Dialogues, 4th ed. Berlin, 1822) under ἀρα, "*ἀρα μή, sicut μή solum, interrogat in re incredibili, ita tamen ut ἀρα addat fere aliquam sollicitudinem, sive veram sive fictam, ne forte ab altero affirmetur.*"

Cf. Mt. § 608. Obs. 3.

15. περὶ ὧν = ἐκείνων περὶ ὧν, of which equivalent, ἐκείνων limits αἰτίας. Sturz makes περὶ ὧν = περὶ ἐκείνων περὶ ὧν.

16. τὰ . . . τεχνάζειν, *that I having received your pay from Seuthes, am managing to deceive you*. — ὧν = ἐκείνων ᾧ, of which ἐκείνων depends on στεροῖτο. S. § 181. 2.

17. ἐὰν . . . χρήματα, *if you exact from him the money*.

19. μὴ . . . ἔνιοι, *no, not even as much as some of the captains*.

20. ἐὺν γνώμῃ. Xenophon uses a mild expression because Seuthes was present.

21. ἀλογύνῃ. Cf. N. on II. 3. § 22.

22. εἰ γε . . . φυλακῇ, "*si qua est ab amicis cautio.*" Krüg.

23. τοῦτου ἐναντίον, *in the presence of this man.*

24. προσέειπε. The common reading is προσέφητε, which Mt. (§ 525. d) disapproves, because a repeated action is spoken of: — ὅτων. The Attics seldom use this form of the compound relative. Cf. Butt. § 77. N. 4.

36. κατακεκαυότες. The common reading is κατακαυόντες. Cf. Butt. Irreg. Gr. Verbs, p. 157; Carmichael Gr. Verbs, *Obs. sub voce κτείνω*; Mt. § 498. p. 836. — ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, "*cum officio suo functus tum præter officii necessitatem.*" Zeune. These words correspond to our phrase, '*in turn and out of turn.*'

41. ἐξόμεθα αὐτοῦ, *we shall lay hold of him.*

43. ἐν ἀπορρήτῳ ποιησάμενος, *having enjoined secrecy.*

CHAPTER VII.

3. Προλέγομεν, *we forewarn.* — εἰ δὲ μὴ, *otherwise.*

6. ἡλιζου, *remained*, literally, *encamped in the open air.* Cf. II. 2. § 17.

7. κατὰ κράτος. Krüg. concurs in Weiske's conjecture, that these words should be placed before χώρας. But if ἐχόντων be substituted for ἐόντων, the difficulty, resulting from the present collocation, disappears.

8. οὐχ ὅπως, *not only not.* On this phrase, cf. Butt. § 150. p. 433; Mt. § 623.

14. τὰ δίκαια, *their wages*, literally, *what is just, or due.*

15. λέγειν. Supply λέγε δὴ. The first of two contrary conditional propositions, is sometimes found without the apodosis. Cf. Butt. § 151. IV. 4; Mt. § 617. a.

22. Πρῶτον . . . καταστήσαντας, *for in the first place, I know that next to the gods, these have made you distinguished*, literally, *have set you in a conspicuous place.*

24. πλανωμένους, *wandering about.* "Significanter pro ὄντας." Weiske. — τοῦτων . . . βία, *the words of these are not less effectual to accomplish what they desire, than the force of others.*

29. ἀνάγκη, *by necessity*, is opposed to φιλία.

33. ἐγκαλοῦσιν, *they demand in payment.* This verb is used of a creditor summoning the debtor into court, in order to obtain judgment in his favor.

40. Διςχρὸν γὰρ ἦν, *for it would have been disgraceful.* For the omission of δὲ, cf. Mt. § 508. *Obs.* 2; S. § 213. N. 2.

47. σοὶ προεμένους εὐεργετοῦν, *having been first to show you kindness*. Schneider says, that προεσθαι τινὶ εὐεργετοῦν is significantly said, "cum quis prior beneficium confert in aliquem, incertus an gratiam apud illum sit initurus." Cf. Plato's Gorgias. 520. C., with Woolsey's note.

51. Ταῦτα . . . οὐδὲν τε, *it is impossible that these things should be so*.

53: ἀλλ' ἢ μικρόν τι, *except a very little*.

54. τίς . . . ἔχειν, *whose talent shall I say I have?* i. e. I shall be obliged to distribute this talent (thy present) also, and then say I have nobody's talent in my possession; I shall lose it. — τοὺς πέντε. Cf. VII. 6. § 10.

57. οὐ προσήει, *did not come near* the Lacedæmonian leaders who were distributing the money among the soldiers. His object was to avoid censure, by abstaining from all participation in the affair. — οἰκადε, i. e. ὡς οἰκადε ἀπινών. Krüg.

CHAPTER VIII.

3. παρεστήσατο, *placed by his side, caused to stand near*.

4. Ἐμπόδιος, *obstacle, hinderance*. — ὀλοκαντεῖν; *to offer a holocaust*, i. e. to burn the whole victim upon the altar.

6. πεπραμέναι, perf. infin. of πιπράσκω. — λυσάμενοι, *ransoming, redeeming*, which is the leading sense of λύω in the middle.

9. αὐτόν, i. e. Xenophon.

20. ἀφυλακτεῖν, sc. τοὺς πολεμίους.

21. ἰχούσας, *reaching to*.

26. Zeune estimates the whole distance travelled 1039½ Saxon miles, each = 2½ British miles.

TABLE OF MARCHES, DISTANCES, AND HALT DAYS IN THE ANABASIS.

NAMES OF PLACES.	NO. OF MARCHES.	PARASANGS.	HALT-DAYS.
From Sardis to the river Mæander, I. 2. § 5.	3	22	—
Colossæ, § 6	1	8	—
Celænæ, §§ 7-9	3	20	30
Peltæ, § 10	2	10	3
Κεραμῶν ἀγορὰν, § 10	2	12	—
Plain of Caystrus, § 11	3	30	5
Thymbrium, § 13	2	10	—
Tyræum, § 14	2	10	3
Iconium, § 19	3	20	3
Through Lycæonia, § 19	5	30	—
Dana or Tyana, § 20	4	25	3
Tarsus, § 23	4	25	20
River Sarus, 4. § 1	2	10	—
River Pyramus, 4. § 1	1	5	—
Issus, 4. §§ 1-3	2	15	3
Pylæ Syriæ, 4. § 4	1	5	—
Myriandrus, 4. § 6	1	5	7
Chalus, 4. § 9	4	20	—
River Daradax, 4. § 10	5	30	—
Thapsacus, 4. § 11	3	15	5
River Araxes, 4. § 19	9	50	3
Corsote, 5. §§ 1-4	5	35	3
Pylæ Babyloniae, 5. § 5	13	90	—
Through Babylonia, 7. §§ 1-14	4	15	—
* Battle Ground, 8. § 1. 10. § 1	1	4	—
Night March to Ariaeus	1	4	—
* This march is not included in the enumeration made in the note on II. 2. § 6.			

MARCHES, DISTANCES, AND HALT-DAYS IN THE RETREAT.

NAMES OF PLACES.	NO. OF MARCHES.	PARASANGS.	HALT-DAYS.
With Arisus, II. 2. § 13; 3. §§ 10, 17; 4. § 1	2		24
Wall of Media, II. 4. § 12	3		—
Sitace on the river Tigris, II. 4. § 13	2	8	—
Opis on the river Phrysus, II. 4. § 25	4	20	—
Through Media, II. 4. § 27	6	30	—
River Zabatus, II. 4. § 28; 5. § 1	5	20	3
Villages where they enrolled slingers, &c., III. 3. § 11; 4. § 1	1	—	1
Lariasa on the Tigris, III. 4. §§ 6, 7	1	—	—
Mespila, III. 4. § 10	1	6	—
Villages, III. 4. §§ 13-18	1	4	1
Through the Plain, III. 4. § 18	1	—	—
Villages where the wounded were taken care of, III. 4. §§ 23-31	5	—	3
Through the Plain, III. 4. § 31	1	—	—
Night March, III. 4. § 37	1	2	—
Villages in the Plain, III. 4. § 37-5. § 1	4	—	—
Return March, III. 5. § 13	1	—	—
Through the Carduchian Mts. IV. 1. §§ 5-3. § 8	7	—	1
Through the Plain of Armenia, IV. 4. § 1	1	5	—
Sources of the Tigris, IV. 4. § 3	2	10	—
River Teleboas, IV. 4. § 3	3	15	—
Through the Plain to Villages, IV. 4. § 7	3	15	—
To the Pass, IV. 5. § 7	1	—	—
Eastern Branch of the Euphrates, IV. 5. § 2	3	15	—
Through the snow, IV. 5. § 3	3	15	—
Refreshment Villages, IV. 5. § 7-6. § 1	1	—	7
With the <i>καμάγχης</i> , IV. 6. § 2	3	—	—
River Phasis (the <i>Arras</i>), IV. 6. § 4	7	35	—
Mountains occupied by the Taochians, &c., IV. 6. § 5-27	5	30	—
Through the country of the Taochi, IV. 7. § 1	2	10	—
Through the Chalybian country, IV. 7. § 15	7	50	—
Through the Scythian country, IV. 7. § 18	4	20	3
Gymnias, IV. 7. § 19	4	20	—
Mount Thebes, IV. 7. §§ 19, 20	5	—	—
Through the Macronian country, IV. 8. §§ 1-8	3	10	—
Sickness caused by the honey, IV. 8. §§ 20-22	—	—	3
Trapezus, IV. 8. § 22	2	7	30
Cerasus, V. 3. § 2	3	—	10
To the country of the Mossynœcians, V. 4. § 2	1	—	—
Through the Mossynœcian country, V. 5. § 1	8	—	—
Chalybians, V. 5. § 1	1	—	—
Through the Tibarenian country to Cotyora, V. 5. § 3	2	—	45
By sea to Sinope, VI. 1. §§ 14-17	2	—	5
By sea to Heraclea, VI. 2. § 1	2	—	—
Port of Calpe, VI. 3. § 24	5	—	—
Chrysopolis, VI. 6. § 38	6	—	7

REFERENCES

TO

KÜHNER'S ELEMENTARY GREEK GRAMMAR.

The following references to Kühner's Elementary Greek Grammar, translated from the German, by S. H. Taylor, Principal of Phillips Academy, Andover, Mass., have been prepared in compliance with the request of many teachers, who have adopted that excellent grammar in their respective institutions. It is proper to remark, that Kühner's Elementary Grammar has been given to the American public since the publication of this edition of the *Anabasis*, which will account for the omission of references to it in the body of the Notes. The references extend only through the first book, as it was thought that it would be better for the scholar to have full references in that portion of the work, and then dispense with them afterwards, when he would be comparatively familiar with his grammar. The numerals refer to the sections of the Grammar.

Page 1. *Δαρειου*, 158, 1.—*Παρυσάτιδος*, *παῖδες*, root of? 38. Why *δ* omitted in Nom. 8, 3.—*γίγνομαι*, what is the syl. *γ*? 123; root of? 123; what letter syncopated in Pres.?—*δύο*, 68 and R. 2.—*γεώτης*, why *ω*? 50, I. (a).—*πρεσβ.* 50, III.—*παρών*, 6, 3: 90, 1.—*ἐτύγγαν* (form), 121, 16, (cons.), 175, 3.—*αὐτόν* (govern. of), 160, 3.—*ἀπείδειξε*, 128, II. B.—*ἀναβαίνει*, 119, 1: 142.—*λαβών*, 121, 12.—*Τισσαφ.* 42. R. 3.—*ἔχων*, 125, 11.—*ἀνέβη*, 119, 1: 142.—*τὸν ἀδελφόν* (article), 148, 3.—*ἐπιβουλεύοι* (mode), 152, 4. and 181, 5.—*συλλαμβάνει*, 8, 5.—*ὥς* with part. 176. R. 2.—*ἀποκτενῶν*, Perf. of, 111, 5.—*ὅπως*, mode with, 181, 4.—*Κύρω*, 161, 2 (c), (γ).—*ἀφικνεῖτο* (τελ. se), 152. R. 4 (c).

Page 2. *ὥςδ'*, 6, 3: 8, 9.—*ἰαντιᾶ*, 161, 5 (a).—*βαρβ.*, 158, 6, I. (b).—*ἔχουν*, 181, 2.—*τὴν Ἑλλ.* (art.), 148, R. 1.—*ὥς*, 52, p. 59.—*λάβοι* (mode), 181, 2.—*παρήγγειλε* (long penult), 111, 4.—*ἄνδρας*, 36.—*Τισσαφ.*, 158, 2.—*Μιλήτου*, 24: 157.—*προαισθ.* 121, 1.—*αὐτῶν*, 158, R. 1.—*ἐξ'βαλεν*, 7, 3: 111, 2: 117, 2.—*συλλέξας*, 8, 3 and 5.—*τοῦ ἀθροίζειν*, 173, 1.—*πέμπων*, 102, 5.—*ὦν*, 176 (b).—*αὐτῶν*, 158, 7 (a).—*ἐπιβουλῆς*, 158, 5 (b).—*Τισσαφ.*, 161, 2 (a) (γ).—*πολεμοῦντα*, 176, 1 (d).—*ὦν*, 182, 6.—*Ἀβύδου*, 158, R. 1 (d).—*τούτω*, 161, 2 (a) (a).—*τὸ χρυσίον* (art.), 148, 4.

Page 3. *Ἑλλenas*, 159, 3 (1).—*τρεφόμενον*, 175, 3.—*ὥς* with part.

176, R. 2.—*ἀντιστας*, 158, 7 (a).—*εἰς* with numeral, 165, 2.—*αὐτοῦ*, 158, 5 (a).—*αὐτῷ*, 161, 2 (a) (a).—*ἐποίουν* (impf.), 152, R. 4 (a) and (b).—*πορεύεσθαι*, 150, R. 1.—*ὁ εἶχε στρατεύματα*, position of noun, 182, 6.—*προσέστηκε*, 90, 1.

Page 4. *ἐνικοῦ*, 158, 7 (a).—*λαβόντα*, 172, R. 2.—*ἐκάλεσε*, 98 (b).—*φυγάδας*, 31 and 38.—*ὑποσχόμενος*, 120, 3.—*ἐφ'*, 6, 3: 8, 9.—*παύσασθαι*, 150, 3 (a).—*οἰκαδε*, 53, R. 2.—*στρατευομένων*, 158, 3 (a).—*ὥς*, 165, 3.—*εἶρηκα*, 126, 7.—*ἐξελάνει*, 119, 2.—*σταθμούς*, 159 (6).—*ἐξενγμνήν*, 140, 3.—*ἔμεινεν*, 111, 4 and 5.

Page 5. *Κύρω*, 161, 2 (d).—*ἦν* with Sing. Nom. 147 (d).—*θηρίων*, 158, 5 (a).—*ἐθήρηνεν*, 152, R. 4 (c).—*βούλοιο*, 183, 3 (c).—*τοὺς ἱππ.*, 148, 3.—*μῶσου τοῦ*, 148, R. 9.—*φέ*, 97, 1.—*ἔστι*, 16, 1.—*Μαρσίου*, 148, R. 7.—*ποδῶν*, 154, R. 1 (d).—*ἐκδεῖραι*, 111, 4: 84, R. 1: 11, 3.—*κρημασαι*, 139, (a), 2.—*ᾤθεν*, 53, R. 2.—*μάχη*, 161, 3.—*ἀμφί*, with numerals, 167, 1.—*Λύκαια*, 159, 2.—*ἔθηκε*, 131, 2.

Page 6. *διήγε* with part. 175, 3.—*δηλος ἦν*, 175, R. 5.—*ἔχοντα*, 176, 1 (c).—*μή*, 177, 5.—*ἀποδιδόναι*, 84, 4 (a).—*γυνή*, 47, 2.—*δοῦναι*, 130 (f).—*ἀπιδόκα*, 131, 2.—*εἶχε*, 87, 3.—*αὐτήν*, 57.—*συγγενέσθαι*, 8, 4.—*Κιλίσση*, 161, 2, (a) (a).—*οἶνω*, 161, 2 (a) (a).—*κράσας*, 128, II. A: 139 (a) 1.—*δεσθῆναι*, 125, 5.—*Κύρου*, 158, 5 (a).—*ἐκιδεῖλαι*, 128, II. B.—*αὐτοῖς*, 161, 2 (d).—*ταχθῆναι*, 104, 2 (b).—*σῆναι*, 130 (f).—*χαλαῖα*, 29, R. (c).

Page 7. *ἐκκεκαθαρ.*, 152, R. 2.—*προβαλίσθαι*, 111, 2 and 3: 117, 2.—*προῖπον*, 126, 7: 90, 1.—*ἐσάπιγχε*, 105, 4: 146, R. 2 (b).—*θᾶττον*, 8, 11.—*βαρβάρων*, 158, R. 1 (c).—*ἔφυγεν*, 116, 3: 101, 3.—*οἱ ἐκ*, 167, R.—*ἰδοῦσα*, 126, 4.—*ἐθαύμασε*, 104, 3 (b): 8, 3 (γ).—*ταχίστην*, 8, 11: 51, 1.—*ὀδόν*, 159, 3, (6).—*αὐτῇ*, 161, 2 (a) (δ).—*αὐτόν*, 169, R. 1.—*ὑπέκτεινεν*, 111, 2, 4 and 5.—*ἁμαξίτος*, *ἁμήκανος*, 28, R. 3.—*στρατεύματι*, 161, 5 (a).

Page 8. *ὑστεραίᾳ*, 154, R. 2: 161, 1 (b).—*εἶη*, 106, R. 5: 180, 5: 188, 3.—*ἦσθετο*, 121, 1: 144, a.—*ὀρέων*, 158, R. 1. (d).—*Τυμόν*, 30.—*ἔχοντα*, 175, 1 (a).—*οὗ*, 158, 4.—*ἐφύλαττον*, 152, R. 4 (b).—*κατέβαιναν*, 152, R. 4 (a).—*ἐπιδόρυτον*, 8, 12 (b).—*δένδρων*, 158, 5 (a).—*ἐμπλεον*, 30.—*περιέχει*, 90, 1.—*εὐδαίμονα*, 50, IV. (b).—*μείσης τῆς*, 148, R. 9.—*ἔνομα*, 159, (7), and R.—*Κύρου*, 158, 7 (β).—*ἀπώλοντο*, 128, II. B: 138, R.—*οἱ μὲν*, 178, 5.—*ἔφασαν*, 135, 8.—*κατακοπήναι*, 104, 1 (b): 84, 4 (a).—*οὐ δυναμένους*, 177, 4 and 5.—*ἄλλο*, 60.—*ἀπολίσθαι*, 84, 4 (a).—*συστρατιωτῶν*, 8, R. 4.

Page 9. *οὔτε—οὔτε*, 178, 7.—*οὐδενί*, 177, 6: 161, 2 (a) (β).—*κρεῖστον*, 52, 1.—*ἑαυτοῦ*, 158, 7 (β).—*ἔπεισε*, 104, 3: 8, 3 (γ).—*ἀλλήλοισ*, 161, 2 (a) (a).—*ἔδωκε*, 131, 2.—*νομίζεται*, 147 (d).—*χρησοστῆν*, 29 (accusative).—*ἡρπασμένα*, 106.—*ἦν*, 185, (3).—*ἡμέρας*, 159 (6).—*στρατιωτῶν*, 10, 3: 26, 4 (a).—*οὐκ*, 7, 3.—*ἰέναι*, 137: 172, 2.—*ἐβιάζετο*, 152, R. 4 (d).

—ἐβαλλον, 152, R. 4 (a).—ἐξέφυγε, μή, 177, 7.—ἔγω, 122, 5: 142.—
 δυνησεται, 180, 4.—συνήγαγεν, 89, R.—χρόνον, 159 (6).—ἵσταις, 134, 3.
 —μή, 177, 5.—ἐμοί, 161, 5 (a).

Page 10. Ἑλλήνας γῆν, 160, 4 (δ) and R. 3.—ἐπειδή, 184, 1.—ἐνά-
 λαι, 98, (b).—ἴνα, 181, 2.—ἀφελόην, 97, 4.—ἀνθ' ὧν, 163, 1.—ἐπαθον,
 122, 12.—βούλεσθε, 125, 4.—συμποφ., 8, 4.—φιλέ, 161, 3.—χρησθαι,
 97, 3.—εἰ, 187, 3 (9) b.—οἶδα, 143.—δέη, 182, 8 (b).—πέισομαι, 122, 12.—
 ἐρεῖ, 126, 7.—ὡς εἰλόμην, 186, 1 (a).—σὺν ὑμῖν, 185, R. 4.—ἂν εἶναι,
 153, 2, d.—ὦ, 183, 3 (b).—ὑμῶν, 158, 5 (a).—φίλον, 159, 3 (1).—ὡς ἐμοῦ
 ἰόντος, 176, R. 3.—φασίη, 188, 2: 180, 5.—ἐπήγεσαν, 98, (b).—πλείους,
 52, 9: 35, p. 36.—τούτοις, 161, 3.—στρατιωτῶν, 158, 5 (b).—ὡς—τού-
 των, 176, R. 2.—ἄλλων, 158, R. 1 (c).

Page 11. αὐτῷ, 161, 2 (α) (δ).—ἐκείνος, 60: 169, R. 1.—ἀδικεῖσθαι,
 172, 2.—ᾧςτε 186, 1 (a).—μεταπεμπομένου, 176, 1 (c).—πάντα, 159 (7).
 —ἐψευσμένος, 88, 3: 175, 1 (a).—δεδιώς, vocab. δέιδω.—μή, 177, R.—
 καθεύδειν, 125, 10.—ἡμῶν, 158, 6 I. (b).—αὐτοῦ, 158, 4.—σκεπτέον, 168,
 1 and 2.—ἀσφαλίστατα, 50, III: 54, 1.—ὅπως, 181, 4.—μενοῦμεν, 111,
 5 and 112.—ᾗπιμεν, 152, R. 1.—ἔξομεν, 125, 11: p. 8, Note.—πολλοῦ,
 158, 7 (γ).—ὅ ἂν—ῆ, 182, 8 (b).—ἐπιστάμεθα, 135, p. 165.—καθίσθαι,
 141, 2.—λέγοντες, 176, 1 (e).—ἐπιδεικνύντες, 130 (g).—οἷα εἶη, 182, 8 (d).
 ἐλίσσθαι, 126, 1.—εἰ μή, 177, 5: 185, 2 (1).—συσκευάζεσθαι, 8, R. 4.—
 Κύρον, 160, 4 (a).—ἀποκλείειν, 97, 1: 116, 3: 181, 2.—ἐάν—διδῷ, 185,
 (3).—ταχίστην, 154, R. 2.—προκαταληψ., 176, 1 (e).—μή, 177, 5.—
 φθάσωσι, 181, 2.—μήτε—μήτε, 178, 7.

Page 12. οὗτος, 169, R. 1.—στρατηγήσαντα, 176, 1 (e).—μηδεῖς,
 177, 5.—ἐμοὶ τοῦτο, 168, 2.—ἀνδρὶ, 161, 2 (a) (δ).—εἰδῆτε, 143: 181, 2.
 —ἐπίσταμαι, with inf., 175, R. 4 (b).—τοῦ αἰτεῖν, 173, 1.—ἡγεμόνι, 161,
 2 (a) (δ).—ὅ ἂν, 182, 8 (b): 182, 6.—ἡμῖν, 161, 5.—ὀκνοῖν, 97, 4: 185,
 R. 4.—ᾧ—δοίη, 182, 8 (d).—μή, 177, R.—τριήρεσι, 161, 1 (c) (β).—
 φοβολήν, 185, R. 4.—ἀγάγη, 89, R.—ἄκοντος, 176, 1 (a).—ἁπλῶς, 176,
 1 (b).—λαθεῖν, 175, 3.—ἔγωγε, 64, 1.—ἐχρήτο, 97, 3.—ξένοις, 161, 3.—
 τούτῳ, 161, 2 (a) (α).—τῆς πρόσθεν, 148, 8.—πέισαντα, 176, 1 (d).—
 ἐπόμενοι, 176, 1 (c): 185, R. 4.—ἀπιόντες, 176, 1 (c).—λέγη, 182, 8 (b).
 —ἔδοξε, 124, 3.

Page 13. Κύρον τὰ δύο, 160, 4 (a).—στρατιῇ, 161, 2 (c) (δ).—ἀκού-
 οῖ, 188, 3.—ἀκούοι with inf. 175, R. 4 (a).—σταθμούς, 159, (6).—κἂν,
 6, 2.—χρηζέιν, 172, 2.—ἐπιθρίναι, 130 (f).—τοῖς, 161, 2 (d).—τοῦ μηνός,
 148, R. 6: 158, 4.—ἄγοι, 180, 5: 181, R.—αὐτῶν, 158, 7 (a).—αἷς, 161,
 2.—Τισσαφ., 161, 5 (a).—Κύρῳ, 161, 2 (a) (α).—ὧν, 158, 7 (a).

Page 14. τούτων, 158, R. 1 (b).—ὄνομα, 159 (7) and R.—ὑπερθεν,
 53, R. 2.—ἐφειστέμεσαν, 134, 3.—ἀποβιβάζουσιν, 181, 2.—πυλῶν, 157:
 158, R. 1 (d).—ᾧτε, 125, 20.—ἐχοντα, 176, 1 (b).—ὄντα, 175, 1 (a).—
 μυριάδας, 65 (e).—αὐτόθι, 53, R. 2.—πλείστον, 158, 7 (γ).—ἀπέπλεν-

σαν, 116, 3.—*ἀπρόντας*, 176 (c).—*εἶα*, 96, 3: 87, 3.—*διώκοι*, 180, 5: 181, R.—*τριήρεσι*, 161, 3.

Page 15. *ὄντας*, 176. (b).—*ληφθῆναι*, 121, 12.—*ἀλώσονται*, 122, 1: 185, 2 (1) and R. 1.—*συγκάλεσας*, 8, 4.—*ἀπολελοιπάσιν*, 102, 4.—*ἀποδεδράκασιν*, 122, 6.—*οἰχονται*, 152, R. 1.—*ἔλεν*, 126, 1: 186, 1 (a).—*Θεούς*, 159, 3 (4).—*ἐρεῖ*, 126, 7.—*παρῇ*, 183, 3 (b).—*βούληται*, 183, 3 (b).—*συλλαβών*, 8, 5.—*αὐτούς*, 159, 3 (2).—*ἰόντων*, 82, 3.—*τούτων*, 157.—*τῆς πρόσθεν*, 148, 8.—*εἰ-ἦν*, 185, 2 (1).—*ιχθύων*, 158, 5 (a).—*οὓς-Θεούς*, 160, 3.—*ἐνόμιζον*, 152, R. 4 (c).—*εἶων*, 96, 3: 87, 3.—*ἐσκήρουν*, 152, R. 4 (b).—*Παρουσάτιδος*, 158, 2.—*Συρίας*, 158, 7 (a).—*φύουσι*, 142, 10.—*κατέκτανον*, 116, 3.

Page 16. *αὐτόθι*, 53, R. 2.—*ὀνόματι*, 161, 4.—*ἔσοιτο*, 180, 5.—*εἰδότα*; 126, 4: 176, 1 (c).—*κρύπτειν*, 104, 1 (b).—*ἰάναι*, 172, 2.—*ἐν-διδοῖ*, 185, 2 (3).—*καλούντος*, 176, 1 (b).—*ὑπέσχετο*, 120, 3.—*δώσειν*, 131, 1.—*ἦμιν*, 183, 3 (b): 153, 2 b.—*καταστήσῃ*, 183, 3 (b).—*Ἑλληνικοῦ*, 158, R. 1 (b).—*ποιήσουσιν*, 152, 6.—*ἄλλον*, 157: 163, R.—*δεῖται*, 125, 5.—*χρῆναι*, 135, 2.—*εἶναι*, 183, R.—*ψηφίσονται*, 185, 2 (3).—*τοῦ διαβαίνειν*, 173, 1: 158, 7 (a).—*εἴσεται*, 143.—*ἄπιμεν*, 152, R. 1.—*τοῦμπαν*, 6, 2.—*ἄλλον*, 158, 5 (a).—*τεῦξεσθε*, 121, 16: 180, 4.—*Κύρου*, 158, 3 (b).

Page 17. *διαβεβηκότας*, 175, 1 (a).—*ἐπαίνήσετε*, 98 (b): 181, 4.—*μλήσει*, 125, 17.—*μὲ Κύρον*, 160, 3.—*διέβαινε*, 152, R. 4 (a).—*ἀνώντερος*, 54, 2.—*μασθῶν*, 158, 7 (β).—*πώποδ*, 6, 3: 8, 9.—*οὔτος*, 169, R. 1: 148, 10 (g).—*γένοιτο*, 180, 5.—*πεζῇ*, 161, 3.—*προῖόν*, 90, 1.—*κατέκτανον*, 116, 3.—*ὕλης*, 158, R. 1 (b).—*ὀλλύγει*, 52, 7.—*ἐδίωκον*, 152, R. 4 (c).—*διώκοι*, 183, 3 (c) (β).—*προδραμόντες*, 126, 5.—*ἄν*, 153, 2 (a) (β).—*ἔστασαν*, 134, 3.—*πλησιάζοι*, 183, 3 (c) (β).—*ταυτόν*, 60, R.—*ἐποίουν*, 151, R. 4 (c).

Page 18. *ἵπποις*, 161, 3.—*κρέα*, 39, R.—*ἄλισκομένον*, 122, 1.—*ἐλαφείοις*, 161, 2 (b).—*ἵππεών*, 157, R. 1 (c).—*πέτονται*, 125, 23. 14.4, a.—*εὐρος*, 159, (7) and R.—*αὐτῇ*, 161, 2 (d).—*περιεφέρετο*, 90, 1: 8, 12.—*Μασκά*, 27, R. 1.—*ἀπώλετο*, 128, II. B: 138, R.—*ἐπώλον*, 152, R. 4 (c).—*ἀνταγοράζ*, 175, 1 (d).—*πρίασθαι*, 135, p. 165.—*σίγλον*, 158, 7 (γ).—*δύναται*, 135, p. 165.—*ὀβολούς*, 159 (6).—*ἐσθλόντες*, 126, 3.—*ἦν τούτων*, 182, R. 2.—*σταθμῶν*, 158, R. 1 (c).—*ὑδαρ*, 47, 10.—*βούλοισα*, 183, 3 (c).

Page 19. *στρατοῦ*, 158, R. 2.—*ἐστηκώς*, 134, 3: 175, 3.—*δράμοι*, 126, 5: 185, R. 4.—*θᾶπτον*, 51, I: 8, 11.—*ἂν ᾤετο*, 153, 2 (a) (β).—*δήλος ἦν*, 175, R. 5.—*ὀδόν*, 159, 2.—*ὄσω-τοσουτέ*, 186, 3.—*πλήθει*, 161, 4.—*τῷ διεσπᾶσθαι*, 152, Rem. 2.—*ποιοῖτο*, 185, 2 (4).—*ποταμοῦ*, 157 or 158, R. 1 (d).—*ἐπίμπλασαν*, 135, 5.—*χόρτου*, 158, 5 (a).—*ἄπτεσθαι*, 186, 1 (a).—*κάρφης*, 158, 3 (b).—*διέβαινον*, 152, R. 4 (c).—*πεποιημένον*, 96, 3.

Page 20. *ἀνέβαλεν*, 111, 2.—*Κλεόρχω*, 161, 2 (c) (β).—*ἡμέρα*, 161,

1 (b).—ἀφαιππεύει, 152, 4.—αὐτοῦ, 57.—ἦκεν, 152, R. 1.—ἀέλην, 161, 3.—αὐτοῦ, 157.—ἤμαρτες, 121, 2.—γόνατα, 39.—θάντες, 130 (g).—ἐκτεπλήχθαι, 186, 1 (a).—ἔστασαν, 134, 3.—πράγματι, 161, 3.—προσιών, 175, 3.—αὐτῷ, 161, 2 (a) (δ).—Κλεάρχου, 158, 5 (a).—ὀλίγου, 158, 5 (a).—ἐπύθετο, 121, 15.—τὰ παλτά, τὰς χεῖρας, 148, 3.—πιστῶν, 158, R., 1 (c).—ἴστε, 143.—ἀλλήλοις, 161, 2 (a) (a).—κατακεκόψ., 152, 7.

Page 21. ἐμοῦ, 158, R. 1 (d) (β).—πανσάμενοι, 150, 3 (a).—εἰκάζετο, 86, R.—ἔκαιον, 116, 3 : 152, R. 4 (a).—γένοι, 161, 4.—πολεμιά, 159 (7).—Περσῶν, 158, R. 1 (c).—εἰ δοίη, 185, 2 (4).—κωλύσεις, parad. p. 81.—τοῦ καλεῖν, 173, 1 : 157.—ιδόντας, 126, 4.—ἦξοι, 188, 3.—πρόσθεν, 148, 8.—ἀναγνούς, 122, 5 : 142.—συλλαμβ., 8, 5 : 121, 12.—συγκαλεῖ, 8, 4.—ἀγαγεῖν, 89, R.

Page 22. παρεκάλεσε, 98 (b).—Ἑλλήνων, 158, R. 1 (c).—ἀπόρρητον, 8, 12 (b).—λόγου, 158, 7 (a).—πρὸς θεῶν, 167, 6.—πράξω, 181, 4.—τουτοῦ, 64, 5.—ἔδωκεν, 131, 2.—οὗτος, 169, R. 1.—ἐμοί, 161, 2 (a) (γ).—δόξαι, 186, 1 (a).—πολέμου, 157.—παύσασθαι, 150, 3 (a).—οὐ, 13 (d).—οὐκοῦν, 187, 3 (6).—χώραν, 159, 3 (2).—ἐδύνω, 135, p. 165.—ἐγnows, 142 : 183, 3 (a).—ἔφησθα, 135, p. 164.—ἐπιβουλεύων, 175, 1 (b).—γέγονας, 123.—ἄδικος, 172, 3.—εἰ γενοίμην, 185, 2 (4).—ὑμῶν, 158, R. 1 (c).

Page 23. ἀπόφηναι, 84, R. 4.—τούτον, 148, 10 (g).—δέη, 181, 2.—φυλάττεσθαι, 150, R. 1.—ζώνης, 158, R. 2.—προσεκύνουν, 152, R. 4 (c).—προσεκύνησαν, 152, 10.—οὔτε-οὔτε, 178, 7.—τεθνηκότα, 122, 9 : 152, R. 2.—οὐδεις, 177, 6.—εἵκαζον, 86, R.—ἔω, 30, R. 1.—μαχομένον, 176, 1 (e).—κίρας, 39, R. : 158, 7 (a).—ἡμέρα, 164, R. 2.—συγκαλέσας, 98 (b).—ἀνθρώπων, 158, 5 (a).—ἀπορῶν, 176 (b).

Page 24. ἐλευθερίας, 158, 7 (γ).—ἦς, 182, 6.—κέκτησθε, 152, R. 2.—ἐλοίμην ἄν, 185, R. 4.—εἰδῆτε, 181, 2.—ἐπίσιν, 152, R. 1.—ἄλλα, 159 (7).—ὄντων, 176 (c).—ὑμῶν τόν, 158, R. 1 (c) : 148, 6.—τοῖς οἴκοι, 161, 2 (d).—κινδύνου, 158, R. 1 (b).—μεμνήσθαι, 122, 11 : 152, R. 2.—μεμνήσθω, 122, 11.—δύνασθαι ἄν, 153, 2 d.—οὐ, 163, R.—τούταν, 158, R. 1 (b).—ἦν-νικήσωμεν, 185, 2 (3).—τούτων, 158, 7 (a).—δέδοικα, 186, 1 (a).—μή οὐκ, 177, R.

Page 25. ἐμπικλᾶς, 135, 5.—αὐτῷ, 161, 2 (a) (ε).—ἐαυτῶν, 158, R. 1 (d).—ἤρετο, 125, 8.—οἶε, 82, 2.—νή, 159, 3 (4).—μάχης, 158, 7 (a).—ἡμέρας, 159, 3 (6).—πολεμίων, 158, R. 1 (c).—στρατεύματι, 161, 1 (α).—μίσον τόν, 148, R. 9.—τεχνους, 163, R.—ῥέουσai, 116, 3 : 97, 1.

Page 26. πλεῖ, 116, 3 : 97, 1.—διαλείπονσι, 147 (a).—ποταμοῦ, 167, R.—προσελαύνοντα, 175, 1 (a).—τάφρου, 158, R. 1 (d).—ἡμέρα, 161, 1 (b).—ἡμέρων, 158, 4.—ἐάν ἀληθεύσης, 152, R. 3.—τοῦ μάχεσθαι, 157.—ἐπορεύετο, 186, 1 (a).—ὄπλων, 158, R. 1 (b).—ἔμελλε, 125, 16.—οἷς, 161, 2 (a) (β).

Page 27. παρσκευασμένος, 106.—σφίσιν, 56 : 161, 2 (a) (β).—ἐπιπείσθαι, 123.—τε, 178, 3.—τοῦ ἄφρατος, 148, 3.—κίρατος, 39, R :

158. R. 1 (b).—*ἔσχε*, 125, 11.—*τε καί*, 178, 3.—*Κύρου*, 150. R. 1.—*κεφαλᾶς*, 161, 3.—*ἡμέρας*, 158. R. 1 (b).—*ἐγγίγντο*, 152. R. 4 (a).—*χρόνη*, 161, 1 (b).—*ἡστραπτε*, 152. R. 4 (a).—*ἡπιεῖς*, 41.—*ἐχόμενοι τούτων*, 158, 3 (b).

Page 28. *ἀποτεταμένα*, 102, 3.—*διακόπτειν*, 186, 1 (a).—*ἐντυγχάνουσιν*, 182, 8 (c).—*ἐλάιντων*, 83: 119, 2: 176, 1 (e).—*Ἑλλήσι*, 161, 2 (a) (e).—*τούτα*, 159, 7.—*Πύρρητι*, 148, 5 and R. 7.—*εἴη*, 180, 5: 188, 3.—*πάν*, 6, 2.—*ἡμῖν*, 161, 2 (d) (end).—*τὸ μέσον*, 148, R. 9.—*Κύρου*, 158, 5 (b).—*ὄντα*, 175, 1 (a).—*εὐωνύμου*, 157.—*τοσοῦτον*, 159. R.—*πλήθει*, 161, 4.—*ἀποσπᾶσαι*, 98, (a).—*φοβούμενος*, 150. R. 1.—*μή*, 177. R.—*μέλοι*, 180, 5: 188, 3.—*ἔχοι*, 181, 4.—*προῆι*, 137.—*τῷ αὐτῷ*, 60. R.—*εἴ*, 187, (9) b.—*παράγγελοι*, 187. R. 3: 188, 3.

Page 29. *εἴη*, 188, 3.—*στάδια*, 159, 3 (6).—*πολεμίοις*, 161, 2 (a) (β).—*πορευομένων*, 176 (a).—*φάλαγγος*, 158. R. 1 (b).—*δρόμω*, 161, 3.—*ἔθρον*, 97, 1: 152, R. 4 (a).—*ἄσπιδι*, 161. 3.—*ἐκινῆσθαι*, 183, R.—*τά μὲν*, 178, 5.—*ἡνιόχων*, 158, 5 (a).—*προῖδοιεν*, 183, 3 (c) (β).—*δύσταντο*, 152. R. 4 (c).—*ἔστι κατελήφθη*, 182. R. 2.—*ἐκπλαγείς*, 100, 1 (b).—*παθεῖν*, 122, 12.—*οὐδεὶς οὐδέν*, 177, 6.—*συνεσπειραμένην*, 8, R. 4: 101, 3: 102, 3.—*ποιήσει*, 182, 8 (a).—*αὐτῶν*, 158. R. 1 (b).—*νομίζουσες*, 176, 1 (b).—*ἀσφαλεστάτη*, 50, III.—*αὐτῶν*, 158, R. 1 (d).—*εἰ-χρήζουσιν*, 185, 2 (4).—*ἄν*, 152, 2 d.

Page 30. *στρατιᾶς*, 158, R. 1 (b).—*κέρατος*, 157.—*αὐτῷ*, 161, 2 (a) (γ).—*μή*, 177, R.—*οἱ καλούμενοι*, 148, 6.—*ἠνέσχετο*, 91, 1.—*πατεῖ*, 152, 4.—*πεπτωκότα*, 123: 175, 1 (a).—*τοῦ ἵππου*, 148, 3.—*πεμπεσέν*, 90, 1: 123.—*ἐπισφάζει*, 105, 2.—*σπασάμενον*, 98, 1 (a): 150, 3 (b).

Page 31. *Περσῶν*, 158, R. 1 (c).—*τε καί*, 178, 3.—*πάντων*, 158, R. 1 (c).—*πάντα*, 159, 3 (7).—*καταμάθοι ἄν*, 185, 2 (4) and R. 4.—*οὐδέν*, 187, 6.—*ὄντες*, 176, 1 (a).—*αἰδημονέστατος*, 50, IV. (b).—*πρεσβυτέροις*, 50, III: 161, 2 (a) (δ).—*ὑποδεστέφων*, 158, 7 (β).—*ἔργων*, 158, 6 I. (a).—*ἡλικία*, 161, 2 (c) (δ).—*ἐπιφερομένην*, 150, 3 (a).—*ἔτρεσεν*, 98, 1 (b).—*κατεσπᾶσθη*, 98, 1 (a).—*κατέκανε*, 111, 2 and 3.—*τε καί*, 178, 3.—*στρατηγός*, 146, 2.—*ποιοῖτο*, 180, 5.—*τῷ*, 62 (paradig.).—*σπέλειται*, 8, 7: 150, R. 3.—*συνθόιτο*, 134, 2.

Page 32. *αὐτῷ*, 161, 2 (a) (δ).—*ἐπίστευον*, 152, R. 4 (c).—*σπίσσανόμου*, 176, 1 (c).—*Τισσαφ*, 161, 2 (a) (γ).—*Μιλησίαν*, 157: 163, R.—*ἐφοβήθη*, 150, R. 1: 152, R. 4 (c).—*ἄν-προοῖτο*, 185, 2 (4).—*μέλους*, 52: 35, p. 36.—*πράξιαν*, p. 81.—*ἀγαθόν-αὐτόν*, 160, 2.—*φανερὸς ἢν-πικρούμενος*, 175, R. 5.—*ζῆν*, 97, 3.—*νικῶν*, 97, 4.—*ἄν-εἴποι*, 185, R. 4.—*εἶα*, 96, 3: 87, 3.—*πάντων*, 158, R. 1 (c).—*ποδῶν*, 158, 5 (a).—*Ἑλλήνι*, 161, 2 (d).—*ἀδικοῦντι*, 176, 1 (c).—*προχαροίη*, 97, 4.—*ἔδρα*, 126, 4.—*ἦς-χίρας*, 182, 6 and R. 4.—*φαίνεσθαι*, 186, 1 (a).—*αὐτῷ*, 161, 2 (d).—*δοῖτο*, 183, 3 (c) (β).—*φανερὸς γένοιτο-βουλόμενος*, 175, R. 5.

Page 33. *αὐτῷ*, 161, 5.—*στρατεύματα*, 161, 3.—*ἔνεκα*, 163, 5.—*ἔκλειν*

A 666525

**IVERSITY OF MI
ADUATE**

